

CATALOGUE
SANSKRIT MANUSCRIPTS
GOVERNMENT COLLECTION

A
DESCRIPTIVE CATALOGUE
OF
SANSKRIT MANUSCRIPTS IN THE
GOVERNMENT COLLECTION
UNDER THE CARE OF
THE ASIATIC SOCIETY OF BENGAL.

BY
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PREFACE.

[RĀMĀYAṆA, 3133-3210.]

Ikṣvāku, Daśaratha and Rāma are mentioned in the R̥g-Veda. The R̥sis mentioned in the Rāmāyaṇa are generally those who either composed or saw R̥k-hymns or R̥k-mantras. The R̥sis who started the gotra-system are found throughout the Rāmāyaṇa, and they are mentioned together in one place, in the Uttara-kāṇḍa, Chapter I. The stories of the foundation and the history of the early government of the most famous cities in India are to be found in the Rāmāyaṇa. In the R̥g-Veda the Aryans are fighting with the Asuras from the west and black people from the south and east. In the Rāmāyaṇa the same Aryans are seen fighting with the Gandharvas, and the Sindhu Sauvīras in the west and the Rākṣasas in the south and the east. In the R̥g-Veda both R̥sis and Rājās are seen engaged in fighting. In the Rāmāyaṇa, R̥sis give up their weapons of war to Rāma and confine themselves to the spiritual welfare of the race. India is found in the Rāmāyaṇa dotted with the Āśramas of R̥sis and small principalities belonging to Kṣatriya families who claim descent either from the Sun, the Moon or the R̥sis. In the R̥g-Veda the stream of Aryan migration seems to flow from the west to the east and the south; the same is found in the Rāmāyaṇa over a greater extent of territory from Bālhika where the same person Ila and Ilā is the progenitor of both the Solar and the Lunar races to Ceylone. In the Rāmāyaṇa the primitive idea of men and women exchanging the sexes like Ila and Ilā, and the monkeys, birds and snakes living, moving and speaking like men is found in abundance. All these con-

siderations stamp the story of the Rāmāyaṇa as very ancient.

Many of the incidents of the Rāmāyaṇa show that it is much older than the events of Buddha's life. The Daśaratha Jātaka is one of the stories by which Buddha explained to his Śrāvakas the inner meaning of some of his doctrines. So Daśaratha's history was known to him as ancient. Viśvāmitra and Rāma passed the confluence of the Sona and the Ganges but Paṭali-putra, which is said to have been founded in the last days of Buddha's life, was not there. They passed the city of Vaiśālī and received the hospitality of a prince of the Lunar dynasty but the oligarchy of the Licchavis was not there. The same thing also happened in Mithilā but the oligarchy of the Videhas was not there. Srāvastī, Rāja-grha, Kauśāmbī, are famous cities in Śākya Muni's time but we hear of their foundation in the Rāmāyaṇa. The Aṅga country in which Mahā-govinda built the city of Campā, long before Buddha, is mentioned in the Rāmāyaṇa but not opposite the place where the Kauśikī and the Ganges meet but quite in another quarter, at the confluence of the Sarayū and the Ganges.

Dvaipāyana Vyāsa is several generations later than the last Vasiṣṭha and many more after the Vasiṣṭha of the Rāmāyaṇa; and this Vyāsa is the reputed author of the Mahābhārata and the real father of Dhṛta-rāṣṭra and Pāṇḍu. So in the Mahābhārata are many Ṛṣis and Munis more recent than those of the Rāmāyaṇa. The story of Rāma forms an episode to the Mahābhārata and there are ślokas in the work taken from Vālmiki's Rāmāyaṇa. We do not hear

much of monkeys, birds, and animals taking part in human affairs and endowed with human speech. The Āśramas of Ṛṣis are not much heard of and the whole of India is parcelled out to Kṣatriya families. The last king of the Ikṣākus in Kośala was killed while fighting in the cause of the Kurus, by Abhimanyu, several generations after Rāma.

Indian tradition divides 43,20,000 years of a yuga into sub-yugas of Satya, 17,68,000, Tretā, 12,96,000, Dvāpara, 8,64,000 and Kali, 4,32,000 years, of which Kali commenced in 3101 B.C. The battle of Kuru-kṣetra is said to have taken place at the beginning of the Kali era and Rāja-taraṅgiṇī puts it in the 653rd year of the Kali era. Mr. Pargiter who has studied the Purāṇas very carefully considers this chronology extravagant and puts the battle somewhere in the 9th or 10th century B.C., though he is the first Oriental scholar to attempt to establish the reliability of the Indian tradition and, in his Purāṇa Text of the Dynasties of the Kali Age he found that the battle was fought 1,050 years before the Nandas, i.e. $425 + 1050 = 1475$ B.C. or thereabout. European and Indian orientalists have placed the battle from astronomical calculations between 1100 and 1400 B.C. It is very difficult to compress the events that happened between the battle and the birth of Buddha within three centuries. These events are literary and historical, and comprise development of science, progress in arts and so on. Nobody in these days will be disposed to take the long astronomical cycles as the basis of historical chronology but no Indian scholar would be willing to compress in three centuries so much of the developments in arts and science. Whatever may be the date of the Kuru-kṣetra battle and whatever the date of the composi-

tion of the kernel of the Mahābhārata the Rāmāyaṇa precedes that date by some centuries. The events of the Rāmāyaṇa took place when the Ṛg-Veda Samhita was in the making and the Vedas had not been classified by Dvaipāyana Vyāsa.

The Rāmāyaṇa is neither a history nor a purāṇa. It is an epic poem. It is a primitive epic of the nature of Istar and Isdubal and of the nature of Iliad of Homer. There was a vast quantity of ballads, songs, panygerics in verse in honour of the heroes, Rāma, Daśaratha and other members of the Ikṣvāku race. These used to be sung by Cāraṇas, Māgadhas, and others. Many of these related to the sacrifices, especially the Aśvamedha Sacrifice in which it is enjoined that the Yajamāna should be praised in songs in the spoken language. For instance, in the horse sacrifice of Sawai Jayasimha of Jaya-pura in Rājaputāna, about 1714 A.D., the songs were in Dīṅgal, the language of the Cāraṇas. These popular songs were put together in epic form in the Rāmāyaṇa. Nor is such epic poem unknown in India. The Kirttana songs in honour of the love of Rādhā and Kṛṣṇa used to be written for several centuries from the fourteen to the seventeen. These were arranged according to emotion and sung. Early in the nineteenth century Raghu-nandana embodied them in an epic called Rādhāmādhavodaya. The same process of embodying the songs and panygerics has produced the Sūraj-prakāś of Karanī Dāna and Virada Śṛṅgāra. The Sivaji ballads in the Marhatta country will easily lend themselves into a magnificent epic.

The recensions.

Valmiki strung these songs of sacrifice, songs of heroism and songs

of love into a long epic. It was done at a time when writing was either unknown or writing materials were so scarce that many copies could not be made and people had to depend much on the memory of the singers and these often altered the arrangement of subjects, of verses in a song and of words in a verse to suit the taste and temperament of the hearing public. Thus arose many rescensions of the poem. Different poets added new matter in the story just as Bhāsa added the scene of the Deva-kula in his drama, *Pratimā Nāṭaka*. In the story of Rāma as given in the *Padma-purāṇa*, the poets have added the episode of the capture of the horse by Lava and Kuṣa and of the subsequent battle between the uncle and the nephew, unknown to each other, as the nephew was born during the exile of the mother. In the *Uttara-Rāma-carita* of Bhava-bhūti, Candra-ketu alone fought with Sītā's sons and when Rāma arrived the dispute was settled. In the *Rāmāyaṇa* of Kṛṣṇa-vāsa in Bengali all the four brothers died in the battle and they were restored to life by Vālmiki. The Śāktas introduced the *Durgā-pūjā* into the *Rāmāyaṇa* and the Sun worshippers, the *Āditya hṛdaya* mantra. Apart from these caprices of different poets, Vālmiki's *Rāmāyaṇa* has gone through many recensions. European critics think that there are three recensions in the main, namely the Northern, the Southern and the Western. But in the present Catalogue I find that Bengal alone has many recensions. In page 4 the *Adi Kāṇḍa* has 2,850 ślokas and in page 19, 2,250 ślokas and both these MSS. come from Bengal written in Bengali character. I have a Bengali MS., down to the end of the *Kiṣkindhyā-kāṇḍa*, in which there is a detailed *Anukramaṇikā* in chap. III, Book I, which is wanting in every other MS. and in every edition examined by me. In that *Anukramaṇikā* the *Laṅkā-kāṇḍa* ends with the fall of Rāvaṇa. With *Mandodarī-vilāpa* begins the *Abhyu-*

daya-kāṇḍa which ends with the exodus of the R̥sis from the Court of Rāma; then commences the Uttara-kāṇḍa ending with the Horse-Sacrifice and then the rest as the Bhaviṣya-kāṇḍa; all these three being parts of the Uttara-kāṇḍa. This is so different from other recensions that it would be bold not to call it a distinct recension, as the other recensions end the Book VI with the coronation of Rāma at Ayodhyā and do not speak of the Abhyudaya-kāṇḍa at all. I append a tabular statement of the variations of chapters in different MSS. and printed editions of the Rāmāyaṇa examined by me, and the variations are such that they cannot but be called recensions. Much less variation in the Vedas constitutes a recension, for instance, the recensions of the Māndhādini and Kāṇva Saṃhitās differ only in words and phrases.

The language of the epic is another question of very great difficulty. The songs on which
 The language. it is based were composed in the spoken language of the time in which the sacrifices were performed. It is not known what the spoken language was during the Vedic period. It was certainly different from the language of the Vedas. The Rāmāyaṇa was written in what is called the Ārṣa language. We have no grammar of this language. It is not the language as purified by the exertions of the three Munis, Pāṇini, Kātyāyana and Patañjali, because Vālmiki certainly flourished long before them. It has many archaic forms not covered by Chandaḥ Sūtras of Pāṇini. It is still more unfortunate that the language of every recension of the Rāmāyaṇa differs from that of another. The Bombay recension is justly said to be the most archaic but nobody can say that it was in this language that Vālmiki wrote his immortal poem. The Bengal recensions differ widely from those of Western

India. I will give some instances. In the description of the *Aśva-medha* performed by *Daśaratha* (Chapter XIII of the First Book), in the Bombay recension, there are many technical sacrificial terms such as *pravargya*, *upasada*, *prātas-savana*, *mādhya-dina-savana*, *tritiya-savana*, *cityā*, *garuḍa*, *niyukta*, *sāmitra* and so on. These in the Bengali recension have been either omitted or changed, as the Bengali *brāhmanas* were not as proficient in Vedic Sacrifices as the western *brāhmanas* were. The whole poem has been modernized to suit the capacity and taste of the hearers of the recitation. This modernization is a great source of trouble in Indian literature. Everyone in Bengal knows how the songs of the immortal poet *Vidyāpati* of *Mithil* were so modernized and Bengalised in the last four centuries that it was with a good deal of research that the late lamented *Babu Rāja Kṛṣṇa Mukherji* found that *Vidyāpati* was a *Maithila brāhmaṇa* and that he wrote in his mother-tongue and not in Bengali.

ūta . The author of the *Rāmāyaṇa* is *Vālmiki*. He describes
 amhi himself in many recensions as *Prāce-*
 f th The author. taso'smi *dasāmaḥ*, I am tenth in
 at t descent from *Pracetāḥ*. In some again he calls himself
 som Cyavana-putraḥ, "I am the son of *Cyavana*." These
 into two statements can be reconciled by taking *Cyavana* to be
 Sar the ninth and *Vālmiki* as the tenth from *Pracetāḥ*. But
 and the difficulty is that in the works on *gotra* and *pravaras*
 he that have been published, the descendants of *Pracetāḥ* are
 app nowhere enumerated. Of the ten *Prajāpatīs* to whom
 (v) *āhmanas* pour water everyday the progeny of *Marici*,
 first *tri*, *Angirāḥ*, *Pulaha*, *Pulastya*, *Kratu*, *Bhṛgu* and *Vaśiṣṭha*
 Vay enumerated in different works but that of *Nārada* and
 Vy *Pracetāḥ* are nowhere to be found. *Vālmiki*'s name occurs
 tion ly once and that among the *Bhṛgus*. This must be some
 par

other Vālmiki and this is mentioned by Āpastamba only and by no other writer on gotra and pravaras. Vālmiki, the tenth in descent from Pracetāḥ and the son of Cyavana is therefore not one of the Ṛṣis recognized by these authors. Who is he then? He must be regarded as outside the Ṛṣis who have either gotras and pravaras both or pravaras only and no gotras. Yet he is a Mahārṣi whose āśrama was at Citrakūṭa when Rāma was there and who subsequently migrated to the confluence of the Ganges and the Tamasa at the time of the exile of Sītā. He, therefore, wrote a chandaḥ which is not Vedic and a language which is modern compared to the Vedic language. Vālmiki's language is designated Ārṣa and not Vedic. When he wrote his famous verse Mā Niśāda, etc., Brahmā appeared before him and told him that this was a new chandaḥ and a new language other than that of "mine," that is, Vedic. It is a language more modern than the Vedic but the recensions have made it first classical Sanskrit and then the Paurāṇik language throughout and it is being written in modern vernaculars.

Asked by Rāma in the Uttara-kāṇḍa, Kuṣa and Lakṣmī said, "Vālmiki Bhagavān is the author of the Rāmāyaṇa, he has narrated in the sacrificial assembly. He has written the account of your life in full detail. The high-souled Bhārgava has thrown hundred episodes in it. There are five hundred cantos in the six kāṇḍas from the first to the sixth kāṇḍa and then the Uttara-kāṇḍa. All this is by our high-souled guru." So Vālmiki wrote the main story and Bhārgava gave the episodes at a subsequent period. We find the same process of adding episodes in the Mahābhārata.

In the oldest MS. of the Bengali Mahābhārata

The eighth Mahā-purāṇa called Agni-purāṇa is wholly spoken by God Agni except where he introduces others to speak. It is not in the nature of an interlocution but of a pure narration, yet Vyāsa has been brought in in the first chapter as receiving a report from Vasiṣṭha. Even at the end Vyāsa says that he received the Purāṇa from Vasiṣṭha (*Vide* Ch. 382, *Verse* 39.) So it seems that when the idea that all Purāṇas proceed from Vyāsa was fully established, the Agni-purāṇa was so revised as to bring in Vyāsa at the beginning and at the end, and Sūta and the Ṛṣis only in the beginning.

The fourth Mahā-purāṇa the Śiva-purāṇa has many saṃhitās. (i) Jñāna-saṃhitā is a direct report of an interlocution between Brahmā and Nārada to the Ṛṣis by Sūta without any intervention of Vyāsa. (ii) Vidyeśva saṃhitā is a direct report by Sūta to the Ṛṣis at Prayāga of the interlocution between Brahmā and the ancient Ṛṣis at the time of creation. (iii) In Kailāsa-saṃhitā, Vyāsa is sometimes introduced as an interlocutor and he reports interlocutions between Īśvara and Devī. (iv) Sanat-kumāra Saṃhitā is a direct interlocution between the ancient Ṛṣi and Sanat-kumāra. Sanat-kumāra in ch. 2, vr. 8, says that he got the saṃhitā from Vyāsa and Vyāsa sometimes appears, as questioning Sanat-kumāra, as in chs. 10 and 11. (v) Vāyaviya-saṃhitā says that the Purāṇa (in singular) first of all comes out from the mouth of Brahmā and Vāyu explains this saṃhitā direct to the Ṛṣis without Vyāsa. But Sūta has come in reporting the interlocution between Vāyu and the ancient Ṛṣis. In the second part of the Vāyaviya saṃhitā the main interlocutors are Kṛṣṇa and Upa-manyu. (vi) Dharma-saṃhitā, begins with Kṛṣṇa and Upa-manyu, but Vyāsa, Sūta and the Ṛṣis come in from time to time in a mysterious way. The

however, ends with the worship of Vyāsa. This shows that it can hardly be written by Vyāsa.

The third Mahā-purāṇa called Viṣṇu-pūrana cannot be by Vyāsa as it is an interlocution between Parāśara his father and Maitreya who is said, in the Bhāgavata, to be a class friend of Vyāsa. In fact Vyāsa is scarcely mentioned in the Viṣṇu-purāṇa and in the colophons it is called Parāśara-saṃhitā.

The sixteenth Mahā-purāṇa, called the Matsya-purāṇa, is an interlocution between Sūta and the Ṛṣis at Naimiṣāranya reporting an interlocution between Manu and the Fish incarnation of Viṣṇu. There is Vyāsa nowhere in this work.

The first Mahā-purāṇa called Brahma-purāṇa is a report by Loma-harṣaṇa, made indirectly through Vyāsa and Ṛṣis, to the Ṛṣis at Naimiṣāranya of a previous interlocution between Brahmā and the Munis, Dakṣa and others. Loma-harṣaṇa makes obeisance to Vyāsa as his Guru and well-knower of history and tradition. The book ends with obeisance to Vyāsa by the Munis and by Loma-harṣaṇa. Vyāsa, however, comes in as an interlocutor after the 26th chapter.

The eighteenth, Brahmāṇḍa-purāṇa is an interlocution between the Ṛṣis and Sūta. Sūta is regarded as an authority because he was a disciple of Vyāsa. Sūta says that he was reporting the Purāṇa which was taught by the god Vāyu to the Ṛṣis engaged in sacrifice on the river Maad-vatī at Kurū-kṣetra. Here, too, Vyāsa comes in as Guru of Sūta. The Vāyu-purāṇa, too, which has the beginning and goes over the same chapters and almost

Dāsa dated 1579 A.D. kept in the Library of the Bangiya-Sāhitya-pariṣad there are these verses :—

পরশর স্তম্ভ মুখে হইল সম্ভব । অমল কমল দিব্য ত্রৈলোক্য দুর্ভব ॥

গীত ঋষ কৈলা তাহা সুগন্ধি নির্মাণ । কেশব রচিত তাহে বিবিধ আখ্যান ॥

হরি সে উদ্ভব সেই প্রচণ্ড তপনে । ভারত পঙ্কজ ফুটে বার দরশনে ॥

“From Vyāsa’s mouth was produced the pure lotus rare in the three worlds. Sugandhi wrote it in vernacular poetry. Keśava threw many beautiful stories in it. Then arose Hari. He is like a fierce sun and the lotus of the Mahābhārata bloomed at his sight.”

Here Sugandhi wrote the main story, Kēsava wrote the episodes and Hari brought all these together and the developed product is the Bhārata.

The extent of the Rāmāyaṇa as given in the Bombay recension is 24,000 ślokas, 500 cantos and six kāṇḍas with Uttara and Bhaviṣya [Kāṇḍas?]. This is rather obscure. Are Uttara and Bhaviṣya to be included in the 24,000 ślokas and 500 cantos? The language is not clear. As a matter of fact if any meaning is to be made out of it, it means, that the extent given is that of the six kāṇḍas only. For that recension in seven kāṇḍas contains 658 cantos. Leaving out 111 of the Uttara, the six books will contain 547 cantos only, which in the loose way of saying would be reckoned as 500. If it be so, the extent in ślokas too of six books will be 24,000. But that is not the case. The extent of seven books is 24,000 ślokas. This difficulty has been solved, by the earliest extant commentary of the Rāmāyaṇa, the Kataka, of which only one copy nearly complete is to be found in the Tanjore Library, by summarily rejecting the śloka, containing the extent, as an interpolation on the ground that six books contain 536 cantos and not 500, that the extent

in cantos of the Uttara is not given, and that there are more ślokas than 24,000. But so far as my experience goes these are not exact numbers but only approximates so that the number 536 will not vitiate the loose statement that the six books are composed of five hundred cantos. But the difficulty is in the extent in ślokas. It is not known what recension was used by the author of the Kataka. If he means that six books only contain 24,000 his recension must be very different from ours which contains about 20 to 21 thousand in the six kāṇḍas.

In giving the extent of the Rāmāyaṇa, it is sometimes stated "sa-bhaviṣyaṃ," sometimes "sabhaviṣyaṃ, saḥottaram." Those who say the latter, think that the Bhaviṣya-kāṇḍa and the Uttara-kāṇḍa are compressed into one book. Most probably they think that the portion from the coronation of Rāma to his Horse-Sacrifice is Uttara-kāṇḍa and from the Horse-Sacrifice in which the Rāmāyaṇa was recited by Kuṣa and Lava before Rāma, to his ascension to heaven is Bhaviṣya or future. But in a MS. of the Bengali recension in my possession, written by a reliable scholar of the last century, of which I have the first four books only, with an exhaustive Anukramaṇikā as the third chapter of the first book, the Anukramaṇikā speaks of an Ābhudayika-kāṇḍa in addition to Uttara and Bhaviṣya. It has taken away matters contained in 30 cantos from the Book VI in other recensions immediately after the fall of Rāvaṇa and added it to Book VII. It has compressed all this matter into 117 cantos and called it Ābhyudyika with Uttara and Bhaviṣya.

Uttara Kāṇḍa not by
Vālmīki.

A comparison of the description of
the Horse-Sacrifice by Daśaratha in

the Ādi-kāṇḍa with that by Rāma in the Uttarakāṇḍa will show that when the Uttara-kāṇḍa was written the details of the sacrifice were forgotten. While in Book I the author shows an intimate knowledge of the details of the sacrifice using all sacrificial technicalities, in Book VII he deals with the grandeur of its preparation only. It may be said that repetition has been avoided, but Vālmiki often repeats the same description in the same language almost in the same page in the genuine Books II to VI. The transfer of the scene of the Horse-Sacrifice from the banks of the Sarayū near Ayodhyā to the Naimiṣāranya is also significant, for Naimiṣa became celebrated as a holy spot long after Rāma. The Purāṇas, which presuppose the existence of the Mahābhārata, were repeated there by the disciples of Vyāsa and that fact made it famous as a holy place.

Hanumāna, in the Uttara-kāṇḍa, is said to have studied the Vyākaraṇa Śāstra with the Sun-god and that Śāstra with its Vṛitti, Saṃgraha and Bhāṣya can be no other than the work of Pāṇini. This incident cannot be written by Vālmiki as Pāṇini is much later. Most of the events in Agastya's narration of the career of Rāvaṇa are repetitions of what has already been said in the Books II to VI. Such repetition is unnecessary.

To determine what portion of the Rāmāyaṇa is by Vālmiki and what not, it may be taken for granted that those chapters which have at the end a phala-śruti are independent works thrown in the Rāmāyaṇa for serving some purpose. Thus the very first chapter of the Rāmāyaṇa Book I is an interpolation. It is in the form of a Paurāṇika interlocution, not suited to an epic. Even

It was no part of
Rāmāyaṇa.

in this chapter there is no incident belonging to Book VII, therefore, that book is later. There is a verse in every body's mouth, and it will be proved later on to be very old, in which no incidents of Book VII are mentioned. The verse runs thus:—

पूर्वम् रामतपोवनादिगमनं कृत्वा नगं काश्वनं
वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ।
बालिनियग्रहणं समुद्रतरणं लङ्कापुरोदाहनम्
पञ्चावतार-कुम्भकर्षणं एतच्च रामायणम् ॥

This verse is found in Agniveśa's Rāmāyaṇa which is very old, going several centuries before Christ.

Rāmāyaṇa is often recited in Hindu Society as a vrata or religious vow. The concluding ceremony is called Udyāpana. The Udyāpana of the recitation of the Rāmāyaṇa is not his ascension to heaven, but his paṭṭābhiṣeka, the last incident of Book VI (see our Catal., Vol. III, No. 2887). In the Rāma-līlā celebration, too, the concluding act is the coronation of Rāma and not his going to heaven. Kavi-rāja's Rāghava-Pāṇḍaviya also ends in the coronation of Rāma and Yudhiṣṭhira. The subsequent history both of Rāma and Yudhiṣṭhira was known to Kavi-rāja who belonged to the 7th and 8th centuries A.D. But he chose to stop at the coronation. Why?

No incident of the Uttara-kāṇḍa is found in the story of Rāma, in the Mahābhārata, in the Daśaratha-jātaka, and in the Rāmāyaṇa as found in Java, Bali and other islands too. The story of Rāmāyaṇa as given in the Mahā-vibhāsā in the Chinese language extends from the abduction of Sītā to her rescue.

From all these it would appear that in the original Rāmāyaṇa, Uttara-kāṇḍa formed no part. We hear of the

Uttara-kāṇḍa for the first time in Chap. III, Book I of the Rāmāyaṇa, verse 38 and 39, where the exile of Sītā is undoubtedly mentioned and it is an incident of Book VII. In some of the Purāṇas containing the story of Rāma, Uttara-kāṇḍa has been added. Padma-purāṇa Ananda-srama edition adds the fight between Śatrughna and Puṣkala and Lakṣmaṇa on one side and Lava and Kuśa on the other and the cue has been taken by other Purāṇas.

Apart from the unauthoritative character of the Uttara-kāṇḍa as a whole, there are chapters all through the work which are regarded as interpolations not only by European but even by Indian critics both of the old and the new Schools. The most merciless of them is the earliest commentator of the Rāmāyaṇa yet known. His name we do not know, but his commentary is called Kataka, the purifier. He says "I prefer the Rāmāyaṇa which has six kāṇḍas and 24,000 Ślokas of 24 letters."

अन्त्याष्टादशोऽष्टासत्यष्टश्लोकसहस्रकम् ।

महाबोधात्मकायं यत् तन्नामाययमादिषे ।

This means 24,000 ślokas of 24 letters each, i.e. 18,000 ślokas according to śloka metre.

Kataka summarily rejects the verse—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्निः ।

तथा सर्गशतान् पञ्च षट्काण्डानि तथोत्तरम् ।

The reason for rejection is given in the following words by Burnell, p. 178b: "The grounds on which the author of the Kataka rejects verses and even whole chapters (especially in the Uttara-kāṇḍa) are: (1) that such do not occur in old MSS., (2) that they contain statements inconsistent with the subject or what has been

already said." So the author does not reject altogether the Uttara-kāṇḍa but he is merciless there in rejecting chapters.

If a śloka, a word, a phrase, nay a whole chapter is not found in ancient and authentic MSS., it is very probable that it is an interpolation. To convert a hero of the early Aryans into a national hero of later times much has been early interpolated by singers and redactors. Rāma's sense of duty to his people and his strict adherence to his coronation oath may be exemplified by self-sacrifice in exiling Sitā. His sense of justice is exemplified by the story of the dog who was Sarvārtha-siddha in his previous birth, his devotion to the ancient religion of the Aryans, by his love of sacrifices which he undertakes not for any specific object but as a Dharma-setu or religious duty. His expedition to find out and kill the Sūdra practising austerities is attributed to the same motive. The expeditions against Lavaṇa and the Gandharvas are ascribed to his desire to protect ṛṣis and other peaceful subjects.

Two classes of interpolations are patent (1) the chapters with phala-śruti are independent treatises thrown in the main work and (2) chapters which look like Paurāṇic interlocutions, such as the story of Rāvaṇa's early career told by Agastya at Rāma's request, ancient legends told by Viśvāmitra and Satānanda, and stories of ancient sacrifices told by Bharat and Lakṣmaṇa are also thrown in in a similar manner.

Numbers 3133 to 3140 form a complete copy of the Rāmāyaṇa with Book VI twice over. It is in Uḍiyā character and is a distinct recension. So are the MSS. 3141, 3143 and 3142, constituting a complete copy, and a distinct recension in Bengali character. In No. 3156 Ābhyudayaika-

kāṇḍa has been put in the Laṅkā-kāṇḍa and not in the Uttara-kāṇḍa as in the Anukramanikā of my MSS. In 3157, the birth of Pururavas is put at the end of the Rāmāyaṇa. In the Bengal districts adjoining Mithilā, Bengali MSS. are often dated in the La. Saṃ as in the case of 3164.

Number 3165 contains a commentary of the Rāmāyaṇa written in the interest of the Rāmānuja Sect by Govinda-rāja, a disciple of Śaṭhaka who makes his obeisance to Yāmuna Ācārya, Lakṣmaṇa and the succession of Gurus of the sect. The general name of the commentary is Rāmāyaṇa-bhūṣaṇa but the commentaries of different Kāṇḍas are given the names of different ornaments of the decoration, thus the commentary of the Bāla-kāṇḍa is called Maṇi-manjira, that of Ayodhyā-kāṇḍa Pītāmbara or yellow robe, that of Āraṇya, maṇi-mekhalā, jewelled waist-band, that of Kiṣkindhyā Mukta-hāra, pearl necklace, and so on. The commentator was induced to write in a dream by many learned men flocking to the door of the muni Venkaṭa-nātha in the Añjana hill. He had the benefit of a large number of previous commentaries. He was completely under the guidance of his Guru, Śaṭhāri. In number 3166 the commentary of the fifth and sixth Books is by Govinda-rāja but that of the seventh is not by him. It is by Śiva-lāla Pāṭhaka of Benares.

The commentary on the Rāmāyaṇa entitled Rāmāyaṇa-tilaka, by a writer variously named Rāmānuja, Rāma Śarmā and Rāma Varmā is very nearly complete in four numbers 3167 to 3170. Rāma Śarmā says, his commentary makes the Rāmāyaṇa purer than even the Kataka.

A third commentary, in this Catalogue, of the Rāmāyaṇa is called Manoharā by Loka-nātha Cakra-vartti and

runs through three numbers 3171 to 3173 on Bāla, Ayodhyā, Aranya and Kiṣkindhā-kāṇḍas. Loka-nātha says that he has improved upon the commentaries by Vimala-bodha and Sarvajña. Loka-nātha seems to have been a disciple of Caitanya, and was born near Tāla-khaḍi in Jessore, lived at Vṛndā-vana and was the Guru of Narottoma Thākura who was one of the leaders of the sect during the last half of the sixteenth century. Loka-nātha was regarded as an authority on the Rāmāyaṇa, the Purāṇas and the Mahā-bhārata. In 3262 Loka-nātha says that the word Kiṣkindhyā may be spelt with Yakāra and without it.

Guṇārṇava Kṛṣṇa-tīrtha was an expert in Rāmāyaṇa. He freely used the commentaries of Vimala and Sarvajña and he made his son Lakṣmī-kānta write a commentary according to his own ideas. The commentary is short with 1,800 ślokas only. Lakṣmī-kānta says that the Ādi-kāṇḍa gives the past history and the Uttara-kāṇḍa gives the history of the subsequent events. The other five kāṇḍas are concerned with Rāma alone. The derivation of the names is patent. The Sundara-kāṇḍa is so called because it treats of superhuman exploits. The author often points out the inconsistency of statements in different parts of the work.

The most important works on the Rāmāyaṇa are numbers 3177 to 3179, all attributed to Agniveśa, a ṛṣi. The first two are in a long metre called षड्विंशति. They are one and the same work and consist of 102 and 104 verses respectively. They give the dates or events in the Rāmāyaṇa measured in the years of the ages of Rāma and Sītā and at the end of No. 3177 occurs the śloka पूर्व रामतपोवनादिगमनं कृत्वा नृपं काचनं, etc., as 104, confining Rāmāyaṇa to Books II to VI, though in the verses

Nos. 100, 101, and 102 of Catal. No. 3177 and verses 99, 100, 101 of Catal. No. 3178 mention is made of some events of the Uttara-kāṇḍa. The work is called Śata-śloki Rāmāyaṇa and so the last two of these verses may be regarded as interpolations. This will lead to the supposition that Agniveśa, whose medical Saṃhitā was revised by Caraka at the court of Kaṇiṣka, did not make any mention of the Uttara-kāṇḍa. No. 3179 in 59 Anuṣṭup verses is still more important as Cārāyaṇa is mentioned there as one of the disciples of Agniveśa, for whose benefit the work was written. Cārāyaṇa is a well known author. When the Kāma-Sāstra was split up into seven sāstras, Cārāyaṇa wrote the first sāstra which has been abridged by Vātsyāyana in the Sāmānyādhikaraṇa of his work.

In the commentary of that Adhikaraṇa, Cārāyaṇa is said to have introduced a luncheon in the morning. There is a Kārāyaṇa (Sanskrit Cārāyaṇa ?) who flourished in the court of Prasena-jit, King of Kosāla, who was a contemporary of Buddha. So Cārāyaṇa is a well-known figure in ancient India several hundred years before Christ. Agniveśa for the benefit of Cārāyaṇa gives similar dates of the events of the Rāmāyaṇa measured in the years of the ages of Rāma and Sītā. The last verse gives the extent of the work as 59 ślokas but the MS. contains 66. So verses 59 to 65 are interpolations and they contain the events of the Uttara-kāṇḍa, thus it is found that in the early centuries B.C. Uttara-kāṇḍa of the Rāmāyaṇa was unknown to Agniveśa and Cārāyaṇa. The contents of this MS. is given in full here.

रामायणसूत्रम् ।

वाजापयोधकमनस्यधियामपूर्व-

कृत्स्नमिदं नित्यमवबोधनाभिः ।

साकाङ्क्षव्यवहृतावैकरं महाभै
 रामावयस्य हृदयं विदधेऽभिवेक्षः ॥ १ ॥
 चारावयस्य दिशिष्टाणामवबोधविधित्पणा ।
 चक्रे रामायणे शेषदुर्बोधपददोषिका ॥ २ ॥
 चरितं रामचन्द्रस्य महापापप्रणाशनम् ।
 ज्ञानवृद्ध्या यथा वृष्टं तथा वक्ष्यामि सिद्धिदम् ॥ ३ ॥
 रामः पञ्चदशे वर्षे वृष्वर्षमपि मैथिलीम् ।
 उपवने लयोध्यायां द्वादशाम्बानुवास सः ॥ ४ ॥
 सप्तविंशतिमे वर्षे यौवराज्यमकल्पयत् ।
 राजा रामाय कैकेयी वरदयमयाचत (?) ॥ ५ ॥
 तयोरेकेण रामस्तु सतीतः सङ्गलक्ष्मणः ।
 समाश्रतुर्दशारणे दण्डके वासमादधौ ॥ ६ ॥
 द्वितीयस्तु बरो राज्यं भरतं समकारयत् ।
 सप्तविंशतिवर्षाणि रामस्यापि तदाभवत् ॥ ७ ॥
 अष्टादश तु वर्षाणि सीतायाश्च तदाभवत् ।
 त्रिरात्रमुदकाहारस्तुर्ध्वं प्रजाशनम् ॥ ८ ॥
 पञ्चमे चित्रकूटामौ रामो वासमयाकरोत् ।
 अथ त्रयोदशे वर्षे पञ्चवर्षां महाभयः ॥ ९ ॥
 रामो विरूपयामास शूर्पणखां निशाचरीम् ।
 ततो माचसितालभ्यां सुहृते हृन्दतंशुके ॥ १० ॥
 राघवाभ्यां विना सीतां जहार दण्डकान्धरः ।
 मार्गशुक्लदशम्यान् वसन्तीं रावणानये ॥ ११ ॥
 सम्यार्तिर्दशमे मासि व्याचष्टौ वागदेव ताम् ।
 एकादश्यां महेन्द्रायात् पुत्रवे शतयोजनम् ॥ १२ ॥
 हनुमान् निशि तस्यां तु स जङ्गं पर्येषाजयत् ।
 तत्रानिशेमे सीतया दर्शनं हि हनुमतः ॥ १३ ॥
 द्वादश्यां शिष्टपादुकां हनुमान् पर्यवस्थितः ।
 तस्यां निशाचां जीवाणां विन्दवसायसकषाम् ॥ १४ ॥

अद्यादिभिः चयोदशां ततो युद्धमवसृत ।
 वधोऽद्यस्य कुमारस्य वनविध्वंसनं तथा ॥ १५ ॥
 ब्रह्मास्त्रेण चतुर्दशां वज्रः शक्राजिता कपिः ।
 वह्निना पुण्ड्रमुक्तेन जम्बाया दहनं तथा ॥ १६ ॥
 पौरोमास्यां महेन्द्राग्नौ पुनरागमनं कपेः ।
 पौवासितप्रतिपदः पञ्चभिः पथि वासरैः ॥ १७ ॥
 पुनरागम्य वल्लेऽग्निं ध्वस्तं मधुवनं च तैः ।
 सप्तम्यां प्रवृत्तिश्चान-(स्य) दानं युद्धनिवेदनम् ॥ १८ ॥
 अष्टम्युत्तरपक्षगुन्यां मुहूर्त्ते विजयाभिषे ।
 मध्यं प्राप्ते सप्तम्यां प्रस्थानं राघवस्य च ॥ १९ ॥
 वासरैः त्रयोदशमोद्यौ श्रान्तावारनिवेशनम् ।
 पौषयुद्धप्रतिपदः तृतीया यावदम्बुधेः ॥ २० ॥
 उपस्थानं सैन्यस्य राघवस्य बभूव च ।
 विभीषणश्चतुर्थ्यां रात्रेण सप्त संगतः ॥ २१ ॥
 (No number is given to this verse.)
 समुद्रतरणार्थाय पञ्चम्यां मन्त्रमुच्यतुः ।
 प्रायोपवेशनश्चक्रे रामो दिगचतुष्टयम् ॥ २२ ॥
 समुद्राद्वरणाभञ्ज सेतूपायप्रकीर्तनम् ।
 सेतोर्दशम्यां आरम्भः चयोदशां समापनम् ॥ २३ ॥
 चतुर्दशां सुवेलाये रामः सैन्यं न्यवेशयत् ।
 पौरोमास्यां द्वितीयान्तं त्रिदिनैः सैन्यसारथम् ॥ २४ ॥
 तृतीयादिदशम्यान्तं पूर्णं तद्विवसाकम् ।
 मुक्तसारथयोः सैन्यप्राप्तिरेकादश्रीदिने ॥ २५ ॥
 माष्यसितायां द्वादशां सैन्यसंस्थानमेव च ।
 शार्दूलेन कपीनां च सारासारोपबर्जनम् ॥ २६ ॥
 चयोदशाद्यमायावत् लङ्कायां दिवसैः त्रिभिः ।
 रात्र्यः सैन्यसंस्थानं रक्षायोत्साहनं चकार ॥ २७ ॥
 ययावथाङ्गदो दूत्वे माघे मुक्तादिवासरैः ।
 त्रयोदशकाकं तथा भर्तुर्माषामुक्तादिवासरैः ॥ २८ ॥

माचमुक्ताद्वितीयादिदिनैः सप्तभिरष्टमीम् ।
 रक्षतां वानराणाञ्च युद्धमासीत्सुदायकम् ॥ २८ ॥
 माचमुक्तागवन्मातु रात्राविम्विता रणे ।
 रामचक्रवर्त्योर्नागपाशैर्वद्धो बभूव च ॥ २९ ॥
 वानरेभ्यःकुलीभूतेभ्यस्तुष्टाद्देव सव्यतः ।
 नागपाशविमोक्षार्थं दशम्यां गच्छतोऽभ्यगात् ॥ ३० ॥
 अवहारो माचमुक्ता एकादश्यां दिनद्वयम् ।
 द्वादश्यामाङ्गनेवेन धूम्राक्षस्य वधः कृतः ॥ ३१ ॥
 त्रयोदश्यां तु तेनैव निहतोऽकम्पनो रणे ।
 माचमुक्ताचतुर्दश्यां यावत् क्षणादिवासरः ॥ ३२ ॥
 त्रिदिनेन प्रहस्य गौलेन विहितो वधः ।
 पाण्डुनासितद्वितीया-चतुर्थ्यन्तं त्रिभिर्दिनैः ॥ ३३ ॥
 रामेण तुसुते युद्धे रावणो भ्रूवितो रणात् ।
 पञ्चम्यास्त्वष्टमीं यावत् रावणेन प्रयोदिते ॥ ३४ ॥
 कुम्भकर्णोत्थापनेऽभूत् अवहारस्तुर्दिनम् ।
 कुम्भकर्णो दिनैः बह्विः गवन्मातु चतुर्दशीम् ॥ ३५ ॥
 रामेण निहतो युद्धे वाय्वाहारो बभूव च ।
 अमावास्यादिने श्लोकादवहारो बभूव च ॥ ३६ ॥
 पाण्डुनस्य प्रतिपदः चतुर्थ्यन्तं चतुर्दिनैः ।
 गरुडान्तप्रभृतयो निहताः पञ्चराक्षसाः ॥ ३७ ॥
 पञ्चम्याः सप्तमीं यावत् अतिकायवधस्तथात् ।
 षष्ठ्यां द्वादशीं यावत् निहतौ दिनपञ्चकात् ॥ ३८ ॥
 निजुम्भकुम्भ-वधं तु मकराक्षस्तुर्दिनैः ।
 चैत्रशुक्लद्वितीयायां सैन्धवं प्रकृजिता मितम् ॥ ३९ ॥
 तृतीया सप्तमीं यावत् दिनपञ्चकमेव च ।
 जोषध्यानवनक्षयास्तदाभूदवहारकः ॥ ४० ॥
 (There is no number here, too.)
 षष्ठ्यां रावणेर्माचमैषिजीवचसम्भवा ।
 श्लोकावेक्षासया रामचक्रैः सैन्धावहारकम् ॥ ४१ ॥

ततश्चबोदशौ यावत् दिनेः पञ्चभिरङ्गणिव् ।
 जङ्गलेन हतो युद्धे विप्रितोऽभिचरन् क्रमात् । ४३ ।
 चतुर्दश्यां दशग्रीवो रक्तदीक्षाविधिं व्यधात् ।
 अमावास्यां ययौ वीरो युद्धाय दशकन्धरः । ४४ ।
 चैत्रशुक्लप्रतिपदः पञ्चम्या दिनपञ्चके ।
 रावणस्य प्रधानानां युध्यतामभवत् क्षयः । ४५ ।
 चैत्रचक्षुष्टमीं यावत् महापान्थादिमारणम् ।
 चैत्र-शुक्ल-नवम्यान्तु सौमित्रेः शक्तिभेदनम् । ४६ ।
 कोपाविष्टेन रामेण भावितो दशकन्धरः ।
 भोग्यामिराज्जनेनेन जङ्गलायुधमुपाहृतः । ४७ ।
 दशम्यामवहारोऽभूत् राघौ युद्धं नृरक्षसोः ।
 एकदश्यां तु रामाय रथं मातङ्गिरानयत् । ४८ ।
 अष्टादशदिने रामो रावणं द्वैरथेऽवधौत् ।
 द्वादश्याः शुक्लपञ्चम्यं यावत् कृत्वाचतुर्दशौ । ४९ ।
 माघशुक्लतृतीयायाश्चैत्रशुक्लचतुर्दशौ ।
 अष्टाशीतिदिनान्येवं मध्ये पञ्चदशाहकम् । ५० ।
 युद्धावहारः संग्रामस्त्रिसप्ततिदिनान्यभूत् ।
 संस्कारो रावणादीनाम् पौर्णिमाया दिनेऽभवत् । ५१ ।
 वैशाखादितियौ राम उवाच रणभूमिषु ।
 अभिविप्रौ द्वितीयायां जङ्गाराण्ये विभीषणः । ५२ ।
 सीताशुद्धिस्तृतीयायां देवेभ्यो वरजम्भनम् ।
 वैशाखस्य चतुर्दश्यां रामः पुष्पकमाश्रितः । ५३ ।
 विज्ञायता ययौ तूर्णं भूषोऽनोधां पुरीं प्रति ।
 पूर्णं चतुर्दशे वर्षे पञ्चम्यां माघवस्य तु । ५४ ।
 भरद्वाजाश्रमं रामः सगणः समुदागमत् ।
 गन्धोद्याने ततः यथां भरतेन समागतः । ५५ ।
 सप्तम्यामभिविप्रोऽस्त्रावयोध्यायां रघूदधः ।
 दश्राहाधिकमावाच चतुर्दश दि मैत्रिणी । ५६ ।

उवाच रामरहिता रावणस्य निकेतने ।
 विषत्वारिणके वर्षे रामो राज्यमवाप्तवान् ॥ ५० ॥
 सीतायाश्च त्रयस्त्रिंशद्वर्षाणि तु तदाभवत् ।
 सीतायास्तद्दिनादूर्ध्वं नववर्षा प्रौढपारिके ॥ ५८ ॥
 जानकीगर्भमाघस्त रघुवंशोद्भवो जना ।
 सप्तमासादिते गर्भे त्वक्ता वाल्मीकीयान्त्रमे ॥ ५९ ॥
 चैत्रशुक्लस्य द्वादश्यां त्वक्ता सौमित्रिणा च सा ।
 आषाढशुक्लनवमीदिने तु जनकात्मजा ॥ ६० ॥
 वाल्मीकेरान्त्रमे पुत्रद्वितयं समजीजनत् ।
 षड्भिः यथाः समधिकः नववर्षं प्रतानि तु ॥ ६१ ॥
 वाल्मीकेरान्त्रमे सीता सपुत्रा न्यवसत्किञ्चन ।
 भूमौ गतायां सीतायां सपुत्रः किल राघवः ॥ ६२ ॥
 दशवर्षं सप्तवर्षाणि वसुजे केवलां भुवं ।
 अयोध्यां खर्गते रामे श्रुत्या वर्षं प्रतानि षट् ॥ ६३ ॥
 चत्वारि च कुशं प्राप्य निवेशमुपकथ्यते ।
 अभिवेष्टेन सुनिना विहितं वाणबुद्धये ॥ ६४ ॥
 रामायणीयमखिलं रचयत्यमिदमुत्तमम् ।
 एकान्वष्टिः प्रोक्तात् सारं रामायणीयवम् ॥ ६५ ॥
 यः श्रद्धोति नरकस्य सुक्तिमुक्तिर्न दूरतः ।
 इत्यभिवेष्ट-सुनि-कृत-रामायणरचयं समाप्तम् ॥ ६६ ॥

Rāmāyaṇa-Kathā-sāra by Kṣemendra has been published in the Kāvya-mālā Series as Rāmāyaṇa-mañjarī. It gives in Kṣemendra's inimitable verses the whole of the story of the work from one of the Northern recensions. This abstract was made at Kāśmīra in the eleventh century of the Christian era.

Śārāṃśa-Rāmāyaṇa by Śrīdhara Śarma Sūri, 3182, is a poem on Rāma by one who believed Rāma to be the

dispenser of Spiritual blessings. He follows the main story but omits many episodes.

Rāmāyāṇa-Sāra by Appaya Dikṣita No. 3183, thinks that Rāmāyāṇa is a work written for the glorification of Śiva. This is the author who wrote so many works on a variety of subjects in the beginning of the seventeenth century in Southern India. This short work consists of 25 verses with a learned commentary. The 25th verse has been quoted in the Catalogue. The seventeenth is here given to make the author's object clear.

इत्थं तव अतिश्रुतप्रथितं परत्नम्
 प्राधावितः स्मरहर प्रतिपादनीयम् ।
 दारं तु रामचरितं कविना ऋचोत्
 रामायणे सहितमुत्तमकाव्यरत्ने ॥ १७ ॥

The Kathās of the Rāmāyāṇa, of the Mahābhārata and of some of the Purāṇas have been explained in the Catalogue. They form a literature peculiar to Bengal and during the earlier years of British rule. The Kathās relating to Rāmāyāṇa have been described in Nos. 3184 to 3189.

YOGA-VASISHTHA-RĀMĀYĀṆA, 3190-3204.

This is a big work, said to be in 56,000 ślokas, of which the Rāmāyāṇa in slokas 24,000 is but the preliminary. It is in the form of a Purāṇa with Śaṭ-saṃvāda or three sets of interlocuters (1) Vasiṣṭha and Rāma, (2) Vālmiki and his pupil Bharadvāja and (3) Agniveśya and his son Kāruṇya. There is another set, too, Suruci and the Deva-dūta. The scene of the first interlocution is laid at the Court of Rājā Daśa-ratha at a time when Viśvāmitra came to beg of the Rājā that Rāma should be sent with him to protect his sacrifice. Rāma was found in a very melancholy mood and he

began to ask many subtle and abstruse questions on salvation, indifference to the affairs of the world and so forth. This work is generally included by the Cataloguists in Vedānta but its form and contents justify me in putting it here. It is a very modern work as it mentions Buddha and includes theories of later Vedāntists. It speaks of the invasions of the eastern regions by the King of Kaṇṇāṭṭa which event took place in 1023, of the subjugation of the mlecchas of Uttarāpatha by the King of Surāṣṭra and of the revolts in Mālava and N.W. India (Utpatti prakaraṇa Canto 17, verses 18-30).

For other informations about the work see I.O. Catal. 2407, 2414 to 2432). This work is represented in our numbers 3198, 3201. Our Catalogue number 3190 seems to be an abstract of the Yoga-vāsiṣṭha Rāmāyaṇa though the prakaraṇas are not marked in the same way as in the original. Another abstract, but longer in extent, is to be found in Catalogue No. 3191. It follows the original in the matter of arrangement but it mercilessly cuts short all poetical embellishments. Catalogue No. 3193 is a curious work. It is attributed to Vāsiṣṭha and is called Rāmottara-carita. It commences with the Horse-Sacrifice of Rāma. Lava and Kuṣa capture the horse, and there is a fierce fight after which the father and the sons are reconciled and Sitā goes to the sacrifice with her sons singing the Rāmāyaṇa. It has 14 Cantos. It has nothing to do with Yoga-vāsiṣṭha Rāmāyaṇa though many verses are to be found in Vālmiki's Rāmāyaṇa. The story of the fight with the sons of Rāma seems to have been taken from Kṛttivāsa's Bengali Rāmāyaṇa written in the first half of the 15th century and it passes as the Uttara Kāṇḍa of Yoga-vāsiṣṭha. Number 3195 is simply the 69th chapter of the Yoga-vāsiṣṭha Rāmāyaṇa Utpatti prakaraṇa.

Numbers 3203 and 3204 contain selected verses from the big Yoga-vāsiṣṭha with Mahi-dhara's and Mādhava's commentaries in Sanskrit and Marāṭhā respectively.

Adbhutottara-Rāmāyaṇa (3205-8) is said to be an extra book to the Rāmāyaṇa. It contains 27 cantos and is attributed to Vālmiki. In the first five cantos it treats of the Bāla-kāṇḍa in cantos XII to XVI, it goes over the same grounds as some of the chapters of Bhagavad-gītā and in the latter cantos speaks of Rāvaṇa with one thousand heads, the elder brother of his namesake with ten heads and living at Puṣkara, an island. Sītā led an expedition against him and killed him thus showing that she was superior in power to Rāma. It is written for the glorification of Sītā.

I. EDITIONS OF THE RĀMĀYAṆA.

Editions.	Bāla-Kāṇḍa.	Ayodhya-Kāṇḍa.	Āraṇya-Kāṇḍa.	Kiśkindhya-Kāṇḍa.	Sundara-Kāṇḍa.	Yuddha-Kāṇḍa.	Uttara-Kāṇḍa.	REMARKS.
Ang. G. A. Schlegel. Pta. 1 and 2. Bonn 1820-38 ..	77	115	....	....	....	....	....	Sargas, Shlokas. 192
G. Gorresio. Parigi 1843-1867 ..	80	127	79	63	95	113	115	672
Hemacandra Bhattachārya's Edn. Com. by Rāmānuja. Saka 1791-1806 ..	77	119	75	67	68	130	111	647
Rāmāyana of Vālmīki with Tilaka of Rama. (K. P. Parab). Bombay 1868 ..	....	....	....	....	....	....	....	....
Kṛṣṇa gopāla Bhakta. Cal. 1901 ..	....	....	....	....	....	....	....	....
Rāmāyana. Varga-vāsa! Edn. Pañcāraṇaṁ Tarkaratna. Cal. 1904 ..	77	119	75	67	68	130	124	660
Rāmāyana. Ed. by T. R. Kṛṣṇācārya and T. R. Vyāsaācārya. Bombay 1906 ..	77	119	75	67	68	131	111	638
Rāmāyana. Nirṇaya saagar Press 1907 ..	....	....	....	....	....	....	....	....
Rāmāyana. Govindācārya's Edn. Kumbakonam 1911 ..	....	....	....	....	....	....	....	....
Rāmāyana. Jagan-nātha. Sukla 1911 ..	77	119	75	67	68	130	124	660
Rāmāyana. Harananda Sarma. Ayodhya Kāṇḍa 1902 ..	77	119	....	....	....	....	....	....
Rāmāyana. Bombay Edn. Saka 1781 ..	77	119	75	67	68	130	111	647
Rāmāyana W. Carey and J. Marchman (1806-10) ..	64	80	....	....	....	....	....	140, 4180

II. MANUSCRIPTS IN THIS CATALOGUE.

MS. No.	Cata. No.	Character.	Bala-Kāṇḍa.	Ayodhya-Kāṇḍa.	Aranya-Kāṇḍa.	Kiskindhya-Kāṇḍa.	Sundara-Kāṇḍa.	Yuddha-Kāṇḍa.	Uttara-Kāṇḍa.	REMARKS.
5613-	3133-	Utiyā	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.	Sargas, Slokas.
5620	3140	"	77	123	47 incom- plete.	63	91	107	110	....
393	3141	Bengali	81	126	81	65	66	109	100	628
394	3142	"	79	117	72	62	....	....	....	....
395	3143	"	65	120	....	....	....	....	....	....
4518	3144	"	80	127	87	61	....	....	....	....
4499	3145	"	81	125	84	64	....	....	....	....
4463	3146	"	77, 2355	119, 4305	75, 2625	67, 2500	68, 3000	131, 5990	111, 3365	....
4430	3147	Nāgara	....	....	....	....	95	109	....	647, 24040
5689	3176	Bengali	....	....	....	....	68	....	....	....
4390	3154	Nāgara	....	....	....	....	88	....	....	....
2189	3152	Bengali	....	....	....	....	....	....	....	....
4528	3159	Bengali	....	....	....	....	....	....	....	....
4395	3151	"	....	....	86	63	....	....	....	....
3648	3156	"	....	....	....	....	....	98	....	....
10825	3148	"	....	123	34 (incom- plete).	....	....	....	....	With commentary 'tilaka."
4422	3153	"	....	....	....	....	87	108	115	Ditto.
4444	3167	"	....	119	....	....	....	....	111	Ditto.
4498	3168	Nāgara	....	....	75	68	....	....	....	With Govindarāja's commentary.
4497	3169	Bengali	....	....	....	67	....	....	....	Ditto.
4454	3170	"	....	....	....	....	....	130	....	With Loka-nātha's commentary.
1812	3165	Nāgara	77	119	75	67	....	....	....	Total Slokas 24200.
1813	3166	"	....	....	....	....	68	131	111	....
868	3171	Bengali	81	125	81	63 (incom- plete).	....	....	....	....
396	3141	"	2850	4170	4150	2925	2245	4500	3360	....

MAHĀBHĀRATA.

The Mahābhārata is said to be of one hundred thousand ślokas in extent. But what is the meaning of "the śloka". It is not a verse, not a stanza, not a couplet, not anything connected with versification. It is a technical term in use among the scribes and vendors of MSS. It is an unit of measurement, it means thirty two akṣaras or syllables. The scribes and vendors are paid by so much per thousand ślokas. The Mahābhārata is one hundred thousand ślokas, i.e. the copyist is paid hundred times the unit of payment. The word śloka in works on prosody may mean the anuṣṭup metre but here it means not the metre but the syllables only.

The meaning of the word śloka.

This system of payment involved no hardship on the copyist and is very fair to him. He gets credit for whatever he writes, the colophons, the uvāsas, the post colophons and even the numerical figures given at the end of each verse and each chapter. Whenever and wherever the scribe's work was a profession this system prevailed and even now it prevails in many provinces. In Benares, Mathurā, Rājputānā, Bombay and other places in India in Nepal and Kāśmīra this is the prevailing system. Not only versified works and works in prose and verse are measured by ślokas of thirty two syllables but even works written entirely in prose. The purāṇas are all measured in ślokas of thirty two syllables, the Artha-śāstra, the Kāma-śāstra which are in prose and verse are measured by the same unit and even such prose works as the Prajñā-pāramitās, of various recensions are measured by hundred thousand, twenty five thousand,

It means 32 syllables.

ten thousand, eight thousand and even seven hundred ślokas. The Mahā-bhārata in a similar way is measured by ślokas of thirty-two syllables and called Śāta-sāhasrikā samhitā.

These are solid facts about which there is no gainsaying, but still sometimes the Mahā-bhārata is said to be measured in verses and the meaning of the word śloka as 32 syllables is ignored and there is confusion. The cause of this confusion is that in many provinces and in many periods of time professional scribes were not employed but kāyasthas were employed on pay and free board for copying MSS. In Bengal this system seems to have prevailed for centuries. In I. O. Catalogue is found a MS. belonging to Vidyā-nivāsa copied by a Śūdra named Kavīcandra for a pay in 1588. (I.O. Catal. No. 1385.) A MS. of the Kālikā-maṅgala was copied at Calcutta in 1753 for a couple of rupees and a piece of cloth. My mother's father employed two kāyasthas to copy Purāṇa MS. Hence in many provinces the word śloka did not mean 32 syllables and they tried to explain the term one hundred thousand in a variety of ways and created confusion and European Orientalists not knowing the system of copying MSS. in India are quite at sea. It is only by long study and careful thought that the confusion will be cleared.

Almost every old copy of the Mahā-bhārata differs from its neighbour, there is not only difference of readings and omissions and insertions of verses, but entire chapters and sectional parvas are often added or subtracted. Thus according to the Kumbha-konam edition there are 98 parvas, 2312 chapters 96,645 verses in the Mahā-bhārata but according to the same edition the Bom-

How confusion arose
in its meaning.

Where is the Mahā-bhā-
rata of 100,000 ślokas ?

bay edition with Nila-kaṇṭha's commentary has 185 chapters less. The late Pundit Jaya-candra Siddhānta-bhūṣaṇa, who compiled an index of the Mahā-bhārata, says that the Venkaṭeśvara edition agrees generally with the Burdwan and Vaṅga-vāsi editions but not with any other prints or MSS. The complaint is eternal that no two recensions agree and no two MSS. agree. There is diversity everywhere and uniformity nowhere. But one cannot work without uniformity. But where is uniformity to be found in the Mahā-bhārata ?

The Parva-saṃgraha-parva gives the number of chapters and verses in each of the 18 major parvas in which the Mahā-bhārata is divided. The numbers are given in words and I put them in figures in a tabular form.

		Chapters.	Verses.
I.	Ādi ..	.. 227	8,884
II.	Sabhā ..	.. 78	2,511
III.	Vana ..	.. 269	11,664
IV.	Virāṭa ..	.. 67	2,050
V.	Udyoga ..	.. 186	6,698
VI.	Bhīṣma ..	.. 117	5,884
VII.	Droṇa ..	.. 170	8,909
VIII.	Karṇa ..	.. 69	4,964
IX.	Śalya ..	.. 59	3,220
X.	Sauptika ..	.. 18	870
XI.	Strī-parva ..	.. 27	775
XII.	Śānti ..	.. 329	14,732
XIII.	Anuśāsanika ..	.. 146	8,000
XIV.	Aśva-medha ..	.. 103	3,320
XV.	Āsrama-vāsa ..	.. 42	1,506
XVI.	Mauṣala ..	.. 8	320
XVII.	Mahā-prasthāna ..	.. 3	320
XVIII.	Svargārohana ..	.. 5	209
		1,923	84,836

I have consulted all available editions of the Mahā-bhārata and many MSS. but this table is uniform everywhere. In one or two prints, 329 of Śānti is 339, but that diversity is very slight and the difference between ऋ and ॠ in old writings is so slight that one may be mistaken for the other, unless a man is an expert palæographer. Where everything in the Mahā-bhārata is changing this table remains fixed and I believe like an anchor.

The figure 84,836 has been arrived at by counting the verses in every chapter. The Mahā-bhārata of 84,836 verses if reduced to the standard of 32 syllables will

The significance of
this table.

be a lākh of ślokas, if not exactly, so approximately, as it can be taken as exact. Nineteen hundred twenty-three chapter colophons with 98 minor parva colophons and 18 major parva colophons would make 2039 colophons altogether. Each colophon on an average contains 48 syllables or one śloka and a half, this would make 3058 ślokas. The prose narrations measured by the same standard would come to about 4,000 ślokas and the extra syllables over and above 32, in longer metres would be about 4,000, the Uvācas and the numerical figures at the end of each verse would come to about 4,000. Thus $85,000 + 3,000 + 4,000 + 4,000 + 4,000 = 100,000$. This is a rough and approximate calculation. An accurate calculation would come to very nearly the same result. This then is the Mahā-bhārata in 100,000 ślokas as described and detailed in the second minor parva of the major Ādi-parva.

Jaya-candra Sidhānta-bhūṣaṇa has shown, in a tabular statement, that the Bombay Venkaṭeśvara edition, with which the Burdwan and Vāṅga-vāsi editions

Bombay Venkaṭeśvar
edition.

agree, differs from the standard set forth in the preceding paragraph in the following way :—

			Chapter.	Verse.
I.	Ādi..	..	+7	-261
II.	Sabbhā	..	+3	+201
III.	Vana	..	+46	+195
IV.	Virāṭa	..	+5	+222
V.	Udyoga	..	+10	-84
VI.	Bhīṣma	..	+5	-15
VII.	Droṇa	..	+32	+735
VIII.	Karṇa	..	+27	+50
IX.	Śalya	..	+6	+418
X.	Sauptika	..	0	-67
XI.	Strī	..	0	+50
XII.	Śānti	..	+35	-995
XIII.	Anuśāsanika	..	+22	-299
XIV.	Aśva-medha	..	-11	-475
XV.	Āsrama-vāsa	..	-3	-418
XVI.	Maṇṣala	..	0	-37
XVII.	Mahā-prasthāna	..	0	-210
XVIII.	Svargārohaṇa	..	0	+1
			184	-989

The Kumbha-konam edition in 6 volumes contains 2,312 chapters and 96,685 verses which reduced to the standard of 32 syllables to a śloka becomes 114,000 much larger than the standard set up by P. S. P.

I have said before that in Bengal the system of copying MSS. by professional scribes was

Arjuna Miśra's bold
assumptions.

not in vogue, so Arjuna Miśra the

Bengali commentator of the Mahā-

bhārata, finding the P.S.P. extent of the M.B. as 84,836 and unable to account for the one hundred thousand ślokas any other way, boldly made the proposal of including the Hari-varṇa 12,000 in it and of bringing it approximately to a lākh but for doing so he must include Hari-varṇa

among the 18 parvas and therefore he declared that the “*Śāntirānuśāsanam*” is only one word and an *aluk samāsa*, thereby making room for the Hari-vaṃśa among the 18 (see our Catal. number 3,372). So his theory makes two bold assumptions. One, he includes Hari-vaṃśa which is generally regarded as an appendix, into the body of the work and makes *Anuśāsana* merge in the *Śānti*. Thus Arjuna Miśra’s failure to account for a lākh of ślokas makes a strong presumption, nay, a positive certainty, that the P.S.P. gives a complete index of the Mahābhārata in hundred thousand ślokas and that all beyond the 84,836 verses of the P.S.P. are modern additions.

Thus all beyond the P.S.P. 1923 chapters in the Kumbha-konam edition, namely, 2,312 minus 1923=389 chapters are modern additions and so are 389—184=105 chapters of the Bombay edition. But we have no criterion to distinguish P.S.P. chapters and non-P.S.P. chapters, nor is there any proof when the P.S.P. was written and included in the body of the MB. Though we have no criterion yet it is a gain to know that the P.S.P. has the right table of contents at some period and it will certainly facilitate enquiry.

Having now explained the meaning of the word śloka as used in connection with manuscripts and suggested the hypothesis, not a *pacca* theory yet, that P.S.P. gives a fair idea of the MB. in lākh of ślokas, I now proceed to show the steps by which the P.S.P. lākh was arrived at. If it is not conceded that there was a great battle in the fields of Kuru-kṣetra in some remote antiquity it is useless to make any enquiry about it and its history. But, if it is conceded, it will have to be conceded that there were contemporary descriptions of the

History of the work
previous to P.S.P.

battle in some form or other. Because bards are an ancient institution in India and they are still in evidence. I think the lament of Dhṛta-rāṣṭra to be something like a contemporary record. It is in 73, triṣṭup metres according to Madras and 57, according to recent Poona edition, and, with a prologue and an epilogue, its extent is about 150 verses. It records the gradual growth of the jealousy which led to the great catastrophe at Kuru-kṣetra and gives the details of the battle. Its deep pathos and life-like scene-paintings mark it as a contemporary description. It was composed shortly after the battle. It is not a part of the MB. but it introduces the whole poem, history or statistics, whichever one is pleased to call the work. It is a bardic song and Kṛṣṇa Dvaipāyana took up the work of writing a poem on the war, retired to a cave in the mid-Himālayas near his hermitage in the Vadarikāśrama and there with Ganeśa as his amanuensis wrote the story of the war, the Bhārati kathā, or the Bhārata Saṃhitā. He in his extreme old age taught it to Vaiśampāyana. He narrated it in the next generation to Janamejaya, the great grandson of the victor of Kuru-kṣetra, at Taxila, where Janamejaya proceeded to sacrifice the snake race which killed his father Parikṣit. The story used to be related to the Brāhmaṇas officiating at the sacrifice at their leisure hours. The Mahā-bhārata was said to have been formally recited at this sacrifice and that recitation made Taxila a holy place and a seat of learning in subsequent centuries.

It was again recited by the son of Loma-harṣaṇa who got it from Vaiśampāyana, to the assembled sacrificers at Naimiṣāranya, the place of Saunaka, two generations, later. It has the sanction of three set of interlocuters (1) Vyāsa and Vaiśampāyana, (2) Vaiśampāyana and

Janamejaya, (3) Sauti and Śaunaka, and without three sets of interlocutors no history or Purāṇa is valid in India.

As I have said before, the lament is the earliest literature on the war. It began with the piercing of the target as the earliest event in the contest and it ended

How the history affects the work.

with the fall of the Kurus. Vyāsa wrote 24,000 ślokas giving the whole history of Bhārata family without anecdotes and without episodes. It is said to begin with the story of Upari-cara Vasu, the real father of Satya-vatī, the wife of Śāntanu and the mother of Vyāsa, Citrāṅgada and Vicitra-vīrya. In verse (I. 1.66) three beginnings of the MB. are given: (1) The Mantra, Nārāyaṇam namaskṛtya, etc., (2) Āstika, (I. parva 5), (3) Upari-cara (I. ch. 64).

Vyasa's Work.

The first cannot be by Vyāsa because it salutes Vyāsa. The second cannot be by Vyāsa as it speaks of the origin of the sacrifice of snakes which is later than the time of Vyāsa. The third may not be by him as it speaks of his mother's real father and his own birth. His MB. contained (1) Sambhava-parva (not Ādi), (2) Sabhā, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Droṇa, (8) Karna, (9) Śalya, (10) Stri, (11) Śānti, (12) Aśva-medha, (13) Āśrama-vāsa, (14) Mausala. (I. 1.103-107). The last two are rather doubtful and Saṃgraha, Pauṣya, Pauloma and Āstika (2 to 5 minor parvas) are impossible in a work by Vyāsa. The first chapter, Anukramaṇikā, was certainly not by Vyāsa as it contains many later events and sentiments and it is put in the mouth of Sauti.

Vaiśampāyana narrated the story of the MB. at the sacrifice of snakes at Taxila. He was in a position to add the last parvas of

Vaiśampāyana's work.

the MB. left untouched by Vyāsa and to complete the Ādi parva. The story of Upari-cara might come from him. He cannot be expected to give the genesis of the Sarpa-yajña in three minor parvas for he was asked for the history of the ancestors of Janamejaya and not his own.

Sauti gave the last finish to the work. He says
 Sauti's Work. he was present at the Sarpa-yajña of Janamejaya, thence he went on a long pilgrimage, saw Samanta-pañcaka and the scenes of the battle of Kuru-kṣetra, and then he came to the forest of Naimiṣa to be present at the long sacrificial session of the ṛṣis. He gave many Ākhyānas and Upākhyānas. The history of the sarpa-yajña is by him, the P.S.P. is perhaps by him as it is prefaced with a description and history of Samanta-pañcaka which he had seen in his travels. The Pauṣya, Pauloma and Āstika parvas are by him as they give the genesis and history of the Sarpa-yajña which neither Vyāsa nor Vaiṣampāyana was in a position to give.

The kernel of the MB. is the Lament of Dhṛta-rāstra.
 Gradual growth of the work. Perhaps it was sung by a bard shortly after the battle and it became very popular. The first writer of the MB. expanded the stanzas of the Lament into chapters and parvas. It began with the hitting of the target and ended, as in the Lament, with the fall of Duryodhana with a few words about the subsequent events. At that time the history of the Kuru family previous to the battle was either very well known or the poet did not like to burden his work with such history. But two generations later Vaiṣampāyana found it necessary to add two parvas,

the Sambhavā and the Aṃśāvatāra, and add a short account of events down to the end of the reign and the life of Yudhi-ṣṭhira. Sauti added the history of the Sarpa-satra, the three parvas, Pauṣya, Pauloma and Āstika. An analysis of the Anukramaṇikā and the P.S.P. will show that various parts of these two parvas were composed at various periods of time.

There is another aspect from which the gradual growth of the work may be viewed, namely, the work was an epic poem in the beginning. Vyāsa is represented to speak of it as a poem to Brahmā, and an epic poem often begins from the midst of things and not in historical or chronological order. The poem began from the hitting of the target and ended with the fall of Duryodhana. Then it became a history of the Kuru race and so some minor parvas were added at the commencement and some at the end. Sauti added the three parvas on the serpent sacrifice to prove the authenticity of the work. Then as the idea of an iti-hāsa expanded from a mere chronicle to social, moral, intellectual and economical history, the work expanded along with it, till it included purāṇa (old legends), iti-vṛtta (facts), ākhyāyikā (stories), udāharaṇa (examples), dharma-śāstra (religious law) and arthaśāstra (economics and politics) as in Kauṭilya I, 5.

Another aspect of gradual growth.

Some orientalists think that there was a Mahā-bhārata of 8,800 verses or ślokaś. But there

An MB. of 8,800 ślokaś is a myth.

is no justification for this statement. That figure is mentioned in connection with Vyāsa-kūṭas. The condition on which Gaṇeśa accepted the office of an amanuensis was that he should not wait and Vyāsa added a condition that Gaṇeśa should

not write anything without thoroughly understanding it. So Vyāsa often had recourse to the trick of giving a difficult verse to Gaṇeśa, to gain time. These difficult verses are known as Vyāsa-kūṭas and the figure 8,800 gives the number of such kūṭas. He knew them all, his son Śuka, who was always near, knew them all, but it is doubtful that even such an intimate friend as Sañjaya knew them so fully (Kumbh. ed., I. 1. 117).

The P.S.P. seems to have attempted to arrest the growth of the work and its expansion by fixing the number of chapters in each major parva, and the number of verses in it. But all the trouble taken by the writer of P.S.P. seems to be of no avail to us, as we do not know which verse and which chapter has the sanction of P.S.P. The attempt has not been a complete success because much has been added after the P.S.P. and much has been deducted also. The story of the deductions is rather curious.

In the drama Pañca-rātra in the Trivendrum series there were some scenes from the Mahā-bhārata at the end of the Rāja-sūya sacrifice held by Duryodhana in which Duryodhana promised to Droṇa, as his dakṣiṇā, the restoration of half the kingdom to the Pāṇḍavas, if they could be traced within five nights. But these scenes are now lost to the MB.

Lots of chapters are now recited at the end of vratas and other religious ceremonies as coming from the Śānti-parva of the MB. and as an interlocution between Bhīṣma and Yudhi-ṣṭhira. But they are not found in modern recensions of the MB.

There is a work named Pañca-ratna enumerating five gems from the MB., namely: (1) Bhagavad-gītā, (2) Bhīṣma-stava-rāja, (3) Viṣṇu-sahasra-nāma, (4) Anu-smṛti and Gajendra-mokṣaṇa. Of these the first three are found in Bhīṣma, Śānti and Anuśāsana parvas respectively, but the other two are nowhere found in any recension of the MB. I have traced them to the Viṣṇu-dharma of which the only copies were collected by me. Then it is apparent that the Viṣṇu-dharma at one time formed an integral part of the MB. It has been discarded in favour of either the Mokṣa-dharma or the Hari-vaṃśa and as a copy of the Viṣṇu-dharma is dated in the 11th century A.D. it must have been discarded long before that period. The names of the minor parvas of the Śānti and Anuśāsana end with the word Dharma as Rāja-dharma, Āpad-dharma, Mokṣa-dharma and Dāna-dharma. The MB. is written expressly with the object of glorifying Viṣṇu and it strikes as strange that the Viṣṇu-dharma should be elsewhere and not in MB.

So the history of the Mahā-bhārata is not one of continuous growth but of growth and depletion. As many were willing to add so many were prone to criticise the growth and reject things not in harmony.

The outline and the framework of the MB. was settled by Vyāsa, Vaiṣampāyana and Sauti. But it has received accretions and depletions from time to time. How to determine the age and history of these is a difficult task and I have the following suggestions to make:—

My first suggestion is that any chapter or group of chapters having a separate phala-śruti is an independent

work thrown into the body of the MB. either with a set purpose or simply for the purpose of preserving a short work which otherwise would be lost. The Nalopākhyāna in 30 chapters has a separate phala-śruti and so it is an independent work. The Bhagavad-gītā in 18 chapters has a separate phala-sruti and so it is an independent work. Its setting is peculiar and very suspicious. There is a Bhagavad-gītā parva in 31 chapters of which the first 13 have nothing to do with the gītā—the thirteenth chapter ends abruptly and the gītā begins abruptly. The Bhīṣma-stava-rājā has a separate phala-śruti, and the Viṣṇu-sahasra-nāma has a separate phala-śruti and so they are independent works. In this way I have traced 47 independent works in the body of the Mahā-bhārata. But the most curious are the Anu-kramaṇikādhyaṃya and the parva-saṃgraha.

If Vyāsa had an anukramaṇi of his poem, it would be a poetical Anukramaṇi and it is no

Analysis of the Anu-
kramaṇi.

other than the Dṛta-rāṣṭra-vilāpa from I.i. 129 to 278. This is a short

poem on the MB. and here we find that brevity is the soul of wit. It is preceded by two Jagatī verses on the MB. "Duryodhano manyumayo mahā-drumaḥ," etc., so familiar to brāhmaṇas in India. These verses and the lament are preceded by a history of the composition of the MB. That history has a Maṅgalācaraṇa and an enunciation. It says that Vyāsa after dividing the Vedas, wrote the MB. in a cave of the Himālayas in three years. The history began with the creation and it gave a short summary of the work (I. i. 75—77). It was a lākḥ of ślokas in extent, with an Anukramaṇi in about 150 ślokas. When the work was mentally complete, as in the case of Rāmāyaṇa, Brahmā made his appearance and asked Vyāsa to employ Gaṇeśa as his amanuensis and so was Gaṇeśa employed.

There are other statements, too, which we need not take any account of just now. Some details of the contents are given in I. i. 104 to 107. All this Anukramaṇikā has been put into the mouth of Sauti. Yet the word Ādi-parva is not there but instead of it, Saṃgraha parva, two parvas of the snake sacrifice and the Saṃbhava parva. At the end, too, the Anuśāsana, the Mahāprasthāna and the Svargā-rohaṇa parvas are not there.

The second Anukramaṇikā parva describes the Samanta-pañcaka that is, Kuru-kṣetra, the scene of the battle. It describes the Akṣauhiṇī and then gives, the 100 minor parvas into which Vyāsa is said to have divided the MB. and the Appendix Hari-vamśa. Then it gives details of the 18 major parvas into which Sauti seems to have divided the work and an enumeration of the chapters and verses of each major Parva. In these two parvas practically there are five enumerations of the contents of the Mahā-bhārata: (1) the short anukramaṇī in the first half of the first parva, (2) a shorter anukramaṇī in two or three verses beginning with "Duryodhano manyumayo" (3) Dhṛtarāṣṭra-vilāpa of the second half, (4) the enumeration of one hundred minor parvas attributed by Sauti to Vyāsa, (5) the details of the 18 major parvas in chapters and verses. But discrepancies among these prevent our ascribing them to any of the three Munis of the MB. They are subsequent additions made by reciters and editors.

Vaiṣampāyanā's summary of the MB. given in I. VI. 3 and 4 looks like the summary of a poem on a war and not of a history. In it Vaiṣampāyana says that Vyāsa wrote the work in three years of devoted labour, that it had 2000 chapters, 100 minor parvas, 18

major parvas and one lākh of ślokas. It began with the return of the Pāṇḍavas from the hills. The jealousy of Duryodhana is the bija or seed of the war. He also says how it developed and how it ended.

Some idea of the extent of these independent works with phala-śrutis may be found in the fact that the Bhagavad-gītā has 18 chapters and Nalopākhyāna 30. If therefore the 47 or say 50 phala-śrutis are calculated to cover about 200 Adhyāyas it would not be an extreme calculation. Vaiṣampāyana's extent of Adhyāyas is fifty ślokas, so altogether there would be, $50 \times 200 = 10,000$ ślokas covered by these phala-śrutis. These were thrown in very early, perhaps, when the MB. was in the making.

My first suggestion is that chapters and groups of chapters with a phala-śruti are independent works thrown in the MB. with a purpose. My second suggestion is that other stories in the MB. even though without a phala-śruti, are independent works or summaries of independent works; such as Rāmopākhyāna, Pativratopākhyāna and others. The stories of beasts and birds are from the ancient folklore of India. The interlocutions are a special feature of the MB. They are mostly old dialogues of Indian sages and kings to support some statement in the MB. This is specially abundant in the Śānti parva where erudite matters are discussed. The several gītās are also independent works thrown into the MB.

Some of the interlocutions are very old, for instance, that between Bhṛgu, one of the original progenitors of the Aryan race and Bharadvāja, the grandson of another progenitor. It is perhaps one of the oldest and the subject of

the interlocution is the simplest from an anthropological point of view. The latest interlocution perhaps are those in which Bhīṣma took part. No interlocution can be later than the time of the composition of the MB. So are the stories of beasts and birds.

My third suggestion is that whenever any well ascertained modern idea is to be found in a chapter of the MB. that chapter should be regarded as a later addition. Thus the classification of royal studies into philosophy, the three vedas, economics and politics was started by the ācāryas of Kauṭilya, so the chapter in which this classification is accepted must be either contemporary of or later than Kauṭilya, for instance, Śānti, chap. 14, which contains this classification cannot be old. The interpolation may belong to the fourth century B.C. or later. For the same reason the Chapter 48, too, is a later addition. The succession of teachers of arthāśāstra as given in Śānti 57 is older than that of Kauṭilya, for Kauṭilya quotes many minor authorities than MB. and Kauṭilya and his ācāryas are never mentioned in it. But the next chapter 58 seems to be an interpolation as there Kauṭilya's classification is given in full.

My fourth suggestion is that when countries and races of later origin are mentioned in any chapter that chapter should be put down as later.

For instance, in Śānti, 64. 13, 14, we find the following enumeration of countries and races:—

यवनाः किराता गान्धाराजोनाः श्वरवर्ष्पराः ।

शकाश्चबारा कङ्गाश्च पञ्चवासान्ध्रमद्रकाः ।

उड्डाः दुर्जिन्दा चारङ्गा काचा क्षेष्ठाश्च सर्जशः ।

Here we find Sakas, Yavanas and Pahlavas mentioned together and on Noldke's theory, it should come between the second century B.C. and second century A.D. and not before, as during these centuries these nations played an important part in the History of the Middle East. In this matter we are in a much better position than those who explored the MB. 50 or 60 years ago, as the progress of archæological researches has cleared the geography of the time of Buddha, of Pāṇini, of Kātyāyana, of Patañjali, of Kauṭilya, of Vātsyāyana and of Bharata and of others to a very great extent. And the geography of the MB. is older than the oldest of them, namely, the sixteen great kingdoms of Buddha's time.

My fifth suggestion is that the minor parvas, and chapters not found in all MSS. but only in some are to be looked on with suspicion. As for instance, the minor parva entitled Vaiṣṇava-dharma in major parva XIV is found in the Madras and not in the Bombay edition. It is doubtful if it is a genuine part of the MB. The difference between these editions is 185 chapters and they are all suspicious.

My sixth suggestion is that the MB. is a work written expressly for the glorification of Kṛṣṇa. Indeed from top to toe it is full of Kṛṣṇa. Any chapter written expressly for the glorification of Śiva or Rudra is therefore out of place in a work of this nature. But in the Anuśāsana parva of the Madras edition, there are many chapters on Śiva alone. Thus chapters 45 to 49 in Parva XIII are all very suspicious. In one of these there are 1,000 names of Śiva, quite tantra-like, and uncalled for in a Vaiṣṇava work. In the same parva the chapters 205 to 250 are mainly an interlocution between Mahā-deva and Pārvatī.

It is of the nature of a tantra, it contains many topics already explained by Bhīṣma and other speakers to Yudhiṣṭhira. But there are such topics as the worship of phallic emblem which have a very modern look. Vāmana, the rhetorician in the 7th century, speaks of phallic emblems as familiar things and these did not produce the same sensation of horror as it otherwise would do. Phallic emblem in stone have been found up to the first century after Christ and may have existed a century earlier. Reading through these 46 chapters one would meet with ideas many centuries younger than in the other parts of the MB. The Sāṃkhya of this part is nearer Śaṣṭi-tantra than in other parts. The Rāja-dharma is also modern. For non-brāhmaṇas and non-kṣatriyas four callings are prescribed vārtā, sevā, kāru and nāṭya (XIII. 217). This is the very same as in Kauṭilya who uses the same words. The duties of soldiers are the same. The word bhartṛ-piṇḍa is used both here and in Kauṭilya in the same sense and in the same connection. Chapters 217 to 226 treat of Karma-vipāka, that is tracing the pleasure and pain of the present birth to the good or bad action done in previous existence. This is certainly very late. Though pre-Buddhist India believed in the theory of karma and transmigration, the register of minute causes in one birth producing minute effects in another is very late (see the para. on Karma-vipāka in the preface of my Smṛti volume). This long interlocution is more tāntrika than paurāṇika.

My seventh suggestion is that anything tāntrika is a later addition and very late. Every
 Seventh Suggestion. tāntrika cult must have five aṅgas:
 (1) Stava, (2) Kavaca, (3) Nyāsa, (4) Sahasra-nāma, and (5) Pūjā-vidhi. Some of the stavas in the MB. are tāntrika,

for instance, the Bhīṣma-stava-rāja. The sahasra-nāmas, too, are tāntrika. The Viṣṇu-sahasra-nāma not only utters the ṛṣi, devatā, chandaḥ of the Vaidika but also the śakti, bīja and kilaka of the tāntrika mantras. They should therefore be regarded as later additions. But Śaṅkara in the beginning of the ninth century has commented on the Viṣṇu-sahasra-nāma and so this has been thrown in some centuries earlier.

Thus the MB. has acquired accretions even so late as the 7th or 8th century A.D. and perhaps even later.

The Indian chronology of yugas and kalpas must be rejected as mathematical and astronomical. The Kali-yuga era begins astronomically in 3101 B.C. and therefore do not command that respect which belongs to a practical and historical era. That sort of practical and historical era is to be found in the Purāṇas. The Kali-yuga begins shortly after the battle of Kuru-kṣetra. The purāṇas give a succession of 59 princes of the Magadha dynasties with the duration of their reigns, from the battle. The durations put together come to 1050 years when the Nandas begin to reign, say about 425 B.C. Thus the date of the battle comes somewhere near 1475 B.C. Many of the war ballads were contemporary and specially the Lament of Dhṛta-rāṣṭra. The MB. was composed by Vyāsa and revised by Vaiṣampāyana within hundred years of the battle. Sauti's revision must have taken another century or more, as Naimiṣa as a tīrtha is much younger than Puṣkara and Kuru-kṣetra. Thus the frame-work of the MB. took 2 to 3 centuries to complete. Then began additions and interpolations. The chapters and interlocutions about early Sāṃkhyas of 8 prakṛtis are pre-Buddhist and the allusion to Muṇḍas or shaven-headed monks may be post-

Buddhistics. The Rāja-dharma chapters in which Royal Sciences are defined as philosophy, the vedas, economics and politics are post-Kauṭilya, those in which human sciences are classified as Dharma, Artha, Kāma and Mokṣa are as old as the first or 2nd century, A.D., i.e., the time of the Kāma-sūtra. The classification of sciences in the MB, into Rājadharmā, Āpaddharma, Mokṣadharmā and Dāna-dharma is at once primitive, crude, and simple, betokening an early effort than the preceding. The tāntrika and sectarian materials were added perhaps in the second half of the first millenium of the Christian era. This, I think, is a short and rapid history of the growth of the Mahābhārata. This is not the place for an effort carefully and laboriously made to determine the age of every chapter in this huge compilation. But I think time has come for such an effort.

. It may be asked in what language was the MB. first written. The answer is not easy to give. The Rāmāyaṇa was written in a new chandaḥ and that word chandaḥ covered a world of meaning in those ancient days. It meant versification, rhythm, style and inspiration. Brahmā says to Vālmiki that you have got a chandaḥ other than mine. But the same Brahmā does not say the same thing to Vyāsa. Simply because the Rāmāyaṇa was based on the panygerics of sacrifices written in a language easily to be understood by the common people while the MB. is based on war lays written in gorgeous style and in a language hard to pronounce. Rāmāyaṇa is written in what is said to be the Ārṣa language and the MB. later Vedic. But during the long centuries the language of both these poems have been awfully modernized. The progress of modernisation is visible in different recensions of the works. The

• Bombay recension of the Rāmāyaṇa is more archaic than other recensions. The same is the case of the language of the Mahā-bhārata also. The following archaisms of the MB. are picked up mainly from the Rāja-dharma-parva of the Madras recension. In Classical Sanskrit *a* is elided after the final *e* or *o*, in the Madras recension *ā* is also elided as in *Dr̥ta-rāṣṭraḥ + Āśrama-padaṃ = Dr̥ta-rāṣṭro'śrama-padaṃ* I. ii-347. Such expressions as *Videha-rājñāḥ* (XII 18-2.) *Dharma-rājānam* (XII 39-8), *Kutumba-dharmāṇaḥ* XII 15-27 are Vedic. *Dr̥ḍha-pūrve* (XII 19, 27) is a form which the commentator says is Vedic in this form of compound. *Kariṣye + iti = Karisyeti* is Vedic. *Dāre* in singular is non-classical (XII. 25-27). *Yathā purā* has been turned into a compound *yathāpuram* (XII. 49. 30). This is unclassical. *Abhi-bhoḥ* is an expletive not known in ordinary Sanskrit (XII. 58,117) In *saḥ + āśramī = sośramī* (XII. 56,31) the elision of *ā* is not according to Pāṇini. *Sāhyam* for *Sāhāyayam* is unusual; *Nālpacetāyam* for *Nalpacetāḥ + ayam* is not Pāṇiniya. The Rule of Pāṇini that in infinitive mood, when the root is alone, it takes *ktvāc*, but when joined with other words it takes *lyap*, is often violated and the *parasmaipadī* root, often takes *ātmanepada* and *vice versa* in the MB. These are so frequent that it is not considered desirable to give instances. Words like *Yudhyantaḥ* for *Yudhyamānāḥ*, (XII. 21,20) *sahati*, for *sahate*, *varttataḥ* for *varttamānasya*, *paśyasva* for *paśya* jar into the ears of those who deal with Classical Sanskrit only. Such archaisms are rare in the Rāmāyaṇa though there are archaisms in it, too. The word *Nityadā* is not classical but it is frequently used in both the works.

Rāmāyaṇa is based on vernacular panegyrics of sacrifices and the Mahā-bhārata on war lays. One was

the beginning of the classical and the other is the tail, end of the chāndasa. One is meant for all and the other for warriors and cultured classes only. The process of modernisation has made the language look like the same in both but close examination shows that difference still exists after such a lapse of time and so much wear and tear in copying. A parallel may be found in the poetry of Rājaputāna. Bhāṭas write for all classes of people but the cāraṇas write only for the warrior class i.e. Rājputs and those who come in close contact with them. The Bhāṭas write in piṅgal, i.e., the spoken Hindī but the cāraṇas in diṅgal, an elevated form of the Maru-bhāṣā at a certain stage of its development. It is rarely appreciated and even understood by the common people. There is a saying in Rājputānā which may be appropriately quoted here :—

Bhāṭ, ghāṇṭ, gaḍeriyā sab koi ko hoy.

Cāraṇa hāy catura nara gaḍhpatiṭh ko joy.

Bhāṭ, the panegyrist, ghāṇṭ, a hodgepodge with flour and other things and asses are for all classes of people but Cāraṇa is a clever fellow, he approaches the masters of forts only.

Throughout the MB. there are so many allusions to the story of the Rāmāyaṇa that it is difficult to conceive that the Rāmāyaṇa or its story is later. In every part of the MB. those that are undoubtedly old and those that are undoubtedly modern the story of the Rāmāyaṇa is equally well known. Some people think the Rāmopākhyāna is the only piece in the MB. which deals with the Rāma story. But no. In the Vana parva itself three other chapters are devoted to the Rāmāyaṇa and the curious thing is that the stories differ greatly in detail.

MB. is post-Rāmāyaṇa.

There is an anthropological fact which determines the priority of the Rāmāyaṇa. Rāma goes to heaven with the whole city but Yudhi-ṣṭhira takes his brothers only but reaches heaven alone. In the primitive world when king died he was followed voluntarily or involuntarily by his whole court. They all thought he would require their services in the other world. The King of Ashanti died about a hundred years ago and all his queens, all his ministers followed him, his best horses were slaughtered for him and all the animals and things which he loved were thrown into his grave. The story of Nogi following the Mikado is too recent to describe here. Rāma's following was so complete that the city remained depopulated for generations till Kṣemaka repeopled it and Rāma's son had to remove his capital beyond the Narmadā. At the time of the MB. an opinion gained ground that heaven lies to the North of the Himālayas. There is a chapter in the Śānti parva where this is stated in full. The ordinary Hindu belief is that souls after death travel towards the south and the idea in primitive Europe was that they travelled westward. Brittany in France and Cornwall in England were long regarded as the home of human souls after death. Arjuna went to heaven to his father Indra to learn the use of celestial weapons by the north road and his brothers went the same way to welcome him on his return from heaven. Now of the two ideas the former is much earlier than the latter and both the ideas occur in parts of the work which are known as interpolated.

But we need not go to Anthropology for the priority of the Rāmāyaṇa. The ṛsis in the Rāmāyaṇa are generally the starters of the gotra system among brāhmaṇas, such as :—

Jamadagnir Bharadvājo Viśvāmitrātri Gotamāḥ,
Vaśiṣṭhaḥ Kaśyapo' gastyo' ṣṭau gotra-pravarttakāḥ.

and these eight are the principal seers of the Ṛgveda. Bharadvāja, Viśvāmitra, Vasiṣṭha and Atri have each a Maṇḍala assigned to him. Jamadagni, Gotama and Agastya have several hundreds of ṛks assigned to them in the first Maṇḍala. Kaśyapa has only one ṛk that forms a sūkta by itself and the only sūkta with one ṛk. Vāmadeva is another great ṛṣi of the Rāmāyaṇa who has a Maṇḍala assigned to him. So the Rāmāyaṇa ṛṣis are all seers of the Ṛg-veda. But the Mahā-bhārata is the work of a ṛṣi who classified the Vedas into ṛk, yajus and sāma and whose disciples are the starters of different śākhās of the various Vedas. Yājña-vaalkya, one of the youngest authors of a brāhmaṇa, is an officiating priest in the Rāja-sūya sacrifice of Yudhi-ṣṭhira. So the two poems are ages apart. The names of the ṛṣis of the Rāmāyaṇa are single names, but the names of those of the MB. are clogged with one or two patronymics or apatyārtha-pratyayas.

As I have said before the story of the foundation of many of the great cities of N. India is to be found in the Rāmāyaṇa but in the Mahā-bhārata they are flourishing cities, capitals of flourishing kingdoms, towns of long standing and of ancient name and fame. Vālmiki is mentioned many times in the MB. sometimes as a ṛṣi and sometimes as a poet. One of the verses in the Rāmāyaṇa has been quoted *ad verbatim* and *ad literatim*; several verses are quoted which seem to be from other recensions of the Rāmāyaṇa not known to us. A descendant of Rāma is killed by Abhimanyu on that fatal day on which he was unjustly killed by seven warriors of the Kaurava party. Another descendant of Rāma was compelled to pay tribute, when the Pāṇḍava brothers proceeded to the conquest of the world prior to Rāja-sūya.

Iti-hāsa in classical Sanskrit means a narration of facts though in the Vedic it had a different meaning. There it meant "iti ha āsa" "this it was" without any proof. It is from this meaning that the word "aitihya" has been derived. History or fact in Vedic was Nārāśamsa; this happened among men. But in classical Sanskrit history is represented by the word iti-hāsa and Māhā-bhārata is the only iti-hāsa. In a work entitled Sarva-mata-samgraha published in the Trivendrum series No. LXII, page 7, this meaning of the word has been specifically stated. In Kauṭilya Iti-hāsa has the same authority as the 4th Veda, the Atharva. He calls it iti-hāsa-veda. In the MB. itself, in several places, the Mahā-bhārata is called the fifth Veda and when weighed against the other four is found to be heavier. A collection of anecdotes from the MB. is called Iti-hāsa-samuccaya (Catal. No. 3442-3446). It contains in some MSS. 32 and in some 42 stories. MB. has much didactic matter in it and these were thrown in after the extended meaning of the *iti-hāsa* was sanctioned by the authority of Kauṭilya in Book I. 5 of his Artha-sāstra; that extended meaning is, that the word iti-hāsa means and includes (1) Purāṇa, ancient legends, (2) Iti-vṛtta, facts, (3) Ākhyāyikā, anecdotes, (4) Udāharāṇa, examples, (5) Dharma-sāstra, (6) Artha-sāstra. Unless this comprehensive meaning is accepted, there is no reason why politics, military regulations, emergency duties, spiritual matters, civil code and even the law of gifts should be included in a historical work like the Mahā-bhārata. The Authors, revisors and even interpolators were not exactly fools to put anything and everything in the work.

The only system of Philosophy advocated in the MB. is the Sāṃkhya with its practice, the Yoga. The Sāṃ-

khyā is knowledge and the Yoga is activity for the realisation of that knowledge. But this Philosophy of the MB. Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Śaṣṭi-tantra and its summary the 72 Kārikās of Iśvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainism. The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविकृतिः प्रकृतिविज्ञतयः सत । बोद्धव्यकृत्य विकारो न प्रकृतिः न विज्ञतिः पुरुषः । The older Sāṃkhya says: अद्वैत प्रकृतयः । बोद्धव्य विकाराः । पुरुषः । and the MB. throughout gives its adherence to this form of Sāṃkhya except in XIII, 205-250 in the interlocution between Mahā-deva and Pārvatī evidently a latter addition.

Other systems of Philosophy are not in the MB. Hopkins finds Nyāya system there. Nyāya not in MB. There are only two words in the MB. which are used in a technical sense in the Gotama sūtras. They are प्रयोजन and निर्णय—words of common use in Sanskrit and used in the MB. in a non-technical sense. Professor Ui of Japan in his preface to the English translation of the Chinese translation of a Sanskrit work, now lost, of a system of Vaiśeṣika with ten categories, says that the Gautama sūtras have been for the first time quoted in Mahā-yāna logical work of Hari Varmā who flourished in the third century A.D. This appears to be very probable, as the passage in Caraka, by the end of the first century A.D., in which some of the Nyāya terms occur does not show that the author knew the work entitled Gautama sūtras. The system of debate advocated in the Gautama sūtras, is quite distinct from that of the Mīmāṃsakas in the second century B.C. and in Kathā-vastu, points of controversy, composed by monks assembled at the third council of the Buddhists at Pāṭali-putra in the

17th year of Aśoka. So the Mahā-bhārata can have nothing to do with Gautama Sūtras. In XII, 24, 11, 13 there are Nyāya terms used, but the chapter is late as it uses Kauṭilyā's classification of sciences.

The Vaiśeṣika system is not there. In a pamphlet published by the late lamented Babu Harināth De, Vaiśeṣika was pointed out as one of the 20 systems of thought mentioned in the Laṃkāvatāra sūtra. This is one of the earliest sūtras of the Mahā-yāna as Aśva-ghoṣa in the end of the first century A.D. alludes to it and quotes from it. The MB. does not name the system nor its author but in connection with various schools of Sāṃkhya it uses the word viśeṣa not in the technical sense of Kaṇāda as the ultimate differentiation but as an attribute peculiar to an element which in later days was known as Vaiśeṣika guṇa. The peculiar feature of the Vaiśeṣika is the atomic theory but it is nowhere found in the MB. The system of generalization and differentiation carried to its logical extreme, which characterizes the Vaiśeṣika, is not in the MB.

The Mimāṃsā systems, pūrva and uttara are not to be found in the Mahā-bhārata. Their system of debate by adhikaraṇas is nowhere advocated in it. The Mimāṃsā system was first heard of in Patañjali's Mahā-bhāṣya where Kāśakṛtsna is named as a Mimāṃsaka and Kāśakṛtsna is quoted in the Bādarāyaṇa's sūtras. So none of the Mimāṃsā systems are expected to be found in the MB.

There is a mention of Cārvāka in the MB. in connection with the coronation of Yudhi-ṣṭhira where he came, abused the king and praised Duryodhana. The brāhmaṇas

The Lokāyatas not in MB. nor Buddhism.

khyā is knowledge and the Yoga is activity for the realisation of that knowledge. But this Philosophy of the MB. Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Śaṣṭi-tantra and its summary the 72 Kārikās of Īśvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainism. The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविकृतिः प्रकृतिविज्ञतयः सत । बोद्धव्यकस्य विकारो न प्रकृतिः न विज्ञतिः पुरुषः । The older Sāṃkhya says: अद्वै प्रकृतयः । बोद्धव्य विकाराः । पुरुषः । and the MB. throughout gives its adherence to this form of Sāṃkhya except in XIII, 205-250 in the interlocution between Mahā-deva and Pārvatī evidently a latter addition.

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pects in their future existences. He also explained to Rudra the salient points in the Sāṃkhya system. (Anu. 165-169). Bhṛḡu explained similar ideas to Bharadvāja (Śānti 180-185) and Sanat-kumāra to the ṛṣis (Śānti 227).

I have shown that the Sāṃkhya of the MB. is not the MB. pre-Buddhistic. orthodox brahminical Sāṃkhya but the Sāṃkhya which believes in 8 prakṛtis. Aśva-ghoṣa in his Buddha-carita chapter XII, speaks of this Sāṃkhya as taught to Buddha by his Gurus Ādāra-Kālāma and Uddaka-Rāma-putra. They were both advanced thinkers and expert practisers of yoga. Some oriental scholars think that they have passed the stage of deriving the Buddhist doctrine from the Sāṃkhya. I have not yet passed that stage and I believe that more reliance is to be placed on an ancient authority like Aśva-ghoṣa than on modern orientalists. Aśva-ghoṣa's statement is clear and distinct. The Gurus explain to Buddha the system of Kapila. The first Guru goes up to two of the Āyatanas, Akāśānantyāyatana and Akiñcānyānatyāyatana and the second up to Na Saṃjñā na Saṃjñyānantyāyatana in the arūpa heaven. But Buddha was not satisfied. He thought when something is, i.e., when existence is predicated to something it cannot be absolute, it must have relations. So he takes six years to study and to meditate and though keeping the framework of the Sāṃkhyas, so far as possible, destroys the cardinal point of their faith namely Sat-kārya-vāda. They believed that the effect remains in a nascent state in the cause and so cause and effect are both permanent. He destroyed this theory and substituted for it the momentariness of all effects, that is, the kṣaṇika-vāda. The ultimate result was that the absolute was regarded as something to which neither existence nor non-existence nor an affirmation of the two

nor a negation of the two can be predicated. The Sat-kāryya-vādā ended in the Kevalī who is Nārāyaṇa, the creator and destroyer of the world, and the Kṣaṇika-vāda ended in Śūnyatā, Anupadhi-seṣa-Nirvāṇa and no creation and no destruction. The whole Psychology of Buddha depended on that of Sāṃkhya and as the greatest exponent of the primitive Sāṃkhya the MB. must be declared to be pre-Buddhistic.

Though the MB. is so full of Sāṃkhya in later times Sāṃkhya fell into disrepute. The old system was discarded by the Orthodox Brahminists and a new, that of Śaṣṭi-tantra, was substituted. Śaṃkara does not think highly of Sāṃkhya, but he refutes it simply because some men in authority accepted it. In the thirteenth century Hemādri though ranking the experts in Sāṃkhya as high as the catur-vedins, regards the Kāpilas as dogs to be beaten away from religious assemblies.

If the MB. was a kāvyā at one time, it must have ended with the coronation of Yudhi-
The Rāja-dharma parva examined under the seven suggestions. śthira and the Śānti and other parvas are later. The Rāja-dharma is the first minor parva in the major parva Śānti. It is then just where the old work ends and the new begins. It has, therefore, a peculiar interest. An examination of the 130 chapters of this parva may yield important results.

The first chapter is a chapter of congratulations. The ṛṣis come and congratulate the victor. This is in imitation of the first chapter in the Uttara kāṇḍa of the Rāmāyaṇa. Chapters 2 to 7 are devoted to the glorification of Karna, the most powerful opponent of the Pāṇḍavas. This idea is also taken from the Uttara-kāṇḍa where

the early history of Rāvaṇa is the theme of several chapters.

Then come chapters (8 to 36) on the remorse of Yudhiṣṭhira and the consolation given to him by his four brothers, by his wife, by a ṛṣi named Deva-sthāna, by Vyāsa and the last, the most powerful and effective, by Kṛṣṇa. After the speeches Yudhi-ṣṭhira makes a pathetic appeal to renounce the world and to enter the quiet life of a hermit. Some of the speeches really advance the action of the epic but others seem to be redundant and these are full of more modern ideas, for instance, Nakula's speech (chapter 12) treats of Īśvara and the mantra as the only living force and the rest dead matter. He speaks of six pramāṇas, the Mīmāṃsaka view, not earlier than the second century B.C. of dṛṣṭānta, saṃśaya, nirṇaya and other Nyāya terms not earlier than the second century A.D. [see Sadajiro sigiura's work on Hindu Logic and U's preface to his Vaiśeṣika of Ten Categories]. In one of Arjuna's speeches he mentions with contempt the shaven-headed people in coloured cloth, people with clotted hair and people who go naked. He most probably means the Buddhist, the Sāṃkhya monks, and the Jainas. In one of Vyāsa's speeches he uses many logical terms taken from the Gautama sūtras, quoted by Hari-varmā, a Buddhist logician in the third century A.D.

Yudhi-ṣṭhira takes heart and agrees to accept the responsibility of government. He goes to Hastinā. He is proclaimed King. He divides the spoils to his brothers, makes arrangement for the maintenance of the families of the vanquished, and goes to the field of battle where Bhīṣma lies on a bed of arrows and induces him to speak on the duties of a King. Among these chapters 37 to

55 is one (38) on Cārvāka who is represented as a friend of Duryodhana and who was reduced to ashes by the brāhmaṇas. There is one hymn to Kṛṣṇa by Yudhiṣṭhira, with a phala-śruti (chapter 42) entitled Kṛṣṇa-śata-nāma. There is another hymn with a phala-sruti by Bhīṣma to the same Kṛṣṇa called Bhīṣma-stava-rāja (46). But this hymn is given not in the course of the narrative but by a special request of Janamejaya.

Then commences a preliminary speech by Bhīṣma on politics commencing at 55. 10 and ending at 57. 30 containing many authentic sayings of old sages like Marutta, Manu, Uśanāḥ, Bhārgava and others. There is nothing in this speech which is modern. In chapter 58 Bhīṣma commences to give details. In the Kṛta-yuga there was no king, no politics. People were virtuous and they protected each other. Then came avarice and lust, protection was wanted. The gods went to Brahmā who composed a śāstra in one hundred thousand ślokaś on Dharma, Artha and Kāma. The Mokṣa śāstra was different. Out of these Śāstras came Ānviṣṭikī, trayī, vārtta, and daṇḍanīti as vidyās for kings. Then a table of contents of Rāja-nīti is given which to a great extent agrees with the Vidyā-samuddeśa of Kauṭilya. Brahmā's politics was imparted to Śaṃkara who is called Viśālākṣa and who abridged the Śāstra to 10,000 chapters. Indra got it from Śaṃkara and reduced it to 5,000 and Bṛhaspati who got it from Indra to 3,000 and Kāvya or Śukra to 1,000. This tradition is so different from that of Kauṭilya in whose opinion Uśanāḥ knew daṇḍa-nīti only, Bṛhaspati, vārtā and daṇḍa-nīti, Mānavas Ānviṣṭikī, vārtā and daṇḍa-nīti, his own Ācāryas and himself, all the four. This tradition is different from that of Vātsyāyana and from that embodied in the recently published Bṛhaspati

sūtras in which Indra is the student and Bṛhaspati the teacher.

Bhīṣma commences his preliminary speech in 55 with an invocation. The same invocation is repeated in 59 which is devoted to the duties of the four castes and the next to the duties of four stages of life. Next two chapters relate to the duties of brāhmaṇas and their prohibitions. Then came Rāja-dharma down to 71st chapter. The 72nd is very suspicious. In it the brāhmaṇa is made supreme in everything. Such ideas are found in the Manusmṛitī only which was revised during the supremacy of the brāhmaṇa dynasties of Śuṅga, Kāṇva and Śātakarṇī. Chapters 73, 74 and 75 deal with the good effects of harmony between the Brāhmaṇas and Kṣatriyas. If a Kṣatriya king governs well, he has nothing to fear (76). Chapter 81 speaks of tribal republics (Samgha) which are generally ruined by dissensions among themselves. The Yādavas were such a Samgha. The same statement is found in Kauṭilya chapter 160, Book 11. It is difficult to keep secrecy whenever people are equal. Politics continues down to chapter 94. Then commence the rules of war and continue to 107. After that, there is a complete change of subject. The new subject is morality which continues to the end of the parva, i.e. chapter 130.

The whole of the Śānti parva seems to have been an after thought. It was inserted in the MB. with the object detailed in the last paragraph of XII. 53 in which Kṛṣṇa says to Bhīṣma "You have lived an exemplary life, long life, and an honourable life. Make your name famous throughout the world by giving your experiences to the world at the last moment of your life and live in fame through eternity." The main additions seem to be pre-

Buddhistic, but chapters and paragraphs, nay whole parvas, continued to be added till very lately. An attempt was made during the ascendancy of the brāhmaṇas after their bitter experience of Maurya heterodoxy to give it a brahmanic colouring and to stop the further growth of its bulk, but the attempt did not succeed, the growth continued till long after.

Both Rājendralāla Mitra and Theodore Aufrecht speak of Uttaragītā Catal. 3,367 and 3,368 as a part of the Mahā-bhārata, Bhīṣma parvas.

But the commentator, Gaudapāda, says that after the great battle Arjuna forgot Kṛṣṇa's teachings at the battle and asked him to repeat it. That is Anugītā in the Anugītā parva of Book XIV, and not Uttaragītā. In the colophons, however, in the two MSS. the Uttara is said to be a part of the same book, though the texts are quite different. The two MSS. again differ in the number of chapters -- one says it has two, the other three chapters.

Naciketopākhyāna so famous in the Kāṭha Upaniṣad, called in this Catalogue Nāśaketopākhyāna (3369) is found in the Itihāsa-samuccaya, but not in the current copies of the MB., so it seems that it was once in the MB. somewhere.

Satya-nārāyaṇa-vrata-kathā (3370) is another short piece found in the Itihāsa-samuccaya, but not in the Mahā-bhārata. It is a very modern work. The worship of Satya-nārāyaṇa has a Muhammadan origin. It was originally and even now in many places, called Satya-pīrer Pūjā. The entire mode of worship is Muhammadan. The Revā-khaṇḍa of the Skanda-purāṇa, a very modern work, gives directions for the worship and here is an attempt to foist it on the MB.

There are two abstracts from the MB., one is the Abstracts of the MB. Bhārata-sāra or Bhārata-samuccaya and the other the Bhārata-Sāvitri. The first is in 68 chapters (Catal. 3436) and the second (Catal. 3449 and 3450). Both the works end with the coronation of Yudhiṣṭhira, but the first begins with the Ādi parva and the second with the Bhīṣma parva where Sañjaya is granted the boon of seeing the battle from Hastinā-pura. Works like these seem to give some colour to the theory that the Bhārata-saṃhitā of 24,000 ended with the fall of Duryodhana. The word Sāvitri in Bhārata-Sāvitri has nothing to do with Sāvitri or Satya-vān, her husband, but it means the essence; as Sāvitri or Gāyatri is the essence of the Vedas, so this short treatise in seven leaves is the essence of the Bhārata-Saṃhitā. The order of events in the Samuccaya differs from that of the current recensions of the Mahā-bhārata. Arjuna's vision of the universal spirit comes in this just before the fall of Karna.

The Itihāsa-samuccaya (3442 to 3446 I) is a collection of anecdotes from the MB. which is regarded as the only itihāsa or history in Sanskrit literature. This collection is said to contain 32 stories, but one MS. (Catal. No. 3445) contains 42, some of which are not found in the current editions of the MB. Here is a list of the 42 anecdotes from the MS.

1 Putra-śokāturaṃ Śyena-jin-nṛpaṃ prati Brāhmaṇasya upadeśaḥ. 2 Mṛtyu-Gautami-Kāla-lubdhaka-pannaga-saṃvādaḥ. 3 Uñcha-vṛtti-brāhmaṇa-Mudgalopākhyānam. 4 Syena-kapota-nātha-Indrāgni-Sivi-saṃvādaḥ. 5 Siloṇ-chavṛtti-siddha-saṃvāde Gangā-māhātmya-kathanam. 6 Kuru - kṣetra-stha - Uñcha - vṛtti - brāhmaṇa - atithi-Na-kulasaṃvādaḥ. 7 Aughavati - atithi - Mṛtyu - saṃvādaḥ.

8 Karmaja-svarga-naraka-prāpti-varṇanam. 9 Kapota-dampati-lubdhaka-kathā. 10 Durgati-taraṇopadeśaḥ. 11 Saptarṣi-Vṛṣādarbhi-rāja-kathā. 12 Lobha-nindā-kathanam. 13 Tulādhara-Jājali-saṃvādaḥ. 14 Kuṇḍa-dharpākhyānam. 15 Maṅki-gīta. 16 Bodhya-gītā. 17 Indra-Kāśyapa-saṃvādaḥ. 18 Pitā-putra-saṃvāde karttavypadeśaḥ. 19 Śukānuśāsane muktyupadeśaḥ. 20 Bhūmi-dāna-phalam tadapaharaṇa-doṣa-kīrttanam. 21 Uddālaki-Nāciketopākhyānam. 22 Bhikṣu-Baṭu-saṃvādaḥ. 23 Yamāgasti-Vipra-Sālmali-saṃvādaḥ. 24 Vāsudeva-Nṛga-saṃvādaḥ. 25 Matsya-Kaivarta-Nahūṣa-Cyavana-saṃvādaḥ. 26 Janaka-Lomaśa-saṃvādaḥ. 27 Vānara-Śṛgāla-saṃvādaḥ. 28 Māmsa-bhakṣaṇa-doṣa-guṇa-kathanam. 29 Nahūṣopākhyānam. 30 Bahulopākhyānam. 31 Suvratopākhyānam. 32 Puṇḍarika-Nārada-saṃvādaḥ. 33 Saṃsāra-kūpa-darśanam. 34 Caṭurthi-kalpaḥ. 35 Nakṣatra-puruṣa-kalpaḥ. 36 Dharma-Yudhiṣṭhira-saṃvādaḥ. 37 Gajendra-mokṣaṇam. 38 Jāmadagna-Rāma-Ṛṣi-saṃvādaḥ. 39 Yoṣit-jugupsā. 40 Pañca-pretopākhyānam. 41 Kūpārāmādi-varaṇa-praśaṃsā. 42 Phala-kathanam.

One copy of the A.S.B. Itihāsa-samuccaya (3442) is dated 945 A.D. and it contains the story of Gajendra-mokṣaṇa which was rejected from the MB. It contains also the Bahulopākhyāna which has not been found in the MB. in its present recensions.

The Mahābhārata has many commentaries but none of them very old. They are as a rule of the nature of notes on difficult words and phrases. A running commentary on a work so vast cannot of course be expected. The commentaries often discuss readings, the genuineness of chap-

The commentaries on
the MB.

ters and parvas, archaisms, the sources of anecdotes and so on. They generally help in giving meanings of obsolete words and sometime in identifying ancient names of countries and cities. The most famous of these commentaries is *Bhārata-bhāva-dīpa* (3423) by Nīla-kaṇṭha Chaudhuri called in Sanskrit *Caturdhurīṇa*. He flourished about the end of the 17th century and the beginning of the 18th at Benares. The family hailed from the Marāṭhā country from Coper-gaon at the confluence of the two streams of the Gotamī or Godāvarī. His father was Govinda and his brother Tryambaka was also a commentator of a portion of the MB. Lakṣmaṇāryya, a very learned man, was his Guru and his ancestors Nārāyaṇa and Dhīreśa were distinguished scholars. He collected many copies of the text and consulted many commentaries. This particular codex is on Hari-vamśa. But his commentary on the MB., parva by parva, is registered in the Catalogue as *Bhāva-dīpa*, from No. 3376 to 3396. From his commentary Nīla-kaṇṭha's arrangement of parvas seems to be as follows :—

(1) Ādi, (2) Sabhā, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Droṇa, (8) Karṇa, (9) Śalya to which the Gadā is attached, (10) Sautika and Aiśika, (11) Viśoka, (12) Strī, (13) Śanti containing Rāja-dharma, Āpad-dharma and Mokṣa-dharma, (14) Anuśāsanika, (15) Aśva-medha, (16) Āśrama-vāsika, (17) Svargārohaṇa with Mahā-prasthāna, (18) Mauṣala.

Mahā-bhārata-tātparya-ṭikā-jñāna-dīpikā (3397 to 3399) is a comm. of the Ādi and Udyoga parvas of the MB. by Deva-bodha, a monk, the disciple of Satya-bodha. It is an old commentary frequently made use of by Arjuna Miśra in his famous commentary. The commentator says that if anything in the text appears unmeaning or mysterious consult my commentary.

Mahā-bhārata-ṭippaṇī by **Vimala-bodha** is of the nature of notes on difficult passages, **Durbodha-pada-bhañjini**, (3400 and 3401). He seems to come after **Deva-bodha** whom he calls **Deva Svāmī** in one of his preliminary ślokas. He comments on the whole of the MB. and the appendices and is acknowledged as an authority by **Arjuna Miśra**.

Sṛṣṭi-dhara controverts the opinions of **Deva-bodha**, **Vimala-bodha** and one **Catur-bhuja Miśra** on a point of the namaskāras which precede the recital of the MB. (3402).

Catal. No. 3404 speaks of a new commentary from Bengal of which only the **Sabhā-parva** has as yet been found. This is by **Jagadīśa Cakra-vartti**, son of **Vāṇi-kaṇṭha Ācārya**, a native of **Nalāhāṭi** on the river **Hughli** near **Kaṭwa** in the District of **Burdwan**. **Jagadīśa** in commenting on a **Vaiṣṇava** work salutes **Bhavānī** because **Nalāhāṭi** was a village inhabited chiefly by **Śākta brāhmaṇas**. The most famous resident of this village was **Bhavānanda Siddhānta-vāgīśa** whose two commentaries on **Navya Nyāya** are still standard works among the **Marāṭhās** but who was expelled from **Nava-dvīpa** for his too much addiction to **Śākta** practices.

Kaṇṭhābharāṇa (3405) and **Paramānanda Bhaṭṭācāryya** (3406), seem to be Bengalis. In 3411 **Vidyāsāgara** is the title of **Ānanda-pūrṇa Muni**, the disciple of **Abhayānanda-pūjya-pāda**.

Mahā-bhāratārtha-saṃgraha-dīpikā by **Arjuna Miśra**, son of **Īśāna**, is a commentary on the **Mahā-bhārata** of which the **Ādi-parva** is represented in **Catal. Nos. 3371 and 3374**; the **Hari-vamśa** in 3372 and 3422 and the **Udyoga** and **Bhīṣma** in 3373. **Arjuna Miśra** was a **Vārendra**

Brāhmaṇa of North Bengal. He retired on a spot on the Ganges where Satya khān, another Vārendra Bhāhmaṇa and a Zemindar, gave him a living. His father Isāna was a reciter of the Mahā-bhārata and he followed his father's profession. He consulted Deva-bodha, Vimala-bodha, Saṇḍilya, Mādhava, Nārāyaṇa, Sarvajña and his father in writing his commentary. He was the most gifted of the writers on the MB.

Rāma-kṛṣṇa wrote a commentary on the MB. of which parvas Sabhā, Vana, Bhīṣma and Droṇa are represented in 3375. Mahādeva Paṇḍita wrote a commentary on Hari-vaṃśa entitled Udyota, 3424, Jaya-rāma wrote another commentary on the same entitled Indu-candrikā (3425) based on Rāmānanda Vana's Pada-bhāvārtha-candrikā and Tryambaka, the brother of Nila-kaṇṭha and son of Gobinda Caturdhurīṇa wrote another commentary on Hari-vaṃśa (3430).

These are commentaries either on the whole of the Mahā-bhārata or on its individual parvas or on its appendices, but even chapters and minor parvas have independent comments. The Viṣṇu-sahasra-nāma-stotra has commentaries by Saṃkarācāryya (3345 to 3350), by a follower of Vallabha (3353-A) and by Vana-mālī (3353). The Sanat-Sujātiya has two commentaries, one by Saṃkarācāryya (3232 to 3233) and Gūḍha-pada-bhañjikā (3234). But the largest number of commentaries is on the Bhagavad-gītā, namely, by Saṃkarācāryya (3251-3253), a sub-commentary by Ananda-jñāna often called °giri or °tirtha by mistake (3254-3261), by Śrīdhara entitled Subodhini (3262-3271), by Madhu-sūdana Sarasvatī entitled Gūḍhārtha-dīpikā (3272-3276), by Hari-yaśaḥ

Commentaries on chapters and minor parvas.

based on Madhu-sūdana (3277-3278), by Saṃkarānanda called Gītā-tātparya-bodhinī (3279-3281) and by Rāmacandra Sarasvatī entitled Gītā-tātparya-parīśuddhi (3282). This was written at the request of a pupil, Mahā-gaṇapati at Brahmeśvara. Jagaddhara's commentary belongs to Saṃkara's School, and is entitled Gītā-pradīpa.

Bhagavad-gītā-rahasya-prakāśā is attributed to Jagadīśa Tarkālaṅkāra, the famous Naiyāyika of Nava-dvīpa in the 17th century. But the commentary is written in ordinary language, so repugnant to a professor of Nyāya. The author seems to be some other Jagadīśa (3284). The Pañcoli-ṭīkā is represented in 3285, the Paisāca-bhāṣya in 3286.

Mahāmahopādhyāya Raghu-nātha at the request of Kalyāṇa Rāya and under the order of Mahārāja Rāmadāsa wrote the Gītā-māhātmya, a commentary on the Gītā. His criticisms are not verbal, but on the doctrines of the Gītā.

Satya-jñānānanda-tīrtha-muni the pupil of Rāmakṛṣṇānanda-tīrtha thought that the 15th chapter of the Gītā contains the highest teaching of the Hindus and so he wrote a ṭīkā on it. It is said to explain the doctrine of bhakti.

The most important commentary on the Gītā in this collection is entitled Gītārtha-saṃgraha by the well known Śaiva saint Abhinava Gupta of Kāśmīra in early 11th century. He wrote it at the request of his friend Lodhārka. The author was a disciple of Bhaṭṭa Indu-rāja, the famous Śaiva writer of Kāśmīra. This is a unique

Abhinava Gupta's
commentary.

work (3291). The Rāmānuja School of commentaries is represented in 3292-3296 ; of these the first two represent Rāmānuja's own work and the other three are by Kalyāṇa Bhaṭṭa, entitled *Rasika-rañjanī*. Mādhva School is represented in 3297 to 3301. These works are a *bhāṣya* by Ananda-tīrtha, the founder, *Prameya-dīpikā* by Jaya tīrtha and an anonymous work entitled *Gitā-sārārtha-saṃgraha*. Vallabha School is represented in 3302-3305 and the Nimbārka School in 3306.

MAHĀPURĀṆAS, 3450-4071.

✓ The European scholar who in the early part of the 19th century enthusiastically began the study of the Purāṇas was Horace Hayman Wilson. He not only studied the Purāṇas himself but trained four promising Indian youths in the art of translating the Purāṇas from Sanskrit into English. These were, Rāma-kamala Sena, his son Hari-mohana Sena, Tārā-chānd Cakra-vartī, a favourite of Rājā Rāma-mohana Rāya and Śiva-kṛṣṇa Tagore. They translated many of the Purāṇas but these were buried in the heaps of waste paper and rubbish in the rooms of the Asiatic Society of Bengal. These have recently been rescued from oblivion by the Secretary, Johan van Manen, and now adorn a shelf in the Society's rooms.

From these translations H. H. Wilson published that of the Viṣṇu-purāṇa with copious notes and a long introduction dealing with the contents and chronology of the Purāṇa literature. The theory propounded by Wilson was that the earliest of the Purāṇas could not have been composed before 800 A.D. and that many of these works were decidedly much later. This theory held its ground during nearly the whole of the 19th century, and was implicitly believed.

Wilson's theory. But in the eighties and nineties of that century doubts were openly entertained as to the soundness of this theory. In the eighties it was reported from the Dutch possessions of Java and Bāli that the followers of Śiva in these islands use a translation in the Kavi language of the Brahmanḍa-purāṇa, which is the last of the eighteen

Doubts about its correctness.

Mahā-purāṇas, and which was taken from India to these islands about the fifth century A.D. Some Jaina imitations of these Mahā-purāṇas were discovered dating from the 5th, 6th and 7th centuries A.D.

But at the end of the century, in December 1898 and January 1899, Professor Bendall and myself were examining the collection of MSS. in the Durbār library at Nepal; suddenly I laid my hand on a palm-leaf copy of the Skanda-purāṇa written in the same character as the palm-leaves at Hori-uzi in Japan, lying there since 609 A.D. and therefore must have been written in India about 550 A.D. or earlier. Prof. Bendall was not at first disposed to admit that it was so ancient; he compared the writing with the most ancient dated manuscript in the Cambridge Collection and pronounced it to be at least two hundred years older than that manuscript which bore the date of 859 A.D., that is, he admitted that the Skanda-purāṇa manuscript was copied in 659 A.D. or before. The criterion by which he judged the antiquity of these manuscripts is that the antiquity varies in the inverse ratio of the mātrās or top-lines used in writing letters.

This gave a rude shock to Wilson's theory of 800 as the initial date of the Purāṇas. In his opinion the Skanda-purāṇa did not exist as a whole but it was merely a collection of Khaṇḍas, Saṃhitās and Māhātmyas. But here was a manuscript of the work which is called simply Skanda-purāṇa. Babu N. N. Bose calls it the Ambikā-khaṇḍa of the Skanda-purāṇa, but so far as I know Ambikā-khaṇḍa is nowhere mentioned in the colophons. Vincent Smith in a note on the Purāṇas enumerates all the facts and arguments in favour of the greater antiquity of the Purāṇas.

The scholar who devoted himself enthusiastically to the study of the Purāṇas in the 20th century is Mr. Pargiter. Since his joining the Civil Service of Bengal he was systematically studying them and before he left India he completed his translation of the Mārkaṇḍeya-purāṇa with notes and a long preface. He placed Mārkaṇḍeya in the 1st century A.D. but he was quite willing to take it back to the 5th century B.C. After his retirement he continued the study of the Purāṇas and wrote two works, one on Purāṇa texts of the dynasties of the Kali age and the other on the reliability of Indian tradition. In the first of these he places the battle of Kuru-kṣetra about 1475 B.C. and in the latter he shows that the kṣatriyas did not come to India from foreign countries but spread all over India from a place below mid-Himālayas.

From a study of the Purāṇas themselves it appears that they presupposed the existence of the Mahā-bhārata and of the Rāmāyaṇa; they use present tense when speaking of the Hastinā-pura dynasty founded by the Pāṇḍavas, specially of the reign of Adhi-sīma-kṛṣṇa, fifth in descent from Parīkṣit. All before these reigns are in the past tense while all after them are written in prophetic future.

The Kali-yuga era is said to commence from 3101 ✓ B.C., but this is a mere astronomical calculation, that is, calculating back from the position of planets. So this calculation might easily be set aside. The era as given in Rāja-taraṅgiṇī may easily be neglected as an astronomical calculation but the era as given in the Purāṇas is measured in the duration of fifty-nine reigns from Jarā-sandha to the accession of the Nandas. The sum total of these reigns is one thousand and fifty years, and Mahā-

padma Nanda's reign commenced from 425 B.C., that is, Jarā-sandha reigned and the battle of Kuru-kṣetra was fought about 1475 B.C. After coming to this conclusion Mr. Pargiter has advanced several arguments to reduce the period to 1000 B.C. but it will be shown later on that the shortening of the duration is not tenable. Though it will be difficult to fix the month and year of pre-Buddhist events it is certain that the development of ideas—social, economic, political, administrative and of other departments of life—cannot be compressed within six centuries from 1000 B.C. to 400 B.C. when the Arthaśāstra was written in its present form. //

All the Purāṇas do not treat of chronology but those which do, commence in the present tense, from Parikṣit, from Janamejaya, from his son Śatānika, and from his great-grandson Adhi-sīma-kṛṣṇa; and end either with the end of the Andhra dynasty or the beginning of the Gupta dynasty. From these facts the date of the composition of the Purāṇas or date of the latest revisions can be easily found. So the time of those Mahā-purāṇas which treat of chronology can be approximately settled by seeing where they end. But the date of other Purāṇas which do not treat of chronology is a rather difficult affair, not to speak of the Upa or minor Purāṇas and the miscellaneous lot of about sixty to seventy works which go by the name of Purāṇas, as will be apparent from the detailed examination of their contents given below. Some of the criteria I have employed in the determination of the interpolations in the Mahā-bhārata may also be applied to that in the Purāṇas.

Is the Purāṇa one or many?

A very important question has been raised whether the Purāṇas were originally one or many. The late

lamented Mr. Jackson held that they were originally one as wherever the Purāṇas are mentioned in Sūtra literature they are always used in the singular. From this he inferred that the Purāṇas were originally one but that in the hand of different schools of Pundits and different sects, they have undergone several variations. This is a question which at the present moment we are not in a position to solve but we cannot accept it as we see different Purāṇas commence with different reigns of the Princes of the Pāṇḍava dynasty and end in different periods of Indian history.

The definition of Purāṇas is invariably given as
 Five characteristics. "main creation, subsidiary creation, dynasties, periods of history and the description of dynastic rulers." But some of the Mahā-purāṇas treat of none of these or only one or two of these; very few have all of these, yet all are Purāṇas. It seems that the idea of a Purāṇa varied in the course of time and they gradually assumed, from the form of historical to the form of religious works.

All the Purāṇas are said to have proceeded from Vyāsa. But the word Vyāsa has changed its meaning from a proper noun, the son of Parāśara and Satya-
 Are all Purāṇas by Vyāsa. vati to a common noun, the name of a class of expounders of śāstras. The Purāṇas themselves often use the word Vyāsa not as a proper but as a common noun. Some of the Purāṇas have absolutely nothing to do with Vyāsa except that the chief expounder Sauti is said to have been the disciple, or the disciple of a disciple, of Vyāsa.

For instance the fifth Mahā-purāṇa Sri-mad-Bhāgavata cannot be by Vyāsa. It was spoken by Suka, the son of

Vyāsa, to Rājā Parikṣit at the end of his reign, when he was cursed by a Ṛṣi and was expecting death in the course of seven days. The Bhāgavata was reported by Sūta to the Ṛṣis at Naimiṣāranya. The interlocution between Śuka and Parikṣit really began with the second skandha of the work. The first skandha being an introduction to that interlocution which ends in the sixth chapter of the twelfth skandha. The chapter from the middle of the sixth to the end of the thirteenth are taken up with other subjects not connected with the main story of the Bhāgavata, so it cannot have anything to do with Vyāsa yet in every chapter-colophon the work is said to be a Vaiyāsiki Saṁhitā.

As might be expected in the introduction, or the first skandha at the end of chapter seventeen, it is said that in Hastinā-pura Parikṣit still reigns.

In skandha XII, chap. 6, Parikṣit dies by snake bite and his son Janamejaya begins the sacrifice of snakes.

In the Mahā-purāṇa number seventeen, Garuḍa asked a boon from Viṣṇu that he should be the author of a Purāṇa-saṁhitā, and the boon was granted. (*Vide* Garuḍa-purāṇa, Ch. 2, *Verses* 49, 52, 53.) Garuḍa nowhere appears as an interlocutor, except in the Uttara-khaṇḍa, i.e., in supplementary chapters; the speaker on every place is Hari. Sūta, the reporter, comes from time to time when Hari's speech requires explanation. Yet Vyāsa has been brought in in the second chapter, as receiving this Purāṇa from Brahmā. Even at the end of the Purāṇa it is Bhagavān who speaks, and not Sūta. So Vyāsa in the introduction appears to be an after thought.

The abstracts of other śāstras if similarly examined will show that the centuries to which these three Purāṇas were attributed will come out correct.

This is not the place for such an examination, even in abstract, for the space at our disposal is short and the preface of a catalogue is not the place for such discussions.

The age of Nārada-purāṇa is, however, of very great importance in the history of the development of the Paurāṇika literature because it gives in eighteen

The age of the Nārada-purāṇa.

chapters, 92 to 109, both inclusive, the table of contents of all the eighteen Mahā-purāṇas, devoting one chapter to each purāṇa, in the orthodox order of the Purāṇas. Therefore it is necessary at least, for the Nārada-purāṇa to give some more evidence of its age from the abstracts of śāstras given in it. In the chapter on Śikṣā it brings in not only rules for Vedic pronunciation and pronunciation of classical Sanskrit, but also those for the art of music and other cognate sciences. This cannot be very old nor it can be very modern, because old Śikṣās all relate to Vedic pronunciation only, and the rules for the art of music are not very old so far as known. In the matter of Chandas, Nārada-purāṇa gives rules not only for Sanskrit but for Prākṛta Chandas also. In Jyotiṣa, it divides the śāstra into three skandhas which have their origin, I believe, in Varāha-mihira and his school in the 6th century. But in the Kalpa-śāstra the evidence is stronger. Nārada does not speak of Dharma-sūtras, Grhya-sūtras and Śrauta-sūtras of old, but, of Nakṣatra-kalpa, Veda-kalpa, Saṁhitā-kalpa, Ātharvaṇa-kalpa and Śānti-kalpa, for every sākhā of every Veda, while the ancients attributed these five kalpas to the Atharva Veda only in their Carāṇa-vyūhas. This new idea of

having these five kalpas for all śākhās of all the Vedas owes its origin to the revival of Vaidika studies probably under the influence of Kumārila in the early 8th century A.D.

The accumulated weight of the evidence adduced above, makes it very probable, if not absolutely certain that the Nārada-purāṇa was written or revised in its present form during the 8th, or at least, in the beginning of the 9th century A.D.

If so, the Purāṇas mentioned in the Nārada-purāṇa must have existed before that century, and an examination of the Purāṇas shows that with the exception of three or four of them they have not changed much from the time of the Nārada-purāṇa. But before they assumed the shape, in which Nārada found them, all of them have undergone several revisions. In one of these revisions Sūta, Śaunaka, Vyāsa and the Ṛṣis make their appearance in the beginning and at the end only of the purāṇas. Originally the Padma-purāṇa was divided into five parvas but the parva division soon gave place to five khaṇḍas, still there was the Pauṣkara khaṇḍa to show that the name Padma-purāṇa was significant. But that khaṇḍa division too, was soon abandoned in favour of division into other five khaṇḍas and at the present moment it has six khaṇḍas. Fortunately, there is an ancient abstract of the Padma-purāṇa called Padma-purāṇa-samuccaya which still bears evidence of the parva division of the Purāṇa. Even so popular a work as the Bhāgavata seems to have undergone two revisions. It was originally an interlocution between Suka and Parīkṣit to which an introduction was given in the first revision giving an account of Suka and of Parīkṣita down to the

commencement of the interlocution, and in the second revision was added the interlocution between Sūta and the Ṛṣis to preserve its uniformity with other Purāṇas. The Varāha-purāṇa had an Ādi-varāha-purāṇa in 11,000 verses; but with revisions and additions it has assumed the bulk of 24,000 which extent is recorded by Nārada. Even that old 11,000 was the result of some revisions, one at least, to bring it in line with other Purāṇas. At one time it had three saṃhitās, but it has none now. The old Gupta character MS. in Nepal shows that the Skanda-purāṇa was at one time one and homogenous Purāṇa, but now it has seven saṃhitās and fifty-one khaṇḍas. The saṃhitās were not known to Nārada but seven khaṇḍas.

It is very often asked, how is it that most of the eighteen Purāṇas give a list of all the eighteen Purāṇas. That seems to be absolutely unnatural; but for that the revisers are responsible. They, in their blissful ignorance, thought of completing the Purāṇas for practical purposes; for manuscripts were very rare in those days, and one could not afford to keep MSS. of all works with them. So they thought of collecting all sorts of informations in any copy of the Purāṇa they had in their possession. Thus as marginal notes of many MSS. are included in the next copy, so scraps of information kept in a Purāṇa is incorporated in its next copies. And when all the eighteen Purāṇas were attributed to Vyāsa there was no harm in giving the same information in all or many of them.

But the Purāṇas bear evidence that the eighteen

The Purāṇas are written
in different places and
different times.

Purāṇas were written at different
places and at different times. Parāśara
in the Viṣṇu-purāṇa says that there was

only one Purāṇa saṃhitā and Vyāsa gave it to Vaiśampāyana who gave it to Loma-harṣaṇa. Loma-harṣaṇa gave it to six of his pupils, three of whom made separate saṃhitās. Thus the Viṣṇu-purāṇa accounts for four Purāṇas. What they were we do not know. In the only real portion of the Vāyu-purāṇa which has reached our hands, it is stated that the Mahā-purāṇas were at one time ten but now it is eighteen. This shows that the number of Purāṇas increased gradually. How and under what circumstances wider study may reveal.

That all the Purāṇas were not written at the same place is sure. Agni-purāṇa devotes five chapters to five holy places; Gaṅgā, Gayā, Kāśī, Prayāga and Narmadā, i.e., its source Amara-kaṇṭaka. All other tīrthas, it lumps up in one chapter, but says, it is very difficult and tedious to go to Puṣkara and to live there. Kuru-kṣetra is such a tīrtha that it should only be thought of. Can we not infer from this that the Agni-purāṇa was written in Eastern India, whence the five great tīrthas mentioned above are easy of access and Puṣkara and Kuru-kṣetra are difficult to reach? Can we not infer from the fact that Agni-purāṇa prefers Cāndra Vyākaraṇa, that it was written in Eastern India?

The Skanda-purāṇa with its elaborate details of holy places in Avanti-khaṇḍa, Nāgara-khaṇḍa and Prabhāsa-khaṇḍa shows certainly a predilection for Western India. Brahma-purāṇa describing the four holy areas of Orissa seems to have originated there. Viṣṇu-purāṇa with Parāśara and Maitreya as interlocutors most probably was written in the Doab between the Ganges and the Yamunā. Parāśara had his hermitage in Kuru-kṣetra and Maitreya lived on the Ganges between Mathurā and Hastinā.

The Bhāgavata seems to have been written on the Ganges, somewhere near Hastinā-pura.

I believe, there is a criterion by which it is possible to ascertain the age of a Purāṇa from its enumeration and description of the incarnations of Viṣṇu. It is well known that the first historical work which gives the number of avatāras or incarnations as ten in the order in which we find them, is the Daśāvatāra-stotra of Kṣemendra of Kāśmīra in the 11th century. But the same number with a different order has been found in the Viṣṇu-pura cards which were designed during the palmy days of the Malla kings of Viṣṇu-pura when they started an era of their own in A.D. 694. Before the Viṣṇu-pura cards the avatāras varied much more in number; for instance, in the most recent part of the Bhāgavata, i.e., in the 3rd chapter of its 1st skandha the avatāras or incarnations are thus given:—1st Brahmā, 2nd The Boar, 3rd Nārada, 4th Nara and Nārāyaṇa, 5th Kapila, 6th Dattatreya, 7th Yajña, 8th Nābheya, 9th Pṛthu, 10th Matsya, 11th Kūrma, 12th Dhanvantari, 13th Mohinī, 14th Man-lion, 15th Dwarf, 16th Paraśu-rāma, 17th Vyāsa, 18th Rāma, 19th and 20th Kṛṣṇa and Vala-rāma; then there are two without number, Buddha and Kalki. These two names are rather suspicious. But a more ancient list is found in the body of the Bhāgavata in the II. 7:—(1) Boar, (2) Sacrifice, (3) Kapila, (4) Datta, (5) Kumāra, (6) Nara-Nārāyaṇa, (7) Dhruva, (8) Pṛthu, (9) Rṣabha, (10) Haya-grīva, (11) Fish, (12) Tortoise, (13) Man-lion, (14) Hari, (15) Dwarf, (16) Haṃsa, (17) Manu, (18) Dhanvantari, (19) Paraśu-rāma, (20) Rāma, (21) Kṛṣṇa and Valarāma, (22) Vyāsa, (23) Buddha and (24) Kalki.

Yet another list in VI. 8:—(1) Fish, (2) Dwarf, (3)

Viśva-rūpa, (4) Man-lion, (5) Boar, (6) Rāma, (7) Nara-Nārāyaṇa, (8) Datta, (9) Kapila, (10) Sanat-kumāra, (11) Haya-grīva, (12) Nārada, (13) Tortoise, (14) Dhanvantari, (15) Rṣabha, (16) Sacrifice, (17) Ananta, (18) Vyāsa, (19) Buddha and (20) Kalki. In the genuine portion of the lost Vāyu-purāṇa, traced in the Narmadā-māhātmya, in our Cat. No. 3570, twenty avatāras are mentioned in which the name of Buddha does not appear.

The Padma-purāṇa makes a statement that Bhṛgu cursed Viṣṇu that he should be born seven times on the earth. But the Varāha-purāṇa says that Bhṛgu's curse related to ten incarnations. So the number and order of incarnations would be a good criterion for judging of the age of a Purāṇa. Applying this criterion to the ages of Vāyu and Bhāgavata we can safely place them before the Viṣṇu-pura cards, i.e., in the 5th or 6th century A.D. Bhāgavata would fit in very well with the Gupta period as the Guptas were good Vaiṣṇavas. The Vāyu-purāṇa also would come to the same period as it was recited at the house of Bāṇa Bhaṭṭa on the Śoṇa in the 1st quarter of the 7th century.

The prevailing opinion is that Brahmā is not worshipped at all. In the Sṛṣṭi-khaṇḍa of the Padma-purāṇa Sāvitrī cursed him that he would receive no worship and in the end of the Pātāla-khaṇḍa Bhṛgu cursed him that he would have no worship. But in many Purāṇas there is a Brahma-khaṇḍa devoted to the glorification of Brahmā and in the 29th Chapter of the Sṛṣṭi-khaṇḍa 108 different cities in India are mentioned as containing temples of Brahmā. The chief of these cities are Pātali-putra and Mahilā-ropya.

It is the dictum of many of the Purāṇas that 'Purāṇam ekam eva āsīt',—there was only one Purāṇa in the beginning. One Purāṇa

says, that at the 'Creation' Purāṇas came out from the mouth of Brahmā first and then the Vedas. Garuḍa-purāṇa says, that a boon was conferred on Garuḍa by Nārāyaṇa, that Garuḍa should be regarded as a 'Purāṇa-saṃhitā-kartā',—as the author of a Purāṇa. Parāśara obtained a boon from Pulastya that, he should be the writer of the first Purāṇa and the boon was confirmed by his grandfather Vasiṣṭha and he is the chief interlocutor in the Viṣṇu-purāṇa, instructing his disciple Maitreya about matters of antiquity. But Vyāsa, the son of Parāśara, is universally regarded as not only the writer of the first Purāṇa but of all the purāṇas. Some say, he wrote the Purāṇas first and then the Mahā-bhārata ; others say the contrary and that is the prevailing opinion.

Parāśara in the Viṣṇu-purāṇa says that there was only one Purāṇa which Vyāsa taught to
 Growth of the number. Sūta. He imparted it to six of his disciples, three of whom wrote saṃhitās in their name. So in the school of Sūta there were four saṃhitās but it is not known where they are and how to find them.

In the genuine relic of the lost Vāyu-purāṇa found in the Narmadā-māhātmya (our Cat. No. 3570), there is a statement that the Purāṇas were ten ; but in the next breath it says they are now eighteen. From the preceding statements the growth of the Purāṇas seems to have been from one to four, from four to ten and from ten to eighteen. In some Purāṇas, for instance, in the Pātāla-khaṇḍa of the Padma-purāṇa the names of *upa* or minor purāṇas are given as eighteen and they are also enumerated there. But we now find that the Purāṇa literature of the Hindus alone, has very nearly hundred works. This is the short history of the growth of this literature.

The word Purāṇa in the Brāhmaṇa literature meant old stories, authentic or unauthentic. It was there discriminated from Nārāśa-
Purāṇas in ancient form. msa or what happened among men, that is, history. In the Brāhmaṇas, Purāṇas and Nārāśaṃsas are given in the same way as the Akhyāyikās; in fact they are both included in the Akhyāyikās. But in classical Sanskrit, Purāṇas are generally given in the form of interlocutions. A number of such interlocutions is to be found in the Śānti-parva of the Mahā-bhārata reported by Bhīṣma to Yudhi-ṣṭhira. Some of Bhīṣma's interlocutions are very short, some are pretty long. They are very ancient, otherwise they would not be put in the mouth of Bhīṣma. The Mahā-bhārata itself is re-arranged in the form of an interlocution; for originally it was an epic poem. The Purāṇas are all in the form of interlocutions. Generally three sets of interlocutors are employed. Often there are more and often less. The most recent interlocutors appear first, they are Sauti and the Ṛṣis, Śaunaka and others. The statements of their interlocutions often materially differ from statements they report; for instance, in the Brahma-purāṇa Sauti describes the countries, cities, tribes of India, in one way and Brahmā the authoritative interlocutor quite in another way, and judging from the present state of our knowledge the statements must be at least four or five hundred years apart. Sauti is more modern than Brahmā. But there are Purāṇas in which Sauti does not appear at all, for instance, the Viṣṇu-purāṇa. The interlocutors are a generation or two earlier than Sauti. In the Mārkaṇḍeya he does not appear; but the most important interlocutors were born when the battle of Kuru-kṣetra was raging; so they must have been contemporary of Sauti. In the Bha-viṣya, too, he does not appear though the chief interlocutors Satānika and Sumanta, are his contemporaries. In the

three Purāṇas which I have grouped together as having one characteristic, Sauti plays but an insignificant part appearing in the first and the last chapters only.

What the Vāyu-purāṇa meant by the statement that the Purāṇas were at one time ten but now they are eighteen, is difficult to understand. My surmise is, that the Liṅga, the Agni, the Nārada and the Garuḍa, were not included in the list of ten.

The number and order of the incarnations of Viṣṇu have been made a criterion for ascertaining the age of a Purāṇa. The development of religious ceremonies and holidays may also be made such a criterion. The worship of Kārtika or Skanda was at one time very prevalent; now he is worshipped only on the last day of Kārtika. The gradual loss of his worship would be interesting to search for and may lead to important results in chronology. Sarasvatī is now worshipped on the fifth day of the waxing moon in the month of Māgha, but in certain Smṛti works it is not a day sacred to her but to her rival Lakṣmī. In other parts of India it is a day sacred to Spring season and there is no worship except social enjoyment and gathering. Almost every Purāṇa gives a complete list of holidays in the year. A comparison of these holidays with those observed in different parts of India is likely to give us some idea as to the time and place where and when the Purāṇas were written. But it is the work of time, patience and scholarship which is very much lacking in the present day.

I. BRAHMA-PURĀṆA, Nos. 3450-3453.

Brahma-purāṇa is the first of the eighteen mahā-purāṇas. It is called Brahma-purāṇa because Brahmā's interlocution with the

The name and the interlocutors.

R̥sis on the Meru (chaps. 26 to 178) is with additions reported by Vyāsa to another set of R̥sis at Kuru-kṣetra (26 to 245) and the whole is reported with fresh additions by Loma-harṣaṇa to the R̥sis at Naimiṣa forest.

The extent of the Brahma-purāṇa is said to be 10,000 ślokas by the majority of Purāṇas.

The extent.

But Matsya says that it extends to 13,000 ślokas and the Devi-bhāgavata, 14,000. The majority of Purāṇas do not think that the Gotamī-māhātmya in 106 chapters and 4,000 ślokas is a part of the Brahma-purāṇa. The Nārada-purāṇa which gives the tables of contents of all the eighteen great Purāṇas says that the Brahma-purāṇa consists of 10,000 ślokas and two parts and in the table no mention is made of any topic treated of in the Gotamī-māhātmya which is, as we see, so skilfully placed, that it divides the rest of the Purāṇa into two equal parts. The Ānandāśrama edition of the Brahma-purāṇa with Gotamī-māhātmya counts the ślokas to 13,783 which when reduced to the standard of 32 syllables would make it a little more than 14,000 ślokas.

The Gotamī-māhātmya. The Gotamī-māhātmya in 106 chapters is put into the mouth of Brahmā who enumerates the holy places on the Gotamī and gives legends about them. The Gotamī is an earlier stream of the Ganges granted by Mahādeva to Gotama who pleased Him by his austerities. It is the same as the Godā-varī. But Gotamī-māhātmya is not regarded as a part of the Brahma-purāṇa by many Purāṇas.

Leaving aside the Gotamī-māhātmya the Purāṇa falls naturally into two parts, one before and one after it. The first has 65 chapters.

Division into parts.

and the last, 71 chapters. But the Nārada-purāṇa says that the story of Rāma is to be found in the first part and the sanctity of Puruṣottama-kṣetra in the second. But in the Ānandāśrama edition the story of Rāma is not found at all and the Puruṣottama-kṣetra-māhātmya is found in the last part. So there seems to have been some revision, since the Nārada-purāṇa was written.

The reason why the authority of so great a person as Brahmā is invoked is the establishment of the sanctity of the four holy areas in an obscure country like Orissa. The areas are (1) Koṇārka, (2) Ekāmra or Bhuvaneśvara, (3) Virajā-kṣetra or Jājpore and (4) Puruṣottama or Purī. The first is sacred to the Sun god, the second to Śiva, the third to the Devī, and the fourth to Viṣṇu. If the Gotamī-māhātmya is included, then the sanctity of all the holy spots on the Godā-varī is proclaimed on the same high authority. Brahmā stops after declaring these places as sacred and giving the tradition, on which the sanctity is based. Then speaks Vyāsa emphasizing the fact that Puruṣottama not only leads to heaven but to final liberation as in the case of Kaṇḍu who after many vicissitudes in his career as a yogin comes to Puruṣottama and obtains liberation.

Vyāsa's speech.

Then as commentary to the declaration of Brahmā, Vyāsa gives an account of Kṛṣṇa's career on earth as an incarnation of Viṣṇu, of the efficacy of man's devotion to Hari, of the future career of his followers, of the evil effects on those who do not follow him, and the theories of Sāṃkhya and Yoga about liberation. Sāṃkhya in this Purāṇa, is very primitive. It does not speak of eight prakṛtis and omits ahankāra altogether in many places. Vyāsa ends his speech by quoting the interlocution between Vasiṣṭha

and Karāla Janaka on Sāṃkhya theory of liberation as given in the Śānti-parva of the Mahā-bhārata.

The first 25 chapters are a preliminary to Brahmā's speech. They talk of creation, details of creation, Manu-ages, dynasties and kings in brief sketch, only to make Brahmā's sayings clear. These 25 chapters constitute a short Purāṇa with the 5 characteristics. These have been put into the mouths of Sauti and the Ṛṣis.

Chapter 213 of the Ānandāśrama edition is a remarkable one. It enumerates the incarnations of Viṣṇu, though the word used is not the usual word *avatāra* but *Prādurbhāva*. They are (1) the Lotus, (2) Boar, (3) Man-lion, (4) the Dwarf (5) Dattātreyā (6) Paraśu-rāma (7) Rāma (8) Kṛṣṇa and (9) Kalkī. Buddha's name does not appear nor the names of the Fish and the Tortoise but the Lotus and Dattātreyā in their stead.

This list is given in the interlocution between Vyāsa and the Ṛṣis at Kuru-kṣetra which is something like a commentary on the speeches of Brahmā, i.e., in the second stage of the development of the *Brahma-purāṇa*. The origin of the list of ten incarnations, now current, can be traced to Kṣemendra of Kāśmīra in the eleventh century in the same order and to the Viṣṇu-pura cards with slight variation in the order in the end of the seventh and beginning of the eighth century. But here is a list of nine incarnations with no Buddha in it and no fish and no tortoise. It must be older by several centuries.

As has been said before, there are three stages of development of the *Brahma-purāṇa*.
 The age of Sūta's interlo-
 cution. *Brahmā's* speeches rank as the oldest; then those of *Vyāsa* and next those of the *Sūta*, *Loma-harṣaṇa*. The last in his introduction speaks briefly of the nations and tribes of India (Chap. 19, verses 15 to 18) and the surrounding countries. Among these the Persians are prominently mentioned as *Pārasikas*. It is well-known that the Persians rose in power in 222 A.D. and continued to rule the middle East till they were overthrown in a single battle in 634 near Bagdād by the Muhammadans. They often came in contact with India, and *Kālī-dāsa* in his *Raghu-vaṃśa* finds them in the neighbourhood of *Aparānta*, that is, Guzerat and Sindh, and *Kālī-dāsa's* age is the second half of the fifth and the first half of the sixth century (450 to 550). Supposing *Sūta* mentions them at that time the speeches of *Vyāsa* would be earlier.

Brahmā's speech begins with a more elaborate description of the nations and tribes in the twenty-seventh chapter, verses 44 to 64, and among these he mentions *Sakas*, *Yavanas*, and *Pahlavas*, and Noldke says, when these are mentioned together in any Sanskrit work the presumption is that it is written between the second century B.C. and the second century A.D., when these nations played an important part in the history of the middle East. In that case *Brahmā's* speech should be placed in these centuries, that is, before the speeches of *Loma-harṣaṇa*. But we are in a position to fix the time of *Brahmā's* speech more precisely. The *Sakas* are placed, in the speech, in the Deccan, the words used are *Dakṣiṇā-patha* and *Dakṣiṇātya*, and we know, the *Khaharātas*, who were *Sakas*, ruled

the country around Nāsika where they have left many inscriptions which are placed by scholars during this long period, by some in the end of the second century B.C. and by others in the beginning of the second century A.D. So Brahmā's speech may be placed during the period of Indian history when the three Brāhmaṇa dynasties of Sungas, Kāṇvas and Śāta-karṇis held their sway. I will prefer the early part of this period as Pāradas and Pahlavas are both mentioned in the speech, as Pārada is the earlier and Pahlava is the later name of the Parthians in Sankrit.

The first Purāṇa, in the list of Mahā-purāṇas, i.e., the
 Purāṇam pañca-
 lakṣaṇam. Brahma-purāṇa does not conform to
 the description of Purāṇam pañca-
 laksanām, even Brahmā's speeches do not. They speak of
 tīrthas, castes, stages of life, duties of various castes and
 all manners of things. So, strict adherence to that lakṣaṇa
 is honoured more in the breach than in the observance
 thereof.

These Purāṇas began to be written and compiled or
 improved and enlarged, at a time when
 The political importance
 of Paurāṇika literature. Brāhmaṇas were the ruling race in
 India. They had a bitter experience
 of Buddhist rule of Aśoka when their privileges were
 taken away and they were made equal in the eye of
 law with the Sūdras and Antyajās and their followers
 were lured away by the attractive preachings of Bud-
 dhist and Jaina monks. In order to put their house in
 order they wrote the Purāṇas for the benefit of women
 and Sūdras who had no access to the Vedas and were,
 therefore, a prey to the onslaughts of the proselytising
 spirit of the new sects. That the Purāṇas have done

a great ~~into five~~ ^{the} Brāhmanist community in India by keeping the ~~the~~ ^{the} ~~handā~~, (and Antyajās within its fold cannot be denied.

One may think that the Brahma-purāṇa was composed in Orissa, as the holy places in that country is the theme of the work. But in Chapter 27, verse 43, it is stated that the place to the north of Sahya where flows the Godāvāri, is the most charming spot in the whole world. This is in the beginning of Brahmā's speech and it shows his predilection for that spot. The work may have been written here.

The place of writing, the
Brahma-purāṇa.

The Brahma-purāṇa in our Catal. 3450 seems to be a different recension from that of the Ānandāśrama edition. The Gotamī-māhātmya is not there and the last chapters on Sāṃkhya and Yoga with the interlocution between Vāsiṣṭha and Karāla-Janaka are not there. Chapter 19 of the Ānandāśrama has become Chapter 17 in the MS.

Our next number begins as usual but ends with the end of the Kṛṣṇa-carita, 212th chapter of the Ānandāśrama edition.

Kārttika-māhātmya (3453A), a longish work in 28 chapters and 2,300 ślokaś is not to be found in the Brahma-purāṇa as printed in the Ānandāśrama edition or in our MS. But it is said to draw its authority from this Purāṇa.

II. PADMA-PURĀṆA, Nos. 3454-3517.

This Purāṇa is called Padma-purāṇa; because in it is described the story that when Viṣṇu, after the dissolution of the world, was

The name.

sleeping on the ocean a lotus petals opened and in its seed-loam ^{service to them they have level, its} ^{Padma Sūtras scholars say} Brahṁā, the Creator of the new world. This lotus is sometimes called an incarnation of Viṣṇu (see above). The Sanskrit names of lotus are Padma and Puṣkara, hence the Purāṇa is called after the lotus. The story of the lotus is found not in the beginning of the Purāṇa, nor in the beginning of any part of the Purāṇa, but in the middle of the Śṛṣṭi-khaṇḍa, the fourth part.

The extent of the Purāṇa is said to be 55,000 Ślokas, but Mārkaṇḍeya-purāṇa says, it extends to 90,000. The Ānandāśrama edition counts the number of ślokas and find them to be 48,452 which when reduced to the standard of 32 syllables would come approximately to 55,000. In the last chapter of the Bhūmi-khaṇḍa of the Ānandāśrama edition the extent of the Padma-purāṇa is said to have been 52,000 in Tretā, 22,000 in Dvāpara and 12,000 in Kali.

The Ānandāśrama edition in four volumes of the Padma-purāṇa gives several schemes of the division of the work in books :—

- The Division.
- (a) In the first chapter of the Śṛṣṭi-khaṇḍa, the Purāṇa is said to be divided into five parvas, namely (1) Puṣkara-parva in which Brahṁā was born, (2) Tīrtha-parva, in which holy places are enumerated and described, (3) Bhūri-dakṣiṇa-rāja-parva, in which are described the careers of kings who paid immense sacrificial fees, (4) Vamśānucarita-parva in which accounts are given of kings of various dynasties, (5) Mokṣa-parva, which treats of salvation.
 - (b) At the end of the first chapter of the Uttara-khaṇḍa the Purāṇa is said to have been divided

into five khaṇḍas:—(1) Sṛṣṭi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Pātāla-khaṇḍa, (4) Puṣkara-khaṇḍa and (5) Uttara-khaṇḍa.

- (c) In the first chapter of the Ādi-khaṇḍa, the Purāṇa is divided into six khaṇḍas, namely (1) Ādi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Brahma-khaṇḍa, (4) Pātāla-khaṇḍa, (5) Kriyā-khaṇḍa, (6) Uttara-khaṇḍa.
- (d) The Ānandāśrama edition itself does not accept any of these schemes. It has a six-khaṇḍa scheme of its own, namely, (1) Ādi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Brahma-khaṇḍa, (4) Pātāla-khaṇḍa, (5) Sṛṣṭi-khaṇḍa and (6) Uttara-khaṇḍa.
- (e) In the last chapter of the Bhūmi-khaṇḍa has been set forth a five-khaṇḍa scheme which runs thus (1) Sṛṣṭi, (2) Bhūmi, (3) Svarga, (4) Pātāla, (5) Uttara.

There may be other schemes also, but to me the (a) scheme appears to be most ancient as the division into parvas inherited from the Mahā-bhārata seems to be earlier than that into khaṇḍas. But the Nārada-purāṇa accepts the (e) scheme for the Padma-purāṇa in 7th or 8th century and so, long before that time the parva scheme was abandoned. The (a) or the parva scheme seems to be very natural for popular education. The lotus is the beginning of creation and the puṣkara-parva has been converted into the sṛṣṭi-khaṇḍa. The tīrthas were put together in one parva. They have now been scattered over the whole Purāṇa. The contents of the other parvas have also been scattered in a similar way; for what reason does not appear.

The next scheme seems to be that described in (b)

as it still retains puṣkara amongst the khaṇḍas giving the reason why the purāṇa is named after lotus. Nārada-

The next is the (b) scheme. purāṇa accepted a scheme after at least two revisions of a radical nature.

The six-khaṇḍa schemes appear to be still later. So far as it goes, the contents of the khaṇḍas, as given in the Nārada-purāṇa, agree with that of these khaṇḍas in the Anandāśrama edition. The agreement as regards Pātāla-khaṇḍa is exact.

As usual the Sūta and the Ṛṣis are the latest interlocutors throughout the Purāṇa. Sometimes they say things on their own account; but in the majority of instances they simply report the interlocutions of others and those interlocutions, again, are in many cases, reports in their turn. The reliability of the subject matter of chapters really depends on the earliest interlocutors and their names are a guarantee that the matter is authoritative.

The real interlocutors in the Ādi-khaṇḍa are not Sūta and the Ṛṣis but Nārada and Yudhiṣṭhira and even they report what others say. Sometimes the authoritative persons are Vasiṣṭha and Dilīpa; Mārkaṇḍeya and Yudhiṣṭhira and Vyāsa and the Ṛṣis.

The latest set of interlocutors in this khaṇḍa are Sūta and the Ṛṣis. They report what passed between Vyāsa and Sūta in the first instance and Veṇa and Viṣṇu in the end. In this khaṇḍa there are many stories of devotion to father, to son, to husband, to mother, to wife and to the guru. They are all called tirthas and all these stories are told on the high authority of Vyāsa and Viṣṇu.

In the *Brahma-khaṇḍa*, Sūta reports the interlocutions between Vyāsa and Jaimini in the first instance, Nārada and Brahmā in the second and Dilipa and Vāsiṣṭha in the third and Nārada and Sanat-kumāra in the fourth instance.

In this *khaṇḍa* there are many books with different sets of interlocutors. Rāmāśva-medha seems to be the remnant of a lost Purāṇa. The interlocutors are Śeṣa-nāga and Vātsyāyana. It is called *Pātāla-khaṇḍa*, because Śeṣa-nāga is an inhabitant of the nether regions. In the last books Śambhu from Kailāsa and Rāma are the interlocutors. In *Kṛṣṇa-carita* the interlocutors are Pārvati and Īśvara and it partakes the character of Tantra. Sūta does not at all appear in this *khaṇḍa*.

The real interlocutors in the *Sṛṣṭi-khaṇḍa* are Bhīṣma and Pulastya throughout and Sūta simply reports their speeches.

The interlocutors are Nārada and Umā-pati and what passed between them is reported by the Sūta to the Rṣis.

In spite of so many schemes of dividing the Purāṇa into *khaṇḍas*, there are indications that there were other schemes, too. For instance, at the beginning of the *Uttara-khaṇḍa*, which formulates a scheme of its own, it is said that Uttara comes immediately after *Pātāla-khaṇḍa*, which its scheme does not support. At the end of the IV *Sṛṣṭi-khaṇḍa*, it is said to be the first *khaṇḍa* of the Purāṇa (chap. 82, verse 45).

The Padma-purāṇa is a large work. It has undergone so many revisions and so many alterations at different periods of time that it would be wrong to expect uniformity of language, style, versification and technique. The parts are so unequal in merit. The Rāmāśva-medha of the Pātāla-khaṇḍa is written in the best kāvya style. But the Purākalpiya Rāmāyana in the same khaṇḍa is written in a droll and uninteresting prose. Some chapters in the Uttara-khaṇḍa are in the form of cantos of kāvya, even with the long verses so usual at the end of a canto; others again are written in a matter of fact style in ordinary śloka metre. In some places rules of Sanskrit grammar are scrupulously observed but in others, in the manner of Purāṇas, it takes licenses of all sorts. Imagination sometimes soars very high, but in others its want is severely felt.

The five characteristics of the Purāṇas are not absent but they form but an insignificant part of this large and huge work in 55,000 ślokas. Kṛṣṇa-carita only ends about the time of the Kuru-kṣetra war but all other dynasties end either at the end of the Satya or of the Tretā Yuga. The configuration of the earth with seven islands and seven seas does not seem to have developed to the same extent as in the Vāyu or the Brahmāṇḍa-purāṇa.

But the peculiar characteristic of this Purāṇa is its abundance of tirthas. The Brahma-purāṇa is concerned with the tirthas of Orissa only, but this Purāṇa describes tirthas in every part of India. The most ancient and the most important of the holy places is Puṣkara. Its account

is given in brief in the Ādi-khaṇḍa, chap. 12, but more elaborately in the Śrṣṭi-khaṇḍa. In the Ādi-khaṇḍa tīrthas on the Narmadā are enumerated and described from Amarakantaka, its source, to the Arabian Sea (chap. 13-23). Then comes the tīrthas on the Cambala, the Abu Mountain, Puṇḍarīka, and the confluence of the Sindhu and the Arabian Sea (24). The tīrthas on the Vitastā, in Kāśmīra (chap. 25), in Kuru-kṣetra (chaps. 26-27), at Kanakhala (28), on the Yamunā (chap. 29-32), at Benares (33-37), at Gayā and North Behar (38), in Bengal, Orissa and Deccan (39), and at Prayāga (40-49). The tīrthas of Puṣkara are given in great detail in the Śrṣṭi-khaṇḍa. The Uttara-khaṇḍa contains accounts of tīrthas on the Kālindī, i.e., at Indra-prastha where all the Tīrthas come, on the Sābhramatī or Sabarmatī, Vetravati, Śrī-Śaila, Hari-Dvāra and other places. In fact the tīrthas are a prominent feature of this Purāṇa.

In this Purāṇa we find the sanctity of all the eleventh days of the moon in the year, 24 in number, fully described in as many chapters of the Uttara-kāṇḍa. It has Māgha-Māhātmya (219-254) and Kārttika-māhātmya (90-125).

Sanctity of particular
tithis in the Hindu calendar.

The sanctity of lunar mansions and holy places is common to many Purāṇas, but there are two special features of this Purāṇa.

The special features of
Padma-purāṇa.

One is the greatness of the Gītā and Bhāgavata and the other is the moral stories. The sanctity of the Gītā is to be found in other Purāṇas also. But the speciality of this work is that eighteen chapters are devoted to the sanctity of the eighteen chapters of the Gītā. One was saved because he was an expert in the

sixth chapter of the Divine Lay. Raikka not only saved himself by constantly repeating the sixth chapter of the Gītā but also saved Jāna-śruti by advising him to do the same. Similar stories are told for expertness in all the eighteen chapters of the Gītā.

Go-karṇa saved his brother, a hardened criminal, from torments in hell in the form of a goblin by reciting the Bhāgavata in seven days.

The moral tales, given specially in the Bhūmi-khaṇḍa of this Purāṇa, are of a very high order. It is enjoined that the father is a great tīrtha and stories are given of people being saved or liberated from the bondage of birth and death by implicitly obeying the behests of the father. The mother is a tīrtha, the husband is a tīrtha, the elder brother is a tīrtha, the guru is a tīrtha and even a virtuous wife is a tīrtha ; and many stories are given of the attainment of good luck by serving these tīrthas with devotion. The story of Su-kalā who defied even Indra, the Lord of Heaven, for the sake of her absent husband is one of the finest in Sanskrit literature.

To fix the date of a work so often revised and rearranged is an impossible matter.

The chronology of Padma
is difficult to fix.

There are old chapters in the Sṛṣṭi-khaṇḍa which may go to great antiquity. Chapter VI in the Ādi-khaṇḍa, which describes the tribes and nations of India and the surrounding countries, may be placed in the third or fourth century of the Christian Era ; because it mentions the Pārasikas and the Śakas, but not the Pahlavas or Pārathas (verses 33-65).

In chapter 100, verses 45-49 of the Pātāla-khaṇḍa, is described the form of the first six vowels of the Indian

Alphabet, which, when compared with Büller's paleography, would prove to belong to the eighth century A.D. The shape of u and ū are:—

सर्वाक्षरं शिरोरेखा अवका प्रणवं विना ।

तस्यां तु जम्बरेखा स्यात् तदन्ते च जविचवत् ।

उकारः स हि विख्यातो जविचद्वयतस्तद् ।

I give here the shape of only two letters to prevent diffuseness.

There are passages again in the Uttara-khaṇḍa of the Padma-purāṇa which speak of the destruction of temples and images by fierce Mlecchas. This may mean either the destruction of Soma-nātha and Mathurā by Mahmud of Ghuzni or the destruction of Odanta-purī and Vikrama-śīla by Bukhtiar Khiliji, in the beginning of the eleventh or at the end of the twelfth century A.D.

But this is not the way of fixing the age of a work so vast as the Padma-purāṇa. This is working piecemeal. It is well-known that chapters have been thrown in at different ages by different men for different purposes, but there certainly was a work so famous and so important that people from respectable antiquity thought fit to put in things and ideas of their own into it. That famous work was the Padma-purāṇa, written for the glorification of the lotus Avatāra of Viṣṇu, or of the lotus born Brahmā, or of both. In the Sṛṣṭi-khaṇḍa we find Brahmā is the leading deity. He is indeed cursed thrice that Brāhmaṇas would not worship him; once by his wife Sāvitṛī and twice by Bhṛgu; yet in chapter 29, verses 132-160, are mentioned one hundred and eight shrines of Brahmā in as many cities of India and in as

The Purāṇa is very ancient.

many different names. This shows that the worship of Brahmā was not on the wane, it was rather in a flourishing stage. It is known from the town-planning chapters of the Artha-śāstra of Kauṭilya that in every city a shrine was kept apart for Brahmā and the work was written in the fourth century B.C. The Padma shows a similar regard for Brahmā, at least the lotus-parva of it of the earliest recension. So it can easily be imagined what antiquity will that parva reach to. The city of Mahilā-ropya is intimately connected with the Pañca-tantra and recent researches show that the Pañca-tantra was composed originally in the second century B.C. That Mahilā-ropya had a temple of Brahmā. Pāṭali-putra was founded as a fort in the year of Buddha's death and the Capital was removed there in the fourth year of Udayī, i.e. in the reign of one of the successors of Ajātaśatru, a contemporary of Buddha. Pāṭali-putra had a temple of Brahmā. Even Hastinā had a shrine of Brahmā. The city of Hastinā fell into the Ganges during the reign of the son of Adhisīma-Kṛṣṇa, the fifth king in the Parikṣit line, so the original Padma-purāṇa was very old, though chapters may have been thrown in, in historical times.

The Jainas claim very high antiquity for their religion.

The earliest Jainas.

In the Padma-purāṇa it is said that Veṇa, the grandson of Atri, one of the original progenitors of the Aryan race, persecuted the Brahmins under the guidance of the Jainas; for this crime he was deposed and his son made king by the Brāhmaṇas.

Bhṛgu, the father-in-law of Viṣṇu, quarrelled with him over the possession of a city on the Narmadā and Viṣṇu wrested it from his father-in-law, who, in a fit of passion, cursed him to

Seven Avatāras.

incarnate seven times on earth. This must be very old; for the ten incarnations came in much later. Bhṛgu had another grudge against Viṣṇu because he killed Bhṛgū's wife, (Śṛṣṭi-khaṇḍa, chap. 9, verse 242), and there he cursed Viṣṇu to incarnate on earth seven times. This also is an indication of the antiquity of the Purāṇa.

It has been told before that the abundance of moral tales is a special feature of this Purāṇa.

Pañcākhyāna.

These stories are very very complicated.

The characters are not generally human beings but often birds and beasts. The story of a cow, giving her word of honour to a tiger to return after quenching the thirst of her calf, is very touching. Kajjala, the bird sage, telling stories of his previous existence to his sons and of his experiences in the present existence, is instructive indeed. The stories are made complicated because there are stories within stories and the heroes pass through two or three existences. But what strikes as particularly interesting is a collection of stories called Pañcākhyāna, perhaps the precursor of the Pañcākhyāyikā or Pañca-tantra.

It is a group of five stories in the Śṛṣṭi-khaṇḍa of the Purāṇa, the most ancient part of it being an interlocution between Vyāsa and the Brāhmaṇas reported by Pulastya to Bhīṣma. The stories are (1) honouring the father (2) honouring the husband (3) catholicity of spirit (4) not to offend a friend and (5) devotion to Hari. The heroes of the stories are (1) Mūka (2) Śubhā (3) Tulā-dhāra (4) Adrohaḥ and (5) Vaiṣṇava. Viṣṇu permanently resides in the house of all these men.

In the catalogue will be found descriptions of works which profess to belong to the Padma-purāṇa but are not included in the published editions though these con-

tain the full complement of ślokas in that Purāṇa. From this it may be inferred that in the course of the various revisions, works have been rejected and replaced by new materials to suit the purpose of the revisions. The Vaidyanātha-māhātmya (3475) professing to draw its authority from the Padma-purāṇa is not in the Bombay edition by Māṇḍalika. Nor is Kālāñjara-māhātmya (3476) found there, though Kālāñjara is famous in ancient legends.

The Māhā-bhārata has an abstract entitled Itihāsa-samuccaya and Padma-purāṇa has an abstract entitled perhaps Padma-purāṇa-samuccaya. The first part of it is noticed in this catalogue in No. 3500 under the title of Puṣkara-māhātmya. It is by Vatsaṭa, the son of Someśvara and the grandson of Pādmaṭa, a resident of the holiest spot in Puṣkara. It contains the abstract of the first two parvas of the Purāṇa. The author says that he has written abstracts of the other three parvas too. But these have not yet been found. This proves that the (a) or the parva scheme of the division of the Purāṇa has not yet been forgotten. From this number it is patent that the sanctity of Puṣkara was at one time the principal theme of the work though it has now been relegated to the middle of the fourth book, the Sṛṣṭi-khaṇḍa.

Many later Tāntrika works attempt to derive their authority from the Padma-purāṇa but they are considered apocryphal. Kapila-gītā (3501) is a work in point.

III. VIṢṆU-PURĀṆA, Nos. 3518—3528.

The third of the Mahā-purāṇas is called Viṣṇu-purāṇa,
 The Name. because it glorifies Hari.

Its extent, as admitted by all the Purāṇas, is 23,000
ślokas. It has other recensions. One
is called Bṛhad.

It is divided into six amśas. (1) Creation. (2) Description of the world, the seven islands and seven oceans, seven heavens, seven nether regions and seven planets. This part ends with an interlocution between Jaḍa-bharata and the King of Sauvira. (3) Six past ages of Manu, the eight future ages of Manu, Veda-vyāsa, the division of the Vedas, an interlocution between Aurva and Sagara on the duties of four castes and four stages of life and cognate subjects. (4) Dynasties of kings in prose. (5) An account of Kṛṣṇa. (6) The various kinds of dissolution ; an interlocution between Kauśikya and Keśidhvaja.

Parāśara and Maitreya are throughout the main interlocutors though Vyāsa's authority is invoked as in the second chapter of the sixth amśa.

Pulastya granted a boon to Parāśara that he should be the author of a Purāṇa-saṃhitā. This boon was confirmed by Vaśiṣṭha [I. i. 30 and I. i. 32]. In III. vi. 17—20, it is said that Vyāsa gave the Purāṇa-saṃhitā to Sūta Roma-harṣaṇa. The Sūta had six disciples, (1) Sumati, (2) Agni varcā, (3) Mitrayu, (4) Śāṃśapāyana, (5) Akṛta-vraṇa, and (6) Sāvarni; of these the authors of Saṃhitās were Sāvarni, Śāṃśapāyana and Akṛta-vraṇa (of Kāśyapa-gotra). These three Saṃhitās with that by Sūta come up to four.

These four Saṃhitās developed into 18 Mahā-purāṇas.

The tradition is given in two places, once in I. ii. 7—9 and again in VI. viii. 42—47. But they do not agree. The first tradition runs thus:—Brahmā told it to Dakṣa and others. They spoke to Purukutsa on the Narmadā. He to Sārasvata and Sārasvata to Parāśara. The second tradition runs thus:—Brahmā to Rohu, he to Priya-vrata, Priya-vrata to Bhāguri, Bhāguri to Dādhica. He to Sārasvata, Sārasvata to Bhṛgu. He to Purukutsa. He to Narmadā. She to two Nāgas, Dhṛta-rāstra and Pūraṇa, They to Vāsuki. He to Vatsa. Vatsa to Aśva-tara. He to Kambala. Kambala to Elāpatra. Elāpatra to Veda-śirā Muni. He to Pramati and Pramati to Jātūkarna. He gave it to others and Parāśara remembered all this on account of the boon he received from Vāsiṣṭha.

Tradition of the Viṣṇu
Purāṇa.

Parāśara while speaking to Maitreya in the Viṣṇu-purāṇa says that Parikṣit is reigning now (IV, 20, last line). But in II. iii. 17, the Pārasikas are mentioned; therefore, when the work was composed there were a great ruling power in middle East between 222 to 634 A.D. The list of Avatāras does not mention Buddha, so it was written at a time when he was not admitted into the Hindu Pantheon. So this purāṇa cannot go before the third century A.D. Pargiter puts it down to a time when the Guptas were a ruling power but had not assumed imperial sway.

Traditional chronology.

The history of India in the Viṣṇu Purāṇa begins from Parikṣit. Parikṣit's son was Janamejaya, his son Śatānika, his son Asvamedha-datta, his son AdhisImakṛṣṇa, AdhisImakṛṣṇa's son Nicakṣu in whose time

History of India from
the Viṣṇu Purāṇa.

the capital Hastinā-pura was washed away by the Ganges. Nicakṣu was obliged to shift the capital to Kauśāmbī. The most famous king of the dynasty after the removal of the capital, was Udayana, a contemporary of Buddha. Three kings more, and the dynasty came to an end.

Bṛhad-vala of the Solar race was killed by Abhimanyu at the battle of Kuru-kṣetra.

Solar race.

The dynasty then continued till we get Śākya, Kruddhodana, Rātula, Prasenajit (these are a perversion of the tradition of the Śākya kings of Kapilavāstu). Four more kings and the dynasty comes to an end.

Jarā-sandha's son, Sahadeva, the King of Magadha, was killed at the battle of Kurū-kṣetra.

Magadha dynasties.

The dynasty, however, continued for a thousand years. The last king was killed by his minister who crowned his son Pradyota as king. Four more kings amongst his descendants are mentioned. (But these kings did not reign at Magadha as the Viṣṇu-purāṇa says, but at Ujjayinī.)

Then came the Śiśunāga dynasty of Magadha followed successively by the Nandas, Mauryas, Śuṅgas, Kāṇvas and Andhras. These were followed by Śakas, Yavanas, Tukhāras, Muṇḍāśras, Maunas. Then came a number of contemporaneous kings among whom were the Guptas who were lords of Magadha and the Doab, between the Ganges and the Yamunā. The historical sketch ends with the splitting up of India into a number of small kingdoms. Mr. Justice Pargiter thinks that this period was just before the assumption of the imperial sway by the Guptas in the middle of the 4th century A. D.

The Nārada-purāṇa in Part I, Ch. 94, gives an account of the Viṣṇu-purāṇa which agrees generally with the Viṣṇu-purāṇa which is current in the present day so far as the six amśas are concerned. But

Mention of Viṣṇu-purāṇa in Nārada-purāṇa.

Nārada says that Viṣṇu-dharmottara is a supplement to the Viṣṇu-purāṇa. But I have shown elsewhere that there is a Purāṇa called Viṣṇu-dharma which was perhaps once a part of the Mahā-bhārata but was thrown out of it for some reason or other, perhaps before the Nārada-purāṇa was composed. Viṣṇu-dharmottara was likely to be a supplement to that work and not to Viṣṇu-purāṇa. For a supplement to Viṣṇu-purāṇa is likely to be called Viṣṇu-purāṇottara and not Viṣṇu-dharmottara.

The last two Purāṇas, the Brahma and the Padma, have not the five characteristics of a Purāṇa; they are concerned more with tīrthas and Smṛti topics than with the five

Purāṇam pañca-lakṣaṇam.

characteristics. In the Viṣṇu-purāṇa, however, the five characteristics are very prominent, though it also speaks of the religious duties, castes and stages of life, good manners, liberation and other topics not included in the five.

The Viṣṇu-purāṇa is written throughout in clear, chaste and business-like language. The language rarely rises to the height of kāvya style. The genealogies are written in prose, interspersed with ancient gāthās and appear to be old documents. The genealogists of the present day in Rajputana, still continue to write in the same manner.

In the present catalogue are briefly described five manuscripts (3518-3522) of the Viṣṇu-purāṇa, four of which are in Bengali character and one, in Kāśmīrī. Mithilā

Māhātmya (No. 3524) is not to be found in the current edition of the Viṣṇu-purāṇa as it is said to be from its Bṛhad recension. Nos. 3525 to 3528 are short works not found in the Bombay editions. Viṣṇu-purāṇa has many commentaries of which only one, named Aṃsaka Prakāśikā by Nīlāmbara (No. 3523) has been described in this catalogue. The commentator says that there are hundreds of commentaries on this Purāṇa, that he attempted another commentary is simply because his father's expositions appeared to him to be of the highest value.

IV. (A). ŚIVA-PURĀṆA, Nos. 3529-3560.

I have already stated that the Śiva-purāṇa, as we find it at present, cannot be regarded as a Mahā-purāṇa. But it is a Purāṇa, with an extent of 100,000 ślokaś and 12 (twelve) saṃhitāś (Vāyaviya-saṃhitā Part I, Ch. I, Verse 41, Vaṅga-vāsī edition of Śiva-purāṇa). The twelve saṃhitāś and their extent is thus given in the same edition.

Name of the Saṃhitā.	Extent.	Name of the Saṃhitā.	Extent.
1. Vidyēśvara Saṃhitā	10,000	7. Kailāsa Saṃhitā	6,000
2. Raudra „	8,000	8. Śata-rudra „	10,000
3. Vaināyaka „	8,000	9. Koṭi-rudra „	10,000
4. Bhauma „	8,000	10. Sahasra-koṭi- rudra „	10,000
5. Matr-purāṇam	8,000	11. Vāyaviya „	4,000
6. Rudraikādaśa Saṃhitā	13,000	12. Dharma „	5,000

The Vaṅga-vāsī Press has published Nos. 1, 7, 11 and 12, among these twelve saṃhitāś, but it has published two more saṃhitāś, the Sanat-kumāra and the Jñāna-saṃhitā. Our catalogue has No. 2, the Rudra-saṃhitā in five khaṇḍaś (3530). No. 9, Koṭi-rudra-saṃhitā (3530-2 and 3534), No. 8, Śata-rudra-saṃhitā (3530-3), No. 11, Vāyaviya-saṃhitā (3530-4 and 3535-3539), No. 7, Kailāsa-saṃhitā

(3530-5 and 3540), No. 4, Bhauma-saṃhitā (3530-6 and 3541), No. 1, Vidyēśvara-saṃhitā (3530-7), No. 6, Rudraikādaśa-saṃhitā, (3533) eight altogether. But it has two more saṃhitās not in the list enumerated above, viz., Sanat-kumāra-saṃhitā (3543—45) and Mānavī-saṃhitā (3542). The five khaṇḍas of the Rudra-saṃhitā are Khaṇḍa 1, in 20 chapters, Khaṇḍa 2, in 43 chapters, Kumāra-khaṇḍa in 20 chapters, Khaṇḍa 3, in 55 chapters, Yuddha-khaṇḍa in 59 chapters.

The third part of the Rudra-saṃhitā (3531) gives the story of Pārvatī from the marriage of Menakā to Himālaya to the return of Śiva to Kailāsa with his wife after marriage.

The Yuddha-khaṇḍa of the Rudra-saṃhitā gives an account of the destruction of the three demon cities by Śiva—his greatest adventure.

Rudraikādaśa-saṃhitā (3533). Rājendra-lāla calls this work *uttara-bhāga* of the Rudra-saṃhitā in 76 *adhyāyas* but the present manuscript has 73 only. The principal subjects treated of are:—Creation of the Universe, Creation of the Earth; The story of Tāraka; The marriage of Śiva with Pārvatī in the Himālayas; The story of the destruction of the three demon cities; The liturgy of Śaiva worship; Gaṇeśa's war with the followers of Śiva; His marriage; The greatness of Śiva, of Nandi, of Gaṅgā; Phallic emblems of Śiva; Phallic emblems made of gems; The story of Arjuna's practice of austerities and the night sacred to Śiva (Śiva-rātri); Liberation and true knowledge.

Koṭi-rudra-saṃhitā (3534) concerns itself mostly with the phallic emblems of Śiva, in different holy places, with

the mode of their worship and the theology of the Śaiva sect.

Vāyaviya-saṃhitā (3535—3539) has been printed in the Vaṅga-vāsi edition of the Śiva-saṃhitā in two parts Pūrva and Uttara. It is written in a beautiful poetical style full of apt similies and deals with the destruction of Dakṣa's sacrifice and the liturgy of Śaiva worship.

Kailāsa-saṃhitā (3540) deals with the renunciation of the world, and the duties of those who made such renunciation, from the date of renunciation to the eleventh day after their death. It ends with an enumeration of the Śaiva disciples of Vyāsa.

Bhauma-saṃhitā (3541) is an interlocution between Kṛṣṇa and Upamanyu. Kṛṣṇa had no son and he went to Kailāsa in order to please Śiva by his austerities. There he met Upamanyu, who talked to him about the greatness of Śiva and the power of his trident, and how Śiva liberates his followers from hell and other troubles. In this connection there are several chapters on hell and sins which lead to hell. The ways to escape from the pangs of hell are feeding of men, practising of austerities, hearing of Purāṇas and so on. Then comes a description of the Universe and the Earth with its seven islands; then commences an account of the development of the foetus in the womb, childhood, youth, old age, marriage and so on of a man.

Mānavi-saṃhitā (3542). This Saṃhitā is nowhere enumerated as being part of the Śiva-purāṇa but in the colophon of this manuscript it describes itself to be such a part. It is called Mānavi-saṃhitā because Manu is one of the interlocutors, the other being the Sun god, his father. The question asked by Manu relates to the divinity who

grants liberation from birth and death, who creates the Universe and keeps it under control. Along with this he asked the characteristics of Purāṇas, of vratas, duties of castes and stages, funeral ceremonies and atonements.

Sanat-kumāra-saṃhitā (3543-3546) has been printed in the Vaṅga-vāsi edition of the Śiva-purāṇa though not enumerated in the Vāyaviya-saṃhitā.

Number 3546 contains a commentary of this Saṃhitā in which the commentator vigourously advocates the claims of this Saṃhitā to be included in the Śiva-purāṇa. He says that unless these are included, the statement of the Bhāgavata-purāṇa that the Śiva-purāṇa consists of twenty four thousand ślokas and not a lākh, falls to the ground. He advocates the claims not only of this Saṃhitā but also those of Jñāna-saṃhitā. But he at last says that they might be the names or aliases of some well known Saṃhitās such as Bhauma-saṃhitā or Mātr-saṃhitā.

It seems that the commentator had not materials to come to a definite conclusion. But Aufrecht has come to the conclusion that these two Saṃhitās are parts of the Brahmottara-khaṇḍa of the Skanda-purāṇa. These two Saṃhitās in the Skanda-purāṇa go by the name of Śiva-purāṇa (See our Cat. V. p. 277 bottom).

Lakṣmī-vrata-kathā and Kārtika-māhātmya (3547 and 3548 respectively) are short works claiming to be parts of the Śiva-purāṇa. Gaṇeśa-pañca-ratna (3549) claims to be a part of the Uttara-khaṇḍa of the Sanat-kumāra-saṃhitā.

Gaṅgā-dhara has written a commentary on the Dharma-saṃhitā from the Śiva-purāṇa which is recognised as a part of that work. The Vaṅga-vāsi edition of six

samhitās includes it and the Vāyaviya-samhitā also names it as the twelfth samhitā. There is an opinion that the Śiva-purāṇa is not a Mahā but an Upa-purāṇa. The commentator says that this is wrong, for in the Madhyameśvara-māhātmya of the Uttara-khaṇḍa of the Śiva-purāṇa it is said, Vyāsa obtained a boon from Śiva for writing Mahā-purāṇas and Śiva-purāṇa is among one of these Mahā-purāṇas.

Nos. 3551-3557 are short works on the mode of worship of Śiva. No. 3558 Sāndipani-muni-caritram declares itself to be a part of Śiva-upa-purāṇa. Sāndipani was the Guru of Kṛṣṇa and Vala-rāma.

Śiva-purāṇottara-khaṇḍa 3559 and 3560 in 45 chapters, is ascribed to the Brahmottara-khaṇḍa of the Skanda-purāṇa (See. India off. cat. 3665 and Aufrecht cat. Bod. No. 129).

IV. (B). VĀYU-PURĀṆA, NOS. 3561—3573.

In some Purāṇas the fourth place among the Mahā-purāṇas is given to Vāyu and in others, to Śiva-purāṇa. So I put both under the same number, IV. But that did not obviate the difficulty. The Vāyu is said to be 24,000 and the Śiva 100,000 ślokas. The Śiva-purāṇa in twelve Samhitās has but few of the characteristics of the Purāṇas and so its claim may be rejected. If its claim is admitted the total of the ślokas of the eighteen Mahā-purāṇas would go up much higher than 400,000. So the Śiva-purāṇa in twelve Samhitās is not one of the Mahā-purāṇas.

Rājā Rajendralāla Mitra published the Vāyu-purāṇa in the Bibl. Ind. Series in two volumes, and Babu

Nagendra-nātha Vasu in his article on the Purāṇas in his Encyclopædia, the Viśva-koṣa, pointed out that it is not Vāyu but Brah-

The Vāyu and the
Brahmāṇḍa Purāṇas.

māṇḍa-purāṇa that the Rājā published.

He attributed it to the Rājā's mistake. But the Rājā is not to blame; for in those days what he published passed for Vāyu. I compared the Rājā's Vāyu with the Brahmāṇḍa of the Venkateśvara Press and found that they generally agree except in a few Chapters. The Vāyu has some 8 or 9 Chapters on the pāśupata yoga after the 10th Chapter of the first part which the Brahmāṇḍa lacks, while the Brahmāṇḍa has 37 Chapters in the second part on the history of Bhārgava and Sagara which the Vāyu lacks. The author of the Purāṇaṃ Pañca-lakṣaṇam has given in a tabular form the differences in these two purāṇas in page XV of his Introduction. They appear to be one and the same work with such differences as every MS. of a Purāṇa has from another. So Rājendralāla's edition is not that of real Vāyu-purāṇa.

The Nārada-purāṇa describes the Vāyu-purāṇa in the 95th Chapter. It says that the Vāyu-purāṇa is spoken by Vāyu, that it related to the Śveta-kalpa and that it

Vāyu according to
Nārada.

is divided into two parts. In the first part creation is treated of in detail, the ages of Manu are enumerated, the dynasties of kings in these ages, the slaughter of Gayāsura, the sanctity of months, specially of Māgha, are then narrated in detail. The laws of gifts, the duties of kings, the classification of sentient beings on earth, in the nether regions in different quarters of space and in the heaven and the vratas are also treated of. In the second part are given in detail the holy places on the Narmadā and miscellaneous matters relating to Śiva. The Narmadā flowed

from the body of Śiva in order to grant liberation to his followers. Those who live on the Northern bank of the river are followers of Śiva and those on the South bank are followers of Viṣṇu. From Ōṅkāreśvara to the confluence of the river with the sea there are 400 holy places.

Some of the characteristics of the Vāyu-purāṇa as given in the Nārada-purāṇa are to be found in the Vāyaviya-saṃhitā of the Śiva-purāṇa printed in the Vaṅga-vāsi Press. It relates to Śveta-kalpa, it is spoken by Vāyu, it has two parts and it treats of the creation in detail. But the similarity ends there, so this attempt at identification also fails.

There is a MS. of the Narmadā-māhātmya in the Catalogue bearing No. 3570. It is defective having lost the first and last leaves. The extant leaves are from 2 to 310. In the second chap., verse 31, it says that the Śiva and the Vāyu-purāṇas are one and the same. It has two parts. The first contains Śiva's greatness and the second, Narmadā-māhātmya (Leaf 3 A). This tallies with the description of the second part of the Vāyu-purāṇa as given in the Nārada-purāṇa (Venkaṭeśvara). It is also called Śiva-saṃhitā in the Colophons. So the second part of the Vāyu-purāṇa has been traced but not the first.

Sambhu gave the purāṇa tradition to Vāyu. He to Skanda. Skanda to Vāsiṣṭha. From him Vyāsa got it. From Vyāsa it came to Jātu-karṇa and from him the ṛṣis got it. Chap. IV. 12—14. But in another place (II. 6) it says: who else but Brahmā can say this Purāṇa ?

So after all the fourth position among the purāṇas should be declared as vacant, neither the Vāyu-purāṇa nor the Śiva-purāṇa can claim it.

The manuscripts of the Vāyu-purāṇa in the Asiatic Society's Collections were not used by Rājā Rājendralāla Mitra as they were acquired after his death. But they agree generally with him. It has been already stated that his edition is not Vāyu-purāṇa but Brahmāṇḍa-purāṇa. This disposes of No. 3561 to 3564. The Gayā-māhātmya forms an appendix to the Vāyu-purāṇa edited by the Rājā. But it forms according to Nārada-purāṇa a portion of part I. (3565 to 3567.)

Kedāra-māhātmya (3568) is not found in the printed editions nor is it given in the Nārada-purāṇa. The same is the case with Rāja-gr̥ha-māhātmya No. 3569.

The Narmadā-māhātmya (3570) forms a portion of the second part of the Vāyu-purāṇa which is supposed to be lost. In this manuscript there is a statement that the Purāṇa-saṃhitā was originally one, it became ten and when the Purāṇa was written it was eighteen.

The Māgha-māhātmya (3571) is a part of the lost Vāyu-purāṇa which is credited with dealing with the sanctity of every month specially of the month of Māgha. The Nārada-purāṇa says that it is a part of the Vāyu-purāṇa.

Gaṇeśa Śarmā the son of Veṅkaṭeśa surnamed Bāpaṭa has compiled the story of the birth of Hanumān (3572) in sixty-three verses and he ascribes it to Vāyu-purāṇa.

Go-sāvitrī-stava, a short work containing a hymn to the Cow, to the reading of which a good deal of magical effect is ascribed, is said to be from the Vāyu-purāṇa but it is not to be found in the printed editions.

V. BHĀGAVATA-PURĀṆA, Nos. 3574-3683.

There are four works claiming the fifth place among the Mahā-purāṇas. They are all called
 The name. Bhāgavatas (1) Śrī-mad-Bhāgavata, (2) Devī-Bhāgavata, (3) Śiva-Bhāgavata, and (4) Mahā-Bhāgavata. Of these the second vigorously disputed the position three or four centuries ago. There was an acrimonious controversy and the literature is an interesting reading. The Śrī-mad-Bhāgavata is, however, admitted by the large majority of Pundits to be the fifth Mahā-purāṇa.

The extent is said to be 18,000 ślokas. There is no
 The extent and division. dispute in this matter. The work is divided into 12 skandhas.

The principal interlocutors are Śuka and Rājā Parik-
 The interlocutors. sit and their interlocution is reported by Sūta to the ṛṣis at Naimiṣa. The principal interlocution occupied the whole space from II. 1. to XII. 6. The first skandha is the introduction to the Principal interlocution and Chapters 7 to the end of the Twelfth concludes the work. In the principal interlocutions, however, there are many sub-interlocutions, generally on recondite and philosophical subjects. They are Viduroddhava-saṁvāda, Maitreya-vidura-saṁvāda, Bhagavad-uddhava-saṁvāda and so on. Many Gītās are to be found in these sub-interlocutions and even in other places.

The principal interlocutor is, Śuka, the son of
 The authorship. Vyāsa. His biography is given in the Śānti-parva of the Mahā-bhārata in which it is said that he merged in the sun after liberation, and in the Mokṣa-khaṇḍa of the Nārada-purāṇa he

goes from the sun to the highest heaven where he gets the form and company of Viṣṇu but Viṣṇu sends him back to his father, Vyāsa, there to write the Bhāgavata. Here the authorship is distinctly given to Śuka. In the Bhāgavata itself, however, Vyāsa is said to be the author and Śuka his only pupil on this subject.

There is a notion that Vopa-deva, the author of the Mugdha-bodha Vyākaraṇa, who flourished in the thirteenth century, was the author of the Bhāgavata.

Is Vopadeva the Author?

This has no foundation in fact. Vopa-deva has written treatises on the Bhāgavata and Catal. No. 3681 says that he wrote a commentary on the Bhāgavata entitled Parama-haṃsa-priyā. So he cannot be the author of the Purāṇa. Al-Beruni quoting from the Viṣṇu-purāṇa gives the names of the 18 Mahā-purāṇas among which the Bhāgavata occupies the fifth place. And Al-Beruni lived at least 250 years before Vopa-deva about 1030 A.D. (Vide Al-Beruni's India, Ch. XII, p. 131.)

I have said that the real Bhāgavata begins with the second skandha and the first is only an introduction. A portion of the

The Introduction.

third should also be regarded as included in the introduction. It gives the history of the Pāṇḍava kingdom from the battle of Kuru-kṣetra to the death of Parikṣit. But this history differs greatly from that given in the last seven parvas of the Mahā-bhārata. In the great epic Vidura was all along with Dhṛta-rāṣṭra. But the first skandha says that Vidura was banished from Hastinā by Karna and Śakuni and he went on an extensive pilgrimage at what particular time does not appear. He heard the fall of the Kurus while at Prabhāsa. Some time later he

went to see Kṛṣṇa at Dvārakā but found the city in ruins the Yadu race having been destroyed by internal dissensions. He went to Mathurā to see Uddhava with whom he had a long talk on spiritual matters. On the advice of Uddhava he went to see Maitreya the class-friend of Vyāsa on the Ganges, from there he was invited to Hastinā. He was received by the Pāṇḍavas in open arms, but he taunted Dhṛta-rāṣṭra being a dependant on Bhīma whom he spared no pains to injure, ruin and kill. Dhṛta-rāṣṭra fled the same night with his wife and died a few days later at Hari-dvāra. This dispenses with the necessity of the Āśrama-vāsika-parva altogether. The story of Yudhi-ṣṭhira's ascension to heaven is not there. That appears to be a later idea. Yudhi-ṣṭhira received the instruction from Bhīṣma on his bed of arrows on many subjects ; among them four are given in the Mahā-bhārata, namely, Rāja-dharma, Mokṣa-dharma, Āpad-dharma, and Dāna-dharma. But the Bhāgavata omits Āpad-dharma and adds Strī-dharma and Bhagavad-dharma, most likely Viṣṇu-dharma. The contents of Anu-śāsanika-parva is not to be found in the Bhāgavata, so an older tradition seems to be on record in the Bhāgavata than in the Mahā-bhārata.

In my remarks on the Mahā-bhārata I suspected that the Viṣṇu-dharma was at one time a part of the great epic as two of the five ratnas of the Mahā-bhārata are not found in it but only in the Viṣṇu-dharma. The Bhāgavata gives some support to this view by declaring that Bhīṣma taught Yudhi-ṣṭhira Bhagavad-dharma i.e. Viṣṇu-dharma also. That obviates the necessity of substituting Mokṣa-dharma for Viṣṇu-dharma.

The late Mr. Pargiter in his "Purāṇa Texts of the Dynasties of the Kali Age" says, that so far as the

language of that portion of the Bhāgavata is concerned which deals with the future dynasties, it is much later, as the prose in which it is written is ornate.

The language of the
Bhāgavata.

Perhaps he means an imitation of Kādamvarī and therefore places it in the 7th Century A.D. (?) But my reading is different. I believe that the prose is intermediate between the Brāhmaṇas and the later prose, so I should place it at least in the 2nd Century A.D. The prose is so full of expletives such as Ha, Bāba, etc., that it implies the language of the Brāhmaṇas was not yet forgotten and the word Vyākhyāsyāmaḥ is sometimes used showing that the Sūtra style was still in vogue. In Catal. No. 3631 it is said that Vopa-deva in his commentary on the Bhāgavata entitled Parama-haṃsa-priyā has pointed out about one thousand archaic expressions which he calls 'ārṣa'. Hemādri, a contemporary of Vopa-deva, also admits of the presence of these archaic expressions. In reading through the Bhāgavata one is struck with the number of verses from the Vedas given in modernised form.

It seems that there was a short work that can be read, recited or explained in seven evenings; for Śuka had not more than seven days to explain his work to

The age of the
Bhāgavata.

Parikṣit who was cursed that in seven days he would die of snake-bite; and that must be a very old work full of archaic expressions and archaic ideas. But that short work has undergone several revisions. In the earlier revisions philosophical interlocutions have been thrown into the body of the work. One instance of this is Maitreya-vidura-saṃvāda in the third skandha. Bhagavad-udhava-saṃvāda in the 11th skandha has been wedged in

between the first seven and the last two adhyāyas. The seventh adhyāya reads with the 30th and 31st adhyāyas. These nine adhyāyas make one narration, the destruction of the Yadu race. But to increase the bulk of this skandha and to give it a religious tone, a work of 22 chapters has been thrown in.

But the last revision adds the first skandha and more than half of the last skandha to the work to give it an appearance of a Purāṇa proceeding from Sauti to the ṛṣis at Naimiṣāraṇya.

There is another reason why the Purāṇa should be regarded as ancient. It is divided into skandhas. The word skandha was made current by the early Buddhists in the sixth, fifth, fourth and third Centuries B.C. and Bhāgavata is divided into skandhas, therefore it must have been composed or revised while the early Buddhists were strong enough to influence the society and speech.

Modern Hinduism limits the incarnations of Viṣṇu to the number of ten and to the existing order beginning with the Fish incarnation. It was first found in a poem by Kṣemendra, the Kāśmīrian poet of the early eleventh century. But the same number in a different order is found in the Viṣṇu-pura cards designed in the palmy days of the Viṣṇu-pura Rāj when it started an era with the initial year falling in A.D. 694. So the eighth century may be regarded approximately as the age in which the incarnations were limited to ten. The Bhāgavat, however, does not limit the incarnations to ten but says that, the avatāras are innumerable. In the body of the work the avatāras are enumerated as, (1) Padma or Brahmā, (2) Manu, (3) The Boar, (4) Kapila, (5) Sacrifice, (6) Pṛthu, (7)

The incarnations of
Viṣṇu.

The Man-lion, (8) The Tortoise, (9) The Mohini, (10) The Dwarf, (11) The Fish, (12) Rāma, (13) Paraśu-rāma, (14) Kṛṣṇa and (15) Kalki. This appears to be a much more ancient enumeration than that given in the third Chapter of the introduction that is, skandha I, where the enumeration is as follows, each name is preceded by a cardinal number. 1st Brahmā, 2nd Boar, 3rd Devarṣi, 4th Nara-Nārāyaṇa, 5th Kapila, 6th Dattātreyā, 7th Sacrifice, 8th Son of Nābhi, 9th Pṛthu, 10th Fish, 11th Tortoise, 12th Dhanvantari, the pioneer physician, 13th Mohinī, 14th Man-lion, 15th Dwarf or Vāmana, 16th Paraśu-rāma, 17th Vyāsa, 18th Rāma, 19th and 20th Kṛṣṇa and Vala-rāma. Then there are two more incarnations Buddha and Kalki which have no cardinal numbers. This seems rather strange.

The enumeration in the introduction not agreeing with that in the body of the work raises many questions one of which certainly is the non-appearance of Buddha in the body of the work but in the introduction. So the work was written when Buddha was not regarded as an incarnation while at the time of writing the introduction he had a doubtful place in the list. It is not known exactly when Buddha was included in the Hindu pantheon as an avatāra. But he must have been there before the Viṣṇu-pura cards were devised, and as he is doubtfully placed in the introductory list of the Bhāgavata, the introduction must have been written at least two or three centuries before the rise of the Viṣṇu-pura family and the body of the Bhāgavata written before Buddha's admission into the list of incarnations. So the Bhāgavata in its revised form without the introduction may be placed during the period of Brahmin ascendancy in India, i.e., during the period between 2nd century B.C.

and 2nd century A.D. This theory is confirmed by the fact that the Gupta emperors of Northern India who reigned from the fourth to the 6th century were devoted followers of Viṣṇu.

There is another reason why the Bhāgavata should be considered as an ancient work, the Amara-koṣa written at the end of the 6th Century enumerates five characteristics of a Purāṇa. Well, it might do it because the author was a Buddhist. To him Purāṇa would be a history, a collection of traditions, legends, etc. But the Bhāgavata gives ten characteristics of a Purāṇa. (1) Creation, (2) details of Creation, (3) duties of santient beings, (4) protection of devotees, (5) the ages of Manu, (6) dynasties, not only of kings but of ṛṣis also, (7) career of individuals, (8) dissolution of the world, (9) the cause of creation, (10) Brahmā, (XII ch. 7, verse 9). The religious character of Purāṇas does not depend so much on the five characteristics as given in the Amara-koṣa and included in the above ten, but in the third and the fourth ones of the Bhāgavata viz., the duties of santient beings and protection of devotees.

The commentaries on Bhāgavata are generally of a sectarian character. The first commentary mentioned in our Catal. (No. 3595) is Su-bodhinī by Ballabha Dīkṣita, the founder of the Ballabhācārī sect in Western India. Ballabha was an elder contemporary of Caitanya and flourished during the latter half of the fifteenth Century. His father Lakṣmaṇa was one of the few followers left in that Country of Viṣṇu-svāmī whose sect was perhaps the earliest of the Vaiṣṇava sects of India. The same sect is represented by another commentary entitled Vāla-pra-bodhinī by Giri-dhara a descendant of Ballabhācārāyya :

The commentator says that his work is written more for his own benefit and for the benefit of young people than for the learned. Śrī-dhara's commentary so well known to the Vaiṣṇavas is represented in our Catal. No. 3598 to 3611, and 3615 to 3615A. Catal. Nos. 3612-14 are subcommentaries on Śrī-dhara's by Caitanya-vana, a disciple of Śrī Rāmendū-vana. The sub-commentary concerns itself only with verses from 14 to 41 entitled Veda-stuti of the 87th Chapter of the tenth skandha of Śrī-mad-Bhāgavata. Catal. Nos. 3616 and 3617 are described as Śrī-dharoktā-vaśiṣṭārtha, i.e., a supplement to Śrī-dhara's commentary. Catal. No. 3618 is another sub-commentary on Veda-stuti. Gopāla Śarmā is a well known commentator who closely follows Śrī-dhara. His work is represented partially in 3620, 3621 and 3622. The commentary is entitled Bhāgavata-vyākhyā-leṣa. Rādhā-mohana Gosvami, the friend of Colebrooke, who flourished at the beginning of the 19th century wrote a commentary on Bhāgavata which is partially represented in 3619 and 3623. Rādhā-mohana was a descendant of Advaita the elder associate of Caitanya. Advaita was one of the most learned men of his time.

Loka-nātha was a disciple of Advaita. He renounced the world early in life and remained a quiet hermit at Vṇḍā-vana till the end of his life. He seldom took a disciple, but wrote commentaries on well-known Vaiṣṇava works. His commentary on the Rāmāyaṇa has already been referred to, and that on the 10th skandha of the Bhāgavata is represented in Catal. No. 3624. *

Vana-māli Bhaṭṭa is another well-known commentator. His commentary on Bhagavata Gītā is highly prized. His commentary on Bhāgavata Daśama Skandha is represented in Catal. No. 3625.

Sanātana was an officer of Alauddin Hussein Shah, the Sultan of Bengal (1494—1521). He belonged to a very old Brahmin family that migrated from Karpāṣa to Bengal five generations earlier. He renounced the world under the magic influence of Caitanya and retired to Vṛndā-vana where he is said to have written twenty-one sectarian works, one of which is Vaiṣṇava-toṣiṇī, a commentary on Bhāgavata, the 10th Skandha only, which is represented in Catal. Nos. 3626, -27, -28.

Sri-nātha, a Bengali Pundit writes a commentary on Bhāgavata with the object of supporting the theories of Caitanya. The commentary is entitled Caitanya-mata-candrikā. Rāmānuja's sect, called, the Sri-sampradāya, wrote several commentaries on Bhāgavata, one of the most important of which is by Vira-rāghava, the son of Saila-guru of the Vātsya-gotra. It is called "Bhāgavata-candra-candrikā." The author's commentary on the whole work in 12 Skandhas is represented in Catal. No. 3629—31. Catal. 3632 contains the first half of the 10th Skandha in full and a portion of the second half.

Another commentary by Rāma-kṛṣṇa entitled Bhāgavata-kaumudī explains only the difficult passages of Bhāgavata notably the five chapters on Rāsa.

Rāma-kṛṣṇa's son Cakra-pāṇi writes another commentary entitled Bhāgavatārtha-dīpikā. The commentary on the 10th Skandha was composed in Samvat 1628. Before that the previous nine Skandhas were commented upon. He received a good deal of encouragement from his father Rāma-kṛṣṇa. He belonged to Parāśara-gotra and his mother's name was Durgā. Bijaya-dhvajācāryya wrote a commentary on Bhāgavata in the interest of the Mādhva School of the Vaiṣṇava sect. The commentary is general-

ly called Vijaya-dhvaji or Pada-ratnāvali. The first Skandha is represented in Catal. No. 3638 and a part of the 11th Skandha in 3639. The Skandhas 2, 3, 4, 11, 12 are represented in Catal. No. 3640.

Rāma-nārāyaṇa who describes himself as a friend of Viṣṇu wrote a commentary on the Bhāgavata (the first Skandha and second Skandha only) which is to be found in 3641. The author's gurus, were Hari-nātha and Bhavānī-dāsa. Previous to the writing of the commentary Rāma-nārāyaṇa seems to have studied Śaṇḍilya's Bhakti-sūtra and its commentary by Nārāyaṇa-tirtha.

Kāśī-nātha Upādhyāya, son of Ananta of Benares, was a voluminous writer of liturgies and commentaries. He wrote a commentary on the Bhāgavata, a fragment of the commentary of the first Skandha is to be found in our Catal. No. 3642.

The next number contains a fragment of a commentary on Bhāgavata entitled Budha-rañjini by Vāsu-deva, another voluminous writer. The object of this was to throw light on obscure passages. L. No. 1730 contains the same work up to the 81st chapter of Skandha X.

The Vivaraṇa-maṇi-mañjūṣā by an anonymous Uriā writer is a commentary on the 10th Skandha of Bhāgavata.

Nos. 3644-45 contain with some breaks the commentary up to the 34th chapter.

The hymn Veda-stuti comes in for a great deal of attention from the commentators. Kavi-cūḍā-maṇi Cakravartī writes a commentary entitled Avyaya-bodhini in 1658 A. D. The commentary was written in the following order, substance, text, prose order, commentary, the full

text of *Sruti* on which it is based, the meaning of the *Srutis* and the conclusion. The commentary is based on *Śrī-dhara's* work. There are two manuscripts of this commentary, namely, Catal. Nos. 3646 and 3647. Other commentaries on the hymn by *Śrī-dhara* and *Nila-kaṇṭha* are represented in 3648 and 3649.

There is a short hymn in forty verses in the 14th chapter of the tenth *Skandha* of the *Bhāgavata* addressed to *Kṛṣṇa* by *Brahmā* and therefore called *Brahma-stuti*. A commentary on this is to be found in 3650.

The next two numbers (3651-52) are commentaries on the five chapters on *Rāsa*.

Catal. No. 3655A is a *Kathā*, a note book for the use of those who expound Sanskrit religious works to non-Sanskritic people in modern times. They are generally called *Kathakatār puthi* or *cūrṇi*. This *cūrṇi* is dignified, however, with an engaging title *Hari-bhakti-taraṅgiṇī*. The author's name is given as *Keśava-pañcānana Bhaṭṭa-cārya*.

There are good many abridgements of different sorts of the *Bhāgavata* written for the benefit of those who can not spare time for reading the whole of the book. The oldest of this sort of abridgement is *Hari-līlā* by *Vopa-deva*. It gives tables of *skandhas*, *adhyāyas* and topics of the *Bhāgavata* and it was written for the satisfaction of *Hemādri*, the minister of *Rāma-candra*, the king of *Devagiri*. The same *Hemādri*, however, writes a commentary on the text by *Vopa-deva* entitled *Hari-līlā-viveka*. It was written at *Hemādri's* father's house in the cantonment. *Madhu-sūdana Sarasvatī*, the great monk and scholar of

the latter end of the sixteenth century, however, revised the commentary to make it attractive to scholars and to increase the devotional spirit of his hearers. The text of *Hari-lilā* and its commentaries are represented in Nos. 3656-57-58. Catal. Nos. 3659 and 3659A give another work by Vopa-deva on the *Bhāgavata* and its commentary by Hemādri. The text is called *Muktā-phala* and the commentary *Kaivalya-dīpikā*. It also was composed at his father's house in the cantonment. The object of this work is to explain the doctrines of *Bhakti* from the *Bhāgavata*. It explains (1) what *Viṣṇu-bhakti* is (2) how it is generated and (3) how the feelings grow deeper and deeper and culminate in what is called *Rasa*. Hemādri thinks that Vopa-deva's work was written for the benefit of those who want emancipation and therefore he calls it *Kaivalya-dīpikā*; the word "Kevala" means the absolute and *Kaivalya* means the state of being absolute. From the 2nd and 3rd verses of *Muktā-phala* it appears that the work was composed after Hemādri had finished his encyclopædic work entitled *Catur-varga-cintāmaṇi* in seven sections, *e.g.* (1) gifts, (2) vows (3) places of pilgrimage (4) emancipation (5) images (6) temples (7) worship. The last five of these sections have not yet been found though other sections not in the above list have been found and published such as *Pari-śeṣa-khaṇḍa* containing (1) *Kāla* and (2) *Śrāddha* and (3) *Prāyaścitta-khaṇḍa*.

Vṛhad-Bhāgavatāmṛta and *Samkṣepa-Bhāgavatāmṛta* (Catal. Nos. 3660-61) are abstracts of *Bhāgavata* written by the followers of Caitanya at *Vṛndā-vana*. The first was written by Sanātana. The text and commentary are both written by him. The second is anonymous but there is a tradition that it was written by Sanātana's nephew Jiva.

There was a Maithila Brahmin in the beginning of the 17th century A. D. who renounced the world and became a Vaiṣṇava monk and whiled away his time by selecting verses from Bhāgavata bearing on bhakti. These he explains by a commentary of his own entitled Kānti-mālā. The text is known as Bhakti-ratnāvali. The book was finished in Śaka era 1555. There are many manuscripts of this from 3662-3669-A.

Another abstract of this nature is the Hari-bhakti-māñjarī, Catal. No. 3670 by Vana-māli Bhaṭṭa, the son of Śiva-dāsa Bhaṭṭa of the Udīcya family, i.e. of Guzerat. Vana-māli makes his obeisance to Śiva-śrī-panḍita and a reciter named Yāga. This was composed in a Viṣṇu temple close to Viśveśvara temple at Benares. The abstract is accompanied with a commentary entitled Gucchāvali. The text measures one thousand ślokaś and the commentary three thousand.

Another abstract with a commentary is the Bhakti-bhāgavata (3671) by Ananta-deva, son of Āpo-deva so well-known from his Smṛti works the Kaustubhas. This was written perhaps in his mature age for he says "Alas! I have spent so many years of my life in the study of Śāstras, I have roamed in forest and have got troubles only, I want rest and that rest can be had only in the Palace of the Bhāgavata. In another place he says that his commentary does not contradict the Vedānta doctrine.

Durjana-mukha-capetīkā, i.e., a slap on the face of wicked people is a work in defence of the antiquity of the Bhāgavata which was assailed by many scholars in the sixteenth and seventeenth centuries. This was written by Rāmāśrama, a monk, who in his house-holder's state was Bhānu Dīkṣita, the son of Bhaṭṭoji Dīkṣita.

In the copy of this work in the India Office Library there is a note in Colebrooke's hand on the margin of the last page which states that "Maṇi-rāma Tārā" is of opinion that this little tract is not the work of Rāmāśrama but of Rāma-kṛṣṇa Bhaṭṭa, a paṇḍita now living in Benares. Rāmāśrama was a pupil of Bhaṭṭoji. Tārā Maṇi-rāma, I have heard from reliable sources in Benares, was a vagabond and madcap in Benares who used to take his meals at the house of Hari-kṛṣṇa Vyāsa and after meal used to write long sheets in pigeon Sanskrit about contemporary events. Some of these sheets have been acquired for the Asiatic Society's Library. He is perfectly unreliable and Colebrooke should not have believed in his words.

Pāṣaṇḍa-dhvaṃsana-bhāskara tries to prove that the Vaiṣṇava-bhāgavata is the real Bhāgavata to occupy the fifth place among the Mahā-purāṇas in opposition to the Devi-bhāgavata. It is difficult to find who is the author of this work as the colophon giving the author's name is in a different hand.

The historical work entitled Bhāgavata-bhūṣaṇa by Gopālācāryya has already been referred to. This work quotes from Nāgoji Bhaṭṭa who flourished in the 18th century.

Bhāgavatāmṛta-kaṇikā based on Rūpa Gosvami's well-known work the Bhāgavatāmṛta. It classifies the incarnations of Viṣṇu into sportive incarnations and character incarnations and Kṛṣṇa is said to be a full divinity.

Bhāgavata-tattva-dīpa (Catal. No. 3683) by Ballabhācāryya and Nivandha-tattva-dīpa (Catal. No. 3683A) are

works on the Bhāgavata and both of them are written in the interest of Śuddhādvaita-vāda.

Mukti-ratnaṃ by Kṛṣṇānanda is a collection of verses mainly from the Bhāgavata, the Gītā, Adhyātma Rāmāyaṇa and other works bearing on the topics of Vaiṣṇavism. The earlier portion of the work has a commentary by the compiler himself but the other portion has been left uncommented upon. Keśava Rāya, son of Rāma Rāya of Delhi requested Vaidya-nātha Pāya-guṇḍe of Benares to collect together all devotional verses from the Bhāgavata. Pāya-guṇḍe added 200 verses of his own to connect the verses from the Bhāgavata. The Bhāgavata verses have a commentary of Śrī-dhara Svāmī and Pāya-guṇḍe's verses have a commentary of his own. The manuscript has so many emendations and corrections that it appears to be the draft by the author himself.

VI. NĀRADA-PURĀṆA, Nos. 3684-3697.

This Purāṇa is called the Nārada-purāṇa. It is also called Vṛhan-nāradiya-purāṇa. The word Vṛhat here does not convey the idea of a larger recension but that the Purāṇa belongs to the Vṛhat-kalpa. In every colophon in the Venkaṭeśvara edition we find the word Vṛhad-upākhyāne i.e., in the story of the Vṛhat-kalpa.

The extent of the Purāṇa is said to be 25,000 ślokas but in reality we do not get more than 18,000 ślokas. But this 18,000 includes an appendix called the Uttara-bhāga, which differs greatly in character from the main work.

The language is throughout classical Sanskrit written in the kāvya style. Many passages are simply paraphrases of Kāli-dāsa's

ślokaś. The metres, too, belong to the best period of Sanskrit literature. At the end of a chapter are often found long verses which are Sarga-bhaṅga ślokaś. But such ślokaś are also found in the middle of chapters.

In the main work the interlocutors are Nārada on the one hand and Sanaka, Sanandana, Sanātana and Sanat-kumāra on the other. The main Purāṇa is therefore divided into four parts but in the appendix the interlocutors are Vāsiṣṭha and Māṇdhātā. The whole of these interlocutions is reported by Sūta to the ṛṣiś. But in this instance the Sūta does not come to the ṛṣiś but the ṛṣiś go to Sūta in his hermitage.

The divisions of the main work are four in number. The first ending in Chapter 41 treats of Bhoga, the second spoken by Sanandana ending in Chapter 62, is called Mokṣa, the third ending in the 91st Chapter spoken by Sanat-kumāra is called Kriyā and the last ending in 125th Chapter is called Caryyā spoken by Sanātana. The appendix in 82 Chapters treats of the fast of Ekādaśī when conjoined with the previous lunar mansion.

The object of the Purāṇa seems to be the preaching of the equality of Viṣṇu, Brahmā and Siva, to bring about a unity amongst their votaries. Mahā-Viṣṇu is the primordial being from whom Brahmā, Viṣṇu and Maheśvara proceeded and therefore they are to be equally venerated.

The importance of the Purāṇa lies in the description of (i) six Vedāṅgaś (ii) summary of the eighteen Mahā-purāṇaś and also

of the (iii) Śaiva darśana at a time when the Nārada-purāṇa was composed.

I. (a) The six Vedāṅgas are well known. The first is śikṣā or pronunciation. There are three kinds of pronunciation, viz., (1) Ārcika, pertaining to the Ṛg-veda, (2) Gāthika, pertaining to Gāthās, (3) Sāmika, pertaining to Chants. In connection with the last comes music, and the Purāṇa dilates on such musical terms as Tāna, Rāga, Svara, grāma, Mūrchanā, etc. The Chapter ends with pitches Udātta, Anudātta and Svarita. ✓

(b) The Kalpa here does not mean or include Śrauta, Smārta and Dharma sūtras but (1) Nakṣatra Kalpa, (2) Veda Kalpa, (3) Saṃhitā Kalpa, (4) Āṅgīrasa Kalpa and (5) Śānti Kalpa (ch. 51—52). In old treatises these five Kalpas are said to be parts of the Atharva-veda but Nārada says, they belong to all Śākhās of all the Vedas. This seems to be a modern idea promulgated by Kumāri-la in the eighth century A.D.

(c) The Vyākaraṇa treated of in this Purāṇa belongs to Pāṇini's system but the arrangement of subjects is neither scientific as in the Aṣṭādhyāyī nor practical as in the modern recasts.

(d) Nirukta. The five principals of Nirukta are enumerated and explained. Then comes an elaborate classification of roots liable to various changes at the time of use.

(e) Jyotiṣa has three skandhas or branches (i) Astro-nomy proper, (ii) Horoscopy, and (iii) Astrology. It is well known that the Indians had some sort of Astronomy of their own. Horoscopy was borrowed from the Greeks and the Astrology from the Magii. ✓

(f) The Chapter on chandaḥ, is very short but it treats of metres both Vedic and classical and is based on Piṅgala. The number of Vedic chandas is 21 but the number of classical chandas is not given. It gives an elaborate method of Prastāra or setting chandas to music.

The grammatical tradition in the Garuḍa-purāṇa is that of Kalāpa-vyākaraṇa which was composed in the 1st century A. D. in the Capital of the Andhra kings. The tradition of Vyākaraṇa as given in the Agni-purāṇa belongs to Candra-vyākaraṇa which was composed in Candra-dvīpa or Bakarganj district of Bengal in the fourth or fifth century A. D. But Nārada gives the Pāṇinian tradition. It is a well known fact that the study of Pāṇini was discontinued at least in Northern India for several centuries till it was restored by Bhaṭṭa-hari who died in 651 A. D. The Nārada, therefore, must be later than the time of Bhaṭṭa-hari. The three branches of Jyotiṣa or the science of Astronomy were brought into prominence by Varāha-mihira who flourished in the 5th century A. D. and by Brahma-gupta in the next century. Nārada therefore must have flourished after them. The attribution of five kalpas of Atharva-veda to all the śākhās of all the Vedas is I think to be attributed to the Vedic revival initiated at the end of the seventh century by Kumārila and his followers. The Nārada-purāṇa must have been written after the Vedic revival. I should, therefore, attribute the composition of the Nārada-purāṇa to the 8th century A. D. between 700 to 800 A. D. i.e., between the time of Kumārila and Śaṅkara.

II. This chronology of the Nārada-purāṇa makes the evidence of its summary of the Purāṇas a landmark in the history of these works. From these summaries we

find that the Gotamī-māhātmya in 106 Chapters forms no part of the (i) Brahma-purāṇa in the 8th century. We find that the (ii) Padma-purāṇa had undergone several radical revisions and had only five khaṇḍas as in some manuscripts of the present day, when the Nārada-purāṇa was composed. We come to know that the Viṣṇu and the Bhāgavata had already assumed their present form when the Nārada-purāṇa was composed. We have come to know that there was a Vāyu-purāṇa with two parts and 24,000 ślokas which does not exist at present.

We also know that the Nārada-purāṇa was exactly the same in those days as it is found in the present moment. The Pūrva-bhāga was divided into four pādas as is stated before. Its extent was 25,000 and it treated of the Vṛhat-kalpa. In the second part the sanctity of the fast on the eleventh day of the moon was dilated upon. When the fast-day had a portion of the previous tithi taken to it, it is called Mohinī. She is personified and her evil propensities are expiated upon.

We know from the Nārada that the Mārkaṇḍeya-purāṇa extended to 9,000 ślokas but the Bibliotheca Indica edition does not come up to that number and ends abruptly. Other editions also do not seem to be complete, otherwise the Mārkaṇḍeya-purāṇa at least a greater part of it including the Durgā-māhātmya is the same as in the Nārada. The lost portion of Mārkaṇḍeya treated of the family of Kuṣa, the son of Rāma, the family of Soma, Yayāti and Yadu, it contained the career of Kṛṣṇa at Vṛndā-vana, Mathurā and Dvārakā. It ended with the details of Sāṃkhya doctrine and the emptiness of the phenomenal existence.

We know that the Agni-purāṇa as described in

Nārada extending over 15,000 slokas is nearly the same as at present. It was something like an encyclopædia of all branches of knowledge in which Brahmins used to take interest in those days, religion and ritual taking the most prominent place among these branches. But it contained also the test of jewels, politics, archery, legal proceedings, medical science, veterinary art, prosody, rhetoric, grammar, lexicon, and so forth.

We know of the Bhaviṣya-purāṇa in which Brahmā explained Dharma to (1) Svāyambhuva Manu. It had five Parvas, the first devoted to Brahmā. It contained a description of caligraphy. (2) Vaiṣṇava-parva (3) Śaiva-parva (4) Saura-parva (5) Prati-sarga-parva with the conclusion. Its extent was 14,000.

We know that the Brahma-vaivarta-purāṇa as described by Nārada had four khaṇḍas: Brahma-khaṇḍa; Prakṛti-khaṇḍa, Gaṇeśa-khaṇḍa and Kṛṣṇa-janma-khaṇḍa. Its extent was 18,000 slokas.

The Liṅga-purāṇa as described by Nārada was divided into two parts, in which the five characteristics of the Purāṇa are described very briefly. But the Śaiva ritual is treated in detail and some of the Śaiva places of pilgrimage are fully described. It is more Tāntrika than Paurāṇika. The extent is 11,000 slokas. Nārada's description differ but little from that current in the present days.

The Varāha-purāṇa according to Nārada is divided into two parts, treats of the Mānava-kalpa and extends to 24,000 slokas in the form of an interlocution between the Earth and the Boar incarnation while he was raising the Earth from the deep sea. It treats of many places of

pilgrimage specially of Mathurā. It treats of Karma-vipāka.

The Skanda-purāṇa was divided into seven khaṇḍas and contained 81,000 verses. In it Māheśvara dharma is explained by Kārtika. The seven khaṇḍas are (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Āvanti, (6) Nāgara and (7) Prabhāsa.

The Vāmana-purāṇa, according to Nārada, extends to 10,000 ślokas, relates to Kūrma-kalpa, has two parts and three groups of stories. The first part treats fully of the career of Tri-vikrama, the second part is called Vṛhad Vāmana-purāṇa. It has four Saṃhitās each containing thousand ślokas, viz., Māheśvarī, Bhāgavatī, Saurī and Gāṇeśvarī.

The Kūrma-purāṇa treats of Lakṣmi-kalpa, extends to 17,000 ślokas. It has four Saṃhitās (1) Brāhmī (2) Bhāgavatī (3) Saurī and (4) Vaiṣṇavī. The Bhāgavatī-saṃhitā is divided into four pādas treating of the duties of the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śudras and the mixed castes. The Saurī-saṃhitā is divided into six parts treating of the six cruel rites. The four Saṃhitās contain six, four, two and five thousand ślokas respectively.

The Matsya-purāṇa is an interlocution between Matsya and Manu. It treats of seven kalpas and extends to 14,000 ślokas. The description of this Purāṇa by Nārada agrees generally with the Ānandāśrama edition.

The Garuḍa-purāṇa, according to Nārada, was spoken by Bhagavān to Garuḍa. It extends to 19,000 ślokas and treats of the Tārka or Garuḍa kalpa. It is an epitome of all the sciences in which the Brāhmaṇas used to take interest. It treats of politics, pathology, history, Rāmāyaṇa,

Mahā-bhārata, veterinary science, vyākaraṇa, chanda, yoga, vedānta, sāmkhya, Gītā-sāra. In its appendix it treats generally of the future career of the dead and of srāddha.

The Brahmāṇḍa-purāṇa described here agrees generally with the Vāyu-purāṇa as published by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica series. It has 12,000 śloka in four pādas (1) Prakriyā, (2) Anu-ṣaṅga, (3) Upod-ghāta and (4) Upa-saṃhāra. It has another scheme, of division into Pūrva, Madhyama and Uttara. This Purāṇa was spoken by Brahmā to Vasiṣṭha. Vasiṣṭha gave it to Parā-śara and he, to Jātū-karṇiya. Vyāsa got it from Vāyu so it is called Vāyu-purāṇa.

III. The third pāda of the Nārada-purāṇa from Chapter 63 to 90 treats of the Saiva system of philosophy as described in the Saiva-darśana section of the Sarva-darśana-saṃgraha and its religious practices. Nārada's account differs in details from that of the Saiva-darśana. But they agree in the main. They both say that त्रिपदा च त्रिपादं महात्मनः (ch 63, verse 13). The three categories are Paśu-pati, Paśu and Pāśa. But the pādas in Nārada are Bhoga, Mokṣa, Kṛyā and Caryā. But those in S.D.S. are Vidyā, Kṛyā, Yoga and Caryā. The sub-divisions of pāśas or bondages are according to Nārada, five, (1) Mala or dirt, (2) Karma or bad action, (3) Māyā or illusion, (4) Tirodhāna or disappearance, (5) Vindu. But S.D.S. says that Vindu should not be regarded as a pāśa. This shows that Nārada represents an older system than that in the S.D.S.

The Saiva-darśana is regarded as an older system than the Pratyabhijñā doctrine of Kāśmīra Śivaism, which was preached in the middle of the 9th century, and

which is much indebted to the non-dual system of Śaṅkara in the south preached in the beginning of the same century. But the Śaiva doctrine both in S.D.S. and Nārada does not show such indebtedness and so it can be without much hesitation placed in the 8th century or earlier, as I have shown Nārada system is older than S.D.S. system. So even in the 8th century the Śaiva system was split up at least in two schools if not more. Thus giving us some history of some period of its development.

The second or the Uttara-khaṇḍa of the Nārada-purāṇa is much later than the first khaṇḍa because in Chapter 125, verse 26, where the first part ends, Nārada-purāṇa is described as having four pādas but in the second part, ch. 81 verse 41, it is said that Nārada-purāṇa has five pādas and 24,000 verses. Of the two contradicting statements the second cannot be true.

Rukmāṅgada-caritam, Cat. 3694 in 37 Chapters, is a part of the Uttara-khaṇḍa of the Nārada-purāṇa. But the other works, numbers 3695 to 3697, though registered under Nārada-purāṇa and though their colophons say that they belong to it, are not to be found in the present Purāṇa, and their interlocutors are not those of the Nārada-purāṇa.

VII. MĀRKAṆDEYA-PURĀṆA, Nos. 3698-3733.

The name of the seventh Mahā-purāṇa is Mārkaṇḍeya-purāṇa. The extent of this Purāṇa is said to be 9,000 ślokas. But the Bibliotheca edition contains about 7,000 ślokas. In page 660 of that edition at the end of an appendix the extent is given as 6889+11 i.e. 7,000 ślokas. It ends with the account of king Dama of the Ikṣvāku dynasty. But the Nārada-

The name and extent.

purāṇa says that it contained an account of the dynasties of the Sun and the Moon in full and also contained an account of Kṛṣṇa.

The Sūta and the ṛṣis do not appear at all in this Purāṇa. The first set of interlocutors are Mārkaṇḍeya and Jaimini. But Mārkaṇḍeya referred Jaimini to a group of four birds living in a cave in the Vindhya mountains for the solution of some doubts in certain narrations of the Mahā-bhārata. These birds were born in the battle field of Kurū-kṣetra when a tumultuous battle was going on but were miraculously saved. They were the sons of a Brahmin sage and well educated but they were born as birds on account of a curse pronounced on them by their father. They, however, explained all the doubts of Jaimini not only on the Mahā-bhārata but on the graver questions of life and death.

The real Purāṇa begins with Chapter 45 in which Mārkaṇḍeya and Kroṣṭuki are interlocutors. That chapter claims the Mārkaṇḍeya to be the earliest Purāṇa. It was issued from the primordial being and went first to Svāyam-bhuva Manu, then to Bhṛgu, then to his son, Cyavana, then to Dakṣa, and last of all to Mārkaṇḍeya. It has been put in the mouth of Mārkaṇḍeya and not of any great god simply because Mārkaṇḍeya is credited with having a life covering several kalpas.

Mārkaṇḍeya now explains the five characteristics of a Purāṇa, especially the ages of Manu. During the course of his discourse on the Manvantaras come the thirteen chapters of Caṇḍī which is often but wrongly regarded as an interpolation. The accounts of further Manvantaras continue.

The Purāṇa was certainly written in the Vindya regions where the bird sages used to live and where the heroes of Caṇḍi, Rājā Suratha and the Vaiśya worshipped Durgā in the Autumn season on the banks of Narmadā.

The date of the Purāṇa, Mr. Pargiter thinks, is 1st century A.D., but he was quite prepared to push it back a few centuries more. My idea is that the first forty-five chapters must have been written after or about the time of the composition of Vātsāyana's Kāma-sūtra in which Hindu literature is divided and classified into Dharma-sāstra, Artha-sāstra, Kāma-sāstra and Mokṣa-sāstra but the other part of the Purāṇa must be much earlier as the theory that Vyāsa was the promulgator of all Purāṇas had not yet been formulated.

The most important section of the Mārkaṇḍeya-purāṇa is the Devī-māhātmya in 13 chapters which has the largest number of commentaries, for any single work, of which the following have been described in this catalogue :

Tattvārtha-bodhinī by Vidyā-vinodācāryya Nos. 3709-3713.

„ °kaumudī by Rāma-kṛṣṇa. No. 3715.

„ °ṭikā by Gadā-dhara Tarkācāryya. Nos. 3716-17.

Caṇḍi-ṭikā by Gopāla Cakravartī. No. 3718.

„ °vivṛti by Kāśi-nātha No. 3719.

„ °ṭikā by Gaṅgā-nārayaṇa Vidyā-sāgara. No. 3720.

Vidvan-mano-ramā by Gaurī-vara Sarmā. No. 3721.

It is a remarkable work as it is revised by Rāma-candra Vācas-pati by adding substance of all commentaries available.

Vidan-mano-ramā By Śāntanu Cakra-vartī, perhaps a
Tomara prince. No. 3722.

Anonymous No. 3723.

Anonymous No. 3724.

Commentary by Nāgoji Bhaṭṭa. No. 3725.

Gupta-vatī by Bhāskara Rāya. No. 3726-27.

Mantra-saṃkhyā-prakāśikā by Nīla-kaṇṭha Śaivā.
No. 3728.

„ By Vira-bhadra. No. 3729.

„ By Raghu-nāthāśrama. No. 3730.

VIII. AGNI-PURĀṆA, Nos. 3734-3737.

This work is called Agni-purāṇa or Āgneya-purāṇa.

The name and extent. Its extent is between 15 to 16 thousand
ślokas. The three volumes published
by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica
series contains very nearly the same number of ślokas.

This is an epitome of all the branches of Sanskrit litera-

Interlocutors. ture in which Brahmins used to take

interest. It is written in the form of
lectures. The speaker is generally Agni but in many
instances Agni delegates his power to other people with or
without introduction. These are generally the pioneers of
different branches of science, for instance the art of medicine
is put in the mouth of Dhanvantari, the veterinary art for
elephants into that of Pāla-kāpya, for horses to Śālī-hotra;
Sanskrit grammar is put in the mouth of Kumāra or
Kārtika, Tantras into the mouth of Mahā-deva and so on.

In order to give it the form of a Purāṇa, Vasiṣṭha
is introduced as a co-interlocutor of Agni, and to cover the
whole book are introduced the Sūta and the p̄is and in
order to complete the Śaṭ-saṃvāda or three sets of interlo-

cutors Vyāsa and Sūta are also introduced. But the last two sets and even Vasiṣṭha play but an insignificant part in the whole work.

The Agni-purāṇa does not belong to Western India.

The place of composition.

In giving an enumeration and description of the holy places in India, Agni-purāṇa devotes five chapters to Gayā, Gaṅgā, Prayāga, Kāśī and Narmadā meaning Amar-kaṇṭaka, and the rest of the holy places are enumerated in one chapter with short description running through one or two chapters. The first holy place Puṣkara in this chapter is described as difficult of access and the second, Kuru-kṣetra, as one which one can only think of, that is more difficult of access. From this it is easy to infer that the Agni-purāṇa was composed at a place from which the first five places were easily accessible, i.e., the work was composed in Behar or Bengal. Later on we will find that while speaking of grammar it speaks of Cāndra Vyākaraṇa which had its origin in Bengal, which developed in Bengal and which was current in Bengal for many centuries.

The Agni-purāṇa has a peculiar way of preparing epi-

The character of epitomes.

tomies of different branches of knowledge. It takes the current standard work on a subject and epitomises it.

It is neither exhaustive nor very accurate. It does not take in the whole literature on the subject, for instance, take the Gayā-māhātmya. It has three chapters on Gayā and in these, it has epitomised the eight chapters of Gayā-māhātmya in Vāyu-purāṇa as published by Rājā Rājendra-lāla Mitra. It keeps the most important verses intact, summarises those that are less important and rejects the rest. The seven kāṇḍas of the Rāmāyaṇa it has summarised in

seven chapters five to eleven both inclusive. It faithfully follows the current recension of Vālmiki's Rāmāyaṇa. This summary reminds one of the summary made by Kāli-dāsa in the 12th Canto of Raghu-vaṃśa of the five kāṇḍas of the Rāmāyaṇa. There is at least one line which has been taken from the 12th Canto of Raghu-vaṃśa.

“रामरावणयो-र्बुद्धं रामरावणयोरिव ।”

Hari-vaṃśa has been summarised in 55 ślokas in one chapter. Mahā-bhārata in 70 verses in three chapters.

The ten avatāras of Viṣṇu, take up sixteen chapters ; the creation, four chapters only ; many of the verses are taken bodily from Manu-saṃhitā. This Purāṇa has a great lik-

The number of subjects
summarised.

ing for rituals and has devoted several chapters to it. It would be an interesting study to find out what books have been summarised under this head. Most of these books have been lost having been replaced several times during the centuries intervening between the present century and the century when the Nārada-purāṇa was composed. The Vaiṣṇava rituals are generally taken from the Pañca-rātras which are enumerated as twenty-five. It has chapters on temple architecture, on iconography, on town planing, on the consecration of temples, images and their embellishment. It has in fact the whole paraphernalia of Vaiṣṇava rituals.

The Śaiva and Tāntrika rituals form a solid block of chapters in this work. Of these the 81st chapter contains the Śaiva rituals as foreshadowed in the Śaiva-darśana section of the Sarva-darśana-saṃgraha. The Tāntrika mantras of various schools are treated of in the 92nd chapter. Like the Vaiṣṇava section the Śaiva section has also its iconography, temple architecture, consecration of temples, etc.

The terrestrial and celestial geography occupy two chapters only 97 and 98, then come the holy places.

Yuddha-jayārṇava means and includes Vedic and Tantric rites for victory in battle. It is a śāstra by itself and has an extensive literature. Utpala the commentator of Varāhamihira is said to have written a treatise on it in the 9th Century. (See Nepal Cat. Vol. II p. 139.) This śāstra occupies chapters from 123 to 149. Then comes Smṛti topics from 151 to 217 chapters. Then commences a treatise on politics from the 218th chapter commencing from the Coronation of kings, to mobilisation of army, archery, procedure in law courts, oath, inheritance etc., down to chapter 257 on the criminal law on using abusive language. Then there are 11 chapters from 258th chapter to 268th on the use of various classes of Vedic mantras. Chapter 270 deals with the śākhās of the Vedas. In this chapter the Agni-purāṇa is said to be as good as the collection of entire Vedic literature. Here the Purāṇas are said to be 18 in number. They are all said to be as sacred as Viṣṇu himself, but the Agni-purāṇa is said to be Hari in the form of Vidyā.

The chapter on the Mahā-purāṇa in the Agni-purāṇa seems to be based on chapters 92 to 109 of the Nārada-purāṇa. So the Agni-purāṇa is later than Nārada which I have placed in the 8th Century. Necessarily the Agni-purāṇa is later than the establishment of the Śaiva sect whose doctrines are described in the Sarva-darśana-saṃgraha. Agni-purāṇa has some chapters on Pañca-rātra philosophy and rituals. So it is later than the establishment of the Pañca-rātra sect. The chapters on Alaṅkāra speak of Kāvya, Doṣa, Guṇa, Alaṅkāra, Riti and all other topics except Dhvani. So it belongs to the Pre-dhvani stage of the Alaṅkāra śāstra.

The grammar treated of in this Purāṇa has thirteen Śiva-sūtras therefore it is not Pāṇini's grammar. In one place in the chapter on taddhita it says वेत्ति अचोते चान्द्रकं; he knows Cāndra Vyākaraṇa, he reads Cāndra Vyākaraṇa therefore he is a Cāndraka. So this grammar belongs to the Cāndra school, which has an eastern origin and was for a long time current in the East though now it is altogether lost in India. Even in the thirteenth century Vopa-deva had to recognise Candra as one of the eight great grammarians.

The eight chapters on Prosody in the Agni-purāṇa is a summary of the sūtras of Piṅgala with a commentary. That commentary is controverted by Halāyudha in the second half of the 10th century without naming its author. So Agni-purāṇa would come some considerable time before Halāyudha. Had Halāyudha's commentary been known to the author of the Agni-purāṇa he would certainly have given the summary of this most popular commentary and not of an obscure predecessor of it.

In lexicography Agni-purāṇa summarises Amara-koṣa. Many verses are the same and the order also is nearly the same.

In Amara-koṣa

- (1) Svarga-varga
- (2) Pātāla „
- (3) Bhūmi „
- (4) Pura „
- (5) Śaila „
- (6) Vanaśadhi-varga
- (7) Simhādi „
- (8) Manuṣya „
- (9) Brāhmaṇa „
- (10) Kṣatriya „

In Agni-purāṇa—

- (1) Svarga-varga.
- (2) Pātāla „
- (3) Avyaya „
- (4) Nānārtha „
- (5) Bhūmi „
- (6) Vanaśadhi-varga.
- (7) Manuṣya „
- (8) Brahma „
- (9) Kṣatra „
- (10) Vaiśya „

- | | | | |
|--------------------|-------|-------------------|-------------|
| (11) Vaiśya | varga | (11) Śūdra | varga. |
| (12) Śūdra | „ | (12) Sāmānya-nāma | liṅ- |
| (13) Viśeṣya-liṅga | „ | | gāni-varga. |
| (14) Saṁkīrṇa | „ | | |
| (15) Nānārtha | „ | | |
| (16) Avyaya | „ | | |

From all these facts it appears probable that the Agni-purāṇa was composed after Nārada and in the ninth century between 800 A.D. and 900 A.D. There are two more considerations which also lead to the same date. One is that the work does not speak of Haṭha-yoga but of Rāja-yoga only. They both believe in the eight phases in the development of Yoga but in the subdivision of these eight phases they differ greatly for instance the Rāja-yoga knows only of one āsana, the Padmāsana. But Haṭha-yoga has innumerable āsanās. The Haṭha-yoga came into existence in the eighth century but the Agni-purāṇa does not say anything about it but sticks to Rāja-yoga; that shows that Haṭha-yoga was not yet made popular.

The Agni-purāṇa has a chapter on Advaita-brahma-vijñāna. It is based on the story of Jaḍa-bharata and the Rājā of Sauvīra as given in the Viṣṇu-purāṇa and in the Mahā-bhārata and also in the interlocution between Nidāgha and Ṛbhu so often found in the Purāṇas. But it does not mention Saṅkarācāryya nor explains the theory of Māyā, therefore the author must have lived either before Saṅkarācāryya or before his doctrines received immense popularity.

IX. BHAVIṢYA-PURĀṆA, Nos. 3738—3815.

The name is Bhaviṣya-purāṇa; sometimes called the Bhaviṣyat-purāṇa. In the description of the dynasties of the Kali age Bhav-

The name.

iṣya-purāṇa is the one quoted by all the Purāṇas which dealt with the subject.

The extent of the Bhaviṣya-purāṇa is variously given.

The Extent.

In the Śiva-purāṇa it is 14,500 ślokas ; according to Nārada it is 14,000 ślokas, according to Brahma-vaivarta and Matsya it is 14,500. But the printed edition from the Venkaṭeśvar press makes it 50,000 ; in every colophon it says अष्टाद्विंशतिशतम् । But this is not borne out by fact. There are on an average 25 ślokas in each page and 50 in each leaf and there are 556 leaves, therefore, the total of ślokas is 27,800 still it is much larger than that given in Nārada. The Ven. edition says that originally the Purāṇa was 12,000 ślokas but with episodes it has come to the extent of 50,000, as the Skanda has grown to a lakh of ślokas.

The principal interlocutors are in the Venkaṭeśvara

Interlocutors.

edition Śatānika son of Janamejaya and Sumantu, a disciple of Vyāsa. The ṛṣis came to congratulate him and they asked Vyāsa to explain Dharma to them. Vyāsa asked Sumantu, his disciple to explain. The Sūta and the ṛṣis are not mentioned here as the latest set of interlocutors though Sumantu often reports the interlocution of others and there are interlocutions within interlocutions to several degrees.

The text of the Bhaviṣya-purāṇa is overlaid with interpolations. Babu Nagendranātha

The text.

Vasu in his Viśvakoṣa speaks of three different kinds of Bhaviṣya-purāṇa and Bhaviṣyottara as the fourth. Wilson is not satisfied with the text of the Bhaviṣya-purāṇa and says "the work in question is not a Purāṇa. The first portion indeed treats of creation ; but it is little else than a transcript of the first chapter of Manu ;

the rest is entirely a manual of religious rites and ceremonies."

Nārada says that the Bhaviṣyat-purāṇa-saṃhitā was divided by Vyāsa in five parvas:
Divisions. Brāhma-parva, Vaiṣṇava-parva, Śaiva-parva, Tvāṣṭra-parva and Prati-sarga-parva. In this Purāṇa the equality of all gods is maintained.

The Brahma-khaṇḍa in the Venkaṭeśvara edition treats of creation. It is a paraphrase
The Brahma khaṇḍa. as Wilson says of the first chapter of Manu. The subsequent three chapters of Manu have been paraphrased in dealing with the duties of castes and stages of life. Then comes the wild story of Cyavana and Śarjjāti whose daughter was married to Cyavana an emaciated ṛṣi. She was tempted by the Aśvinikūmāras. But she maintained the purity of her character in spite of all persuasions and tricks of these divine physicians. Then the lunar mansions are taken up one by one. The first mansion is sacred to Brahmā. So there are some stories to glorify Brahmā; the second is sacred to Lakṣmī, the third to Bhavānī, the fourth to Gaṇeśa, the fifth to the Nāgas, the sixth to Kārtika and the seventh to the Sun god. The section dealing with the seventh mansion of the moon is a very interesting one. Kṛṣṇa's son Śāmba was exceedingly handsome and he was proud of his beauty. His presence at Dvārakā was a danger to the character and purity for women, so he was twice cursed once by Durvāsā and the second time by his father Kṛṣṇa and he contracted a virulent type of leprosy and was advised by Nārada to proceed to Scythia or Śāka-dvīpa, where lived the Nāgas, the silent worshippers of the Sun god, by whose favour alone he could be restored to his former handsomeness. He brought the Magi and settled them in a place

called Mitra on the Candra-bhāgā where he founded a city after his own name. The Magas were divided into four castes and eighteen families migrated to the Sāmva-pura. They were given daughters of the Bhoja family in which Kṛṣṇa belonged, in marriage. The product of these marriages were called Bhojakas and once only called Sevakas. They were very skilful in the worship of the Sun god. Sāmva obtained an image of the Sun god in the Candra-bhāgā. He consecrated it in a temple erected for the purpose and endowed it with much property which should be managed and enjoyed only by the Bhojakas. All this looks like the history of the emigration of the Magi in India, and should not be regarded as absolute fiction of no historical value. The sevakas regarded as descendants of Sāka-dvīpi Brāhmaṇas are still to be found in large numbers in the State of Bikaner.

This is the sum and substance of the Brahma-khaṇḍa or Brahma-parva of the Bhaviṣya-purāṇa. But in the collection of MSS. in the Sanskrit College, Calcutta, there is a MS. called Brahma-khaṇḍa of the Bhaviṣya-purāṇa which is merely a very recent gazetteer of Bengal and the surrounding countries. It is so recent that it speaks the last Mahommedan capital of Bengal as Morasidābāda a name given to it by Murshid-Kuli-Khān, the Subadar of Bengal, in the year 1704. That MS. must be spurious. I, however, examined another MS. of the Brahma-khaṇḍa at Hātwa which agrees generally with the text of the Veṅkaṭeśvara edition and ends with the ninth lunar mansion.

If any value is to be attached to the statements in the Nārada-purāṇa nearly half of the Veṅkaṭeśvara edition is to be rejected for the Veṅkaṭeśvara edition speaks of Akbar, Salim, Aurangjeb and other Moghul emperors, and of much later history.

Though in the opening of the Veṅkaṭeśvara edition the Bhaviṣya-purāṇa is divided into five parvas, the printed work is divided very differently. The first is Brahma-parva in 215 chapters ending with the seventh lunar mansion and Sun-worship. After Brahma-parva begins the Madhyama-parva divided into three parts, devoted entirely to rituals, and the lunar mansions are not continued. Then comes the Prati-sarga-parva in four khaṇḍas dealing in a confused way with the modern history of India and the last parva is Uttara-parva in 208 chapters devoted entirely to religious ceremonies and religious gifts.

The old Bhaviṣya-purāṇa to which all other purāṇas are indebted for the dynasties of the Kali age seems to be altogether lost.

Veṅkaṭa says, Śaṅkara spoke the Purāṇa to Viṣṇu,
 The tradition. Viṣṇu to Nārada, Nārada to Śakra,
 Śakra to Parāśara and Parāśara to
 Vyāsa and Vyāsa to Sumantu and Sumantu to Śatānika.

In the present Catalogue No. 3738 is a copy of the
 The purāṇa in the present Catalogue. Bhaviṣya-purāṇa in 6800 ślokas complete in five parvas. The first Brahma-parva ends with the first mansion of the moon, the second Viṣṇu-parva deals with the other mansions of the moon. The last mansion has projected to the third Rudra-parva. The fourth deals with the Sun-worship which extends to the end of the fifth, the Prati-sarga-parva. No. 3739 is also a MS. of the Bhaviṣya-purāṇa. It has two parts, the first ending with the Navami kalpa and the second in four parts, first in 25 chapters, second in 26 chapters, the third is missing and fourth in 11 chapters. In the divisions of parts it agrees with a MS. in the Hatwa Mahārājāh's library but the Hatwa MS. in its

colophon describes itself as Śata-sāhasrī-saṃhitā though it has only 21925 ślokas while the Society's MS. has much less. No. 3740 agrees with the pūrva-bhāga of the Hatwa MS. Nos. 3744 and 45 are said to be from the Bhaviṣya-purāṇa, it is entitled Kali-vyavahāra. In the 10th chapter it gives an account of the Kings of the Kali-yuga from Janamejaya to Surfuddin and others. The Amṛta-nagara-māhātmyam No. 3746 deals with the rituals of Vagalā, a terrible form of Tārā and of Amṛta-nagara which means perhaps Benares. No. 3747 to 51 deal with rituals, then come 3552 Bhaviṣyottara-pūrva-bhāga which appears to be very modern not to be placed before the 14th century for it speaks of the conquest of Cola-maṇḍala by Yavanas and of Vijaya-nagara and of the Mahārāṣṭra country in the north-western direction; so it must have been written in extreme southern India. The MSS. from 3753 to 3815 are all affiliated to the Bhaviṣyottara-purāṇa and deal with rituals.

X. BRAHMA-VAIVARTA-PURĀṆA, NOS. 3816-3832.

The name is Brahma-vaivarta-purāṇa but in Southern India there is a Brahma-kaivarta-purāṇa which not being well known in other parts of India, the works composing these two Purāṇas have often been confounded. The Brahma-kaivarta is now, however, well known and can be distinguished from the Brahma-vaivarta.

The extent of the Brahma-vaivarta-purāṇa is 18,000 ślokas, but the Vaṅga-vāsi edition of the Purāṇa with 36 ślokas per page has 618 pages and therefore 22248 ślokas in all. Therefore at least 4248 ślokas are later additions. The Venkaṭeśvara edition with 50 ślokas in a leaf has nearly 25,000. The addi-

tional ślokaś there are more numerous than in the *Vaṅga-vāśī*.

This *Purāṇa* in its present shape begins with Sauti and
 Interlocutors. Śaunaka as the last set of interlocutors;
 but the real interlocutors are Nārada
 and Nārāyaṇa, one of the twin ṛṣis Nara and Nārāyaṇa.
 But they often report interlocutions of other sages from
 time to time.

The *Purāṇa* is divided into four khaṇḍas (1) Brahma-
 Divisions. khaṇḍa, (2) Prakṛti-khaṇḍa (3) Gaṇeśa-
 khaṇḍa and (4) Kṛṣṇa-janma-khaṇḍa.
 The word Brahma-vaivarta means the evolution of Brahma
 the primordial Being. Here Brahma is Kṛṣṇa and the
 highest heaven is Go-loka.

Reading through the *Purāṇa*, it appears that the whole
 The text of the *Purāṇa*. of the Brahma-khaṇḍa in 29 chapters
 is a mere introduction. It gives the
 account of Nārada why he came to Nārāyaṇa. He was
 the mental product of Brahmā but he refused to marry
 and help Brahmā in the creation and so he was cursed.
 He suffered from the curse and then came back to his
 father and agreed to marry on two conditions ;—one, that
 before marriage he should receive from Śiva initiation in
 glories of the mantra of Kṛṣṇa and two, that he should visit
 ṛṣi Nārāyaṇa at his hermitage.

The *Purāṇa* really begins in earnest from the beginning
 of the Prakṛti-khaṇḍa, and ends with the 130th chapter,
 in which is described the marriage of Nārada and his
 renunciation of the world under the instruction of Sanat-
 kumāra. So from the beginning of the Prakṛti-khaṇḍa to
 the marriage of Nārada and his renunciation is the Brahma-

vaivarta-purāṇa. In the first revision the introduction was added to it and in the second revision the interlocution between Sauti and Sanaka is placed both in the beginning and at the end.

The Brahma-vaivarta-purāṇa seems to have been composed in Eastern India. Many deities worshipped in Bengal, Behar and Assam are included in its pantheon. There are two heavens Go-loka and Vaikuṇṭha. Go-loka is the same as Go-kula on the Yamunā where Kṛṣṇa has two hands and his Prakṛti is Rādhā, Vaikuṇṭha is the second heaven where Nārāyaṇa has four hands and Lakṣmī is his Prakṛti. The other Prakṛtis include Manasā, Maṅgala-candī, Śaṣṭhī and other deities so popular in Bengal and Eastern India. Manasā, moreover, is called Jagad-gouri in which name she has a shrine at Nārikela-ḍāngā in the district of Hooghly where on the Nāga-pañcamī day snake charmers come from all parts of Bengal to exhibit their catches. They regard this place as the chief seat of the serpent deity as Kāśī is that of Śiva and Vṛndā-vana that of Kṛṣṇa.

The Purāṇa in the present shape can not be very old. It enumerates the castes in Bengal. Many mixed castes according to the Purāṇa have been produced by the cross breeding of Muhammadans and lower class Hindus such as Jolās and Sarkis. This certainly is posterior to Muhammadan conquest. Even Dharma Tāhakra, the latest form of Buddhism in Bengal, seems to be introduced as an interlocutor. In dealing with geographical names it is more conversant with Aṅga, Vaṅga, Kaliṅga, Rāḍha, Bārendra, Magadha, and Suvaṅga (Sylhet) than places in other parts of India.

It is a curious fact that the Nārada-purāṇa divides this Purāṇa into the same four khaṇḍas and gives it the same extent as 18,000 ślokaś. So this Purāṇa must be as old as the Nārada-purāṇa, that is, between 800 to 900 ✓ A.D.

In our Catalogue the first, second and fourth khaṇḍas are represented in Nos. 3816 to 3819.

Two MSS. of the Brahma-vaivarta in this Catalogue are fragmentary. Nos. 3820 and 3821 begin with the 29th chapter. The second MS. is much larger than the first. But both profess to be Ādi-brahma-Vaivarta in their Colophons and they apparently have nothing to do with Kṛṣṇa and the Prakṛtis. So there seems to have existed a Brahma-vaivarta-purāṇa very different from the one which we now possess and this Ādi-brahma-vaivarta-purāṇa requires a fuller description.

The 29th chapter of the present Brahma-vaivarta-purāṇa speaks of Nārada's going to Mahā-deva and the ṛṣi Nārāyaṇa but the 29th chapter of the Ādi gives the story of Vāsiṣṭha's attempt to commit suicide when all his sons were killed by Viśvā-mitra. Several of his attempts, however, failed. After the failure of his last attempt he heard some one reciting the Vedas at his house. On enquiry he learnt that the boy in the womb of the widow of his eldest son Saktri was reciting. Being assured of the continuance of his family he gave up the idea of suicide. His grandson Parāśara was born. When he grew up he heard from his grandfather that his father and uncles were eaten up by rākṣaśas at the instigation of Viśvā-mitra, so to avenge their death he held a sacrifice for the destruction of

The 29th Chapter of
the Ādi.

rākṣasas. Many thousands were burnt in the sacrificial fire when Vasiṣṭha tried to appease his anger by preaching to him a Gītā entitled Vasiṣṭha-gītā on the dire effects of anger and merits of mercy. The Gītā is entirely in prose, in Gauḍiya style. It forms the 30th chapter. At the end of the longer fragment which does not show that the Purāṇa was finished there, is a statement that the Brahma-vaivarta was by Vyāsa for the glorification of Viṣṇu and (not of Kṛṣṇa and the gopīs).

The number of incarnations in the MS. of the Ādi-brahma-vaivarta-purāṇa is twenty and they are in the same order as in the Bhāgavata. That shows that the Ādi belongs to the same antiquities as the Bhāgavata. They are (1) Prajā-pati (2) Manu (3) Ādi-sūkara (4) Nara-Nārāyaṇa (5) Kapila (6) Avadhūta (7) Sacrifice (8) Urukrama (9) Pṛthu (10) Matsya (11) Kūrma (12) Blank (13) Dhanvantari (14) Vāmana (15) Jāmadagnya (16) Dāśarathi (17) Vyāsa (18) Kṛṣṇa (19) Buddha (20) Kalki.

The six gurus mentioned in the Ādi are (1) Serpent (2) Boy (3) Piṅgalā (4) Kurara (5) Arrow-maker (6) Girl. They are the same as found in the Sāṃkhya-sūtras called Sāṃkhya-pravacanas in six chapters. Sāṃkhya-pravacana is said to be a very modern work compared to the seventy kārīkās of Īśvara Kṛṣṇa. But Īśvar Kṛṣṇa bases his work on Ṣaṣṭi-tantra and says his kārīkās contain everything that is to be found in Ṣaṣṭi-tantra except stories and refutation of other theories. So Ṣaṣṭi-tantra contained these stories and the story of six gurus is likely to have originated there, in that case, the Ādi-brahma-vaivarta would be very ancient.

There are two traditions about this work, one in the

1st chapter and the other in the last chapter of the last part. Kṛṣṇa to Brahmā, Brahmā to Dharma, his son, Dharma to Nārāyaṇa (ṛṣi) his son, Nārāyaṇa to Vyāsa, Vyāsa to Sauti, Sauti to Śaunaka. The second tradition omits Vyāsa. This is significant. The first chapter of part I is, I believe, the work of those who would make Vyāsa write all the Purāṇas.

The Asiatic Society of Bengal, as I have already said, has no complete manuscript of this Purāṇa. Cat. No. 3816 contains Brahma-khaṇḍa only in 30 chapters and it agrees with the Vaṅga-vāsī edition.

Manuscripts of Brahma-
vaivarta compared with
the printed texts.

The next number 3817 contains Prakṛti-khaṇḍa in 72 chapters. It contains the same matter as the Vaṅga-vāsī edition but is divided into a larger number of chapters than that edition. The Kṛṣṇa-janma-khaṇḍa No. 3819 is complete in 132 chapters, while the Vaṅga-vāsī edition contains 133 chapters.

An examination of the MSS. of the Brahma-vaivarta-purāṇa shows that there was an Ādi-brahma-vaivarta-purāṇa of which only two fragments have come to our hand, viz., 3820 and 3821. That there is a Brahma-kaivarta-purāṇa current in Southern India with which the Brahma-vaivarta is often confounded, has been said before. No complete copy of the Brahma-kaivarta has yet come to our hand; but what has come to our hand shows that it had at least three parts called bhāgas: Pūrva-bhāga, Maddhyama or Rahasya-bhāga and Tṛtiya-bhāga. Many small works are mentioned in Burnell's Tanjore Catalogue as belonging to these parts. Our Nos. 3823 to 3831 all belong to the Tṛtiya-bibhāga of a purāṇa. In the Catalogue the Purāṇa

Summary.

is called Brahma-vaivarta; but Brahma-vaivarta has no scope for works on Kāśī, while Burnell's account of the Brahma-kaivarta contains a work named Kāśī-kedār-māhātmya. Vaivarta for kaivarta is, I believe, an error of the scribe in this instance.

XI. LIṄGA-PURĀṆA, Nos. 3833-3840.

The name and extent. The name of the 11th Mahā-purāṇa is Liṅga-purāṇa. Its extent is 11,000 ślokas.

The last set of interlocutors are Sūta and the ṛṣis. Nārada was present amongst them. Interlocutors. But Sūta in many places reports the interlocation of others such as Śailādi, Sanat-kumara and others.

Divisions. It has two parts Pūrva-bhāga with 108 chapters and the Uttara-bhāga with 55 chapters.

The Purāṇa was written with the object of spreading the worship of the Phallic emblem of Śiva with the mantra of five syllables, *Namaḥ Śivāya*. Besides the eight phases of Śiva this Purāṇa advocates the worship of other five forms (1) Īśāna (2) Aghora (3) Vāma-deva (4) Tat-puruṣa and (5) Sadyo-jāta.

The Purāṇa is mentioned in Al-Beruni's Indica; so it must be older than 1030 A.D. It The age. mentions Nākuliṣa as one of the incarnations of Śiva. Nākuliṣa is also mentioned in an old Guptākṣara MS. of the Kubjikā-mata, in the collection of the Asiatic Society of Bengal. That MS. cannot be later than the 9th century. But in Epigraphia Indica, Vol. V.

p. 226, are deciphered three inscriptions from Melpardi, Balgami and Ablur, dated 1019, 1020, 1037 in which Nākuliṣa Paṇḍita's career as a Śaiva preacher is given and so both Bühler and Fleet think that this Pundit was the founder of the Nākuliṣa-pāśupata sect. Mention of Nākuliṣa in the Liṅga-purāṇa would therefore bring it down later than the 11th century. But this is not possible as there was a much older Nākuliṣa the founder of the sect. A founder of a sect would not be called a Pundit. Nākuliṣa Paṇḍita would mean a scholar well-versed in the Nākuliṣa system of philosophy. The Nārada-purāṇa in the 9th century gives a table of contents of the Liṅga-purāṇa which agrees generally with the printed edition; so the Liṅga-purāṇa must have existed before the Nārada-purāṇa and after the establishment of the Nākuliṣa sect.

There is another reason to consider this Purāṇa to have been written after the establishment of the Nākuliṣa sect. I have placed the Agni-purāṇa in the 8th century for amongst other reasons it does not mention the Dhvani theory of Alaṅkāra. Agni-purāṇa makes an abstract of the Gayā-māhātmya of the Vāyu-purāṇa; so Vāyu must be earlier than Agni. Vāyu makes a mention of Nākuliṣa, so Nākuliṣa must be earlier than the composition of the Vāyu and he can not be so late as Dr. Fleet says.

The Liṅgāyata sect established by Vāsava in the beginning of the 12th century in the Mahrāṭṭa country made the Liṅga-purāṇa their standard work. So the work must have been composed in the Western part of the Deccan. The biggest shrine of Nākuliṣa is to be found in Gaekwad's dominions at Kārvan about 7 miles towards the west of Davay. Kārvan in Sanskrit is Kāyāvatāra or Kāyārohaṇa.

Place of composition.

The Purāṇa extols the worship of the Phallic emblem of Śiva above all other worship even that of the image of Śiva himself. It makes Viṣṇu compose a hymn with a thousand name of Śiva. Śiva is not active, his active principle is Nandī and it is Nandī who defeated Viṣṇu in his Man-lion incarnation.

The attitude of the
Purāṇa.

The MSS. of the Liṅga-purāṇa are described in our Cat. Nos. 3833 to 3836. Our Cat. No. 3833 is complete in two parts of 105 and 48 chapters. In No. 3834 the first part is complete in 105 chapters and the second in 48 chapters, but in the colophon of the 47th chapter it is described as Ādi-mahāpurāṇa-sri-lingopari-bhāga. Nos. 3835 and 3836 are mere fragments. Rāma-sahasra-nāma No. 3837 is an interlocution between Hara and Pārvatī. It gives the thousand names of Rāma and purports to be a part of the Liṅga-purāṇa; but it is not to be found in the printed editions nor in the MSS. described above. No. 3838 is the 84th chapter of the Liṅga-purāṇa part I.

The MSS. of Liṅga
Purāṇa.

XII. VARĀHA-PURĀṆA, NOS. 3841-3847.

The name of the 12th Mahā-purāṇa is Varāha-purāṇa.

The name and extent.

It was spoken by Varāha, the Boar incarnation of Viṣṇu to the goddess Earth while raising her from the waters into which she was plunged during the dissolution. Its extent is said in the Nārada-purāṇa to be 24,000 ślokaś. But our No. 3841 states that its name is Ādi-varāha-purāṇa and that it extends to 11,000 ślokaś. The editor of the Bibliotheca edition, Pundit Hṛṣi-keśa-Śāstri did not know of our MS. as it was acquired after his edition was completed. Therefore he counts the ślokaś, he converts the prose pieces into

śloka^s and finds the total come up to 10,500. But he reconciles this figure with 24,000 by saying that the figure was arrived at by counting verses of four-pādas and the other by śloka^s of 32 syllables each. But that would not reconcile so much discrepancy viz., of 13,000 śloka^s.

The fact is that the Northern recensions of the work are much shorter than the Southern. The Southern holy sites sacred to Viṣṇu are not mentioned in the Northern recensions. If the Northern recensions included descriptions of Southern places of pilgrimage they would come nearly to 24,000. For instance, if they included Veṅkaṭādrimāhātmya 2,000 and Veṅkaṭagiri-māhātmya 2,200 (Cat. Nos. 3843 and 3844) and such other works, the volume is sure to be much larger.

According to Nārada-purāṇa, this Purāṇa is divided into two parts,—Pūrva-bhāga and Uttara-bhāga. Pūrva-bhāga comprehends the whole of the Bibliotheca Indica editon, and the Uttara-bhāga deals with places sacred to Viṣṇu and the religious duties of the Vaiṣṇavas in the form of an interlocution between Bhīṣma and Pulastya. The Uttara-bhāga has not yet been found; but different works composing that bhāga have been found. For instance, our Cat. Nos. 3843 and 3844.

In one sense our Cat. No. 3841 is a remarkable MS. It says that the Ādi-varāha-purāṇa has an extent of 11,000 śloka^s and it divides it into 3 Saṃhitās but it does not give the extent of the saṃhitās. But I think, that the Bibl. Ind. ed. with which No. 3841 agrees generally though in an abridged form,—can easily be divided into

Divisions according to
Nārada-purāṇa.

Divisions according to
our No. 3841.

3 sections: (1) from Chap. 1 to 112, (2) from 113 to 192, and (3) from 193 to the end. The first saṃhitā is a

Three Saṃhitās.

Purāṇa with a description of the creation and its legends, the lunar days sacred to Viṣṇu, the stories of Raipya, of Durjaya, of Gauramukha and the Rudragītā: the second is of the nature of a paddhātī for the worship of Viṣṇu. The third is called the Saṃsāra-cakra, trying to unravel the mysteries of life and death. In the first, there are two

Their interlocutors.

sets of interlocutors generally (1) Sauti and the ṛṣis, (2) the Boar and the Earth. In the second, (1) Sauti and the ṛṣis, (2) Sanat-kumāra and the ṛṣis and (3) the Boar and the Earth. In the 3rd, the Boar and the Earth play but an obscure and subordinate part,—the prominent interlocutors being (1) Roma-harṣaṇa and Janamejaya and (2) Sanat-kumāra and Brahmā.

The first Saṃhitā begins rather abruptly with the

Their subject matter.

Earth's questioning about the primordial creation, the second gives the details of the dissolution of the world, and the third begins with the old story of Naciketā and the god of the nether world and ends with a description of the holy places, specially in Mathurā.

The first ends with a detailed tradition of the Purāṇa.

Their end.

The tradition is this: the Saṃhitā arose from the Omniscient, Brahmā learnt it by intuition, he gave it to his son Pulastya, Pulastya gave it to Bhārgava-Rāma, Rama to Ugra, Ugra to Manu in a previous kalpa. In the present kalpa, Varāha got it from the Omniscient and gave it to the Earth. Kapila got it by his austerities till it came to Vyāsa who gave it to

Romā-harṣaṇa. The second ends with the offering of honey and a propitiatory ceremony, for the whole world and for the individuals. The end of the third is not to be obtained in the printed edition, which ends abruptly. But Nārada-purāṇa says that it ended with the sanctity of Go-karṇa which is not to be found in the printed edtn. The MS. ends much earlier.

Our MS. has no chapter numbers. The printed text has 218, the last of which is a post-colophon statement. But Raṅgāchārya's Madras Cat. Vol. IV, p. 434, gives 223.

The last chapter in the printed edition which is based upon three MSS. from Lahore, Jaipur and Calcutta has a chapter at the end which has a table of contents and a statement at the beginning of the chapter in a verse that one Mādhava Bhaṭṭa with the aid of Vireśvara wrote the Purāṇa spoken by Varāha, at Benares in Saṃvat year 1673, that is, 1616 A.D. This is only a post-colophon statement of the scribe but, strange to say, it has been included in the body of the work in MSS. from such distant places.

Our Cat. No. 3842 entitled Mathurā-māhātmya contains 29 chapters which agree generally with chapters 152 to 182 both inclusive. It gives details of topography of holy places in Mathurā which are preceeded in the Purāṇa by detailed topographies of Śaukara-kṣetra, Kokā-mukha, Vadarikā, Mandāra, Gaṇḍakī, Rurū-kṣetra, Hṛṣikeśa, Dvārāvātī, Sānandūra and other places sacred to Viṣṇu.

Our Nos. 3843 and 3844 contain Veṅkaṭādri-māhātmya and Veṅkaṭa-giri-māhātmya containing a description of the

holy places in the district of Arcot. Both the MSS. in their colophon state that the Varāha-purāṇa had a special khaṇḍa entitled Kṣetra-khaṇḍa.

The next three numbers in our Cat. are not to be found in the printed text.

The Varāha-purāṇa seems to be rather modern as it enumerates the ten incarnations of Viṣṇu in the most recent order in chapter IV.

XIII. SKANDA-PURĀṆA, Nos. 3848-3988.

The thirteenth of the Mahā-purāṇas is called the Skanda-purāṇa. But there is an Upa-purāṇa which is also called Skanda.

The extent of the Mahā-purāṇa is said to be 81,000 ślokas, the largest among the Mahā-purāṇas. In the Vaṅga-vāsi edition the extent is nearly 91,000 and this is so because it has some subdivisions over and above those given in Nārada-purāṇa. In the Venkateśvara edition the extent is above a lākh. This is because it has some khaṇḍas with commentaries and many chapters in different smaller khaṇḍas over and above those given in the Vaṅga-vāsi edition.

But the Skanda-upa-purāṇa is said to have an extent of 100,000 ślokas. The names being the same the Mahā-purāṇa and the Upa-purāṇa are often confounded.

The Nārada-purāṇa divides the Skanda Mahā-purāṇa into seven khāṇḍas: 1 Māheśvara, 2 Vaiṣṇava, 3 Brāhma, 4 Kāśi, 5 Āvāntya, 6 Nāgara, 7 Prabhāsa.

I. Māheṣvara has the following Subdivisions :—

- (a) Kedāra-khaṇḍa.
- (b) Kumārikā-khaṇḍa.
- (c) Aruṇācala-māhātmya Part I.
- (d) The same. Part II. Not in Nārada.

II. Vaiṣṇava.

- (a) Venkaṭācala-māhātmya.
- (b) Puruṣottama-kṣetra-māhātmya-[Vañ has 57 chapters while Ven has 49.]
- (c) Vadarikāśrama-māhātmya.
- (d) Kārttika-māsa-māhātmya.
- (e) Mārga-sīrṣa-māsa-māhātmya.
- (f) Bhāgavata-māhātmya only in Nārada.
- (g) Māgha-māhātmya.
- (h) Vaiśākha-māsa-māhātmya.
- (i) Ayodhyā-māhātmya.

III. Brāhma-khaṇḍa.

- (a) Setu-māhātmya.
- (b) Dharmāraṇya-māhātmya, much inflated, in Ven and Vañ.
- (c) Uttara-khaṇḍa or Brahmottara-khaṇḍa.

IV. Kāśī-khaṇḍa. Part I. Part II.

V. Āvantya-khaṇḍa.

- (a) Āvantya-kṣetra-māhātmya.
- (b) Caturaśīti-līṅga-māhātmya, not in Nārada.
- (c) Revā-khaṇḍa. The last four chapters are an addition in Vañ.

VI. Nāgara-khaṇḍa chapters 182-260 are additions in Ven and Vañ.

VII. Prabhāsa-khaṇḍa.

- (a) Prabhāsa-kṣetra-māhātmya. Much inflated in Veṇ and Vaṇ.
- (b) Vastrāpatha-māhātmya. Much inflated in Veṇ and Vaṇ.
- (c) Arbuda-khaṇḍa.
- (d) Dvārakā-māhātmya.

The upa-purāṇa. The Ānandāśrama edition of Sūta-Saṃhitā of the Skanda-upa(?)-purāṇa says that the Skanda-upa(?)-purāṇa has an extent of one lākh and that it is divided into six Saṃhitās, namely :—

(1) Sanat-kumāra-saṃhitā	55,000 ślokas in extent.
(2) Sūta-saṃhitā	6,000
(3) Śaṅkarī-saṃhitā	30,000
(4) Vaiṣṇavī „	5,000
(5) Brāhmī „	3,000
(6) Saurī „	1,000
<hr/>	
100,000	

It is rather difficult to give the interlocutors of a Purāṇa so vast and divided into so many Khaṇḍas and Māhātmyas.

I. Māheśvara-khaṇḍa.

- (a) Kedāra-khaṇḍa has Sūta and Śaunak as its interlocutors.
- (b) The Kumārikā-khaṇḍa has the same as the latest interlocutors, the chief being Nārada and Arjuna who, it is said in the Ādi-parva went on pilgrimage for entering Draupadī's rooms when it was not his turn to remain there.
- (c) The Arumācala-māhātmya Part I. The same

interlocutors as the latest ; the real interlocutors being Brahmā and Sanaka.

- (d) The Same, Part II. The real interlocutors are Mārkaṇḍeya and Nandikeśvara.

II. Vaiṣṇava-khaṇḍa.

- (a) Veṅkaṭācala-māhātmya. The real interlocutors are the Earth and the Boar ; and again Arjuna and Bharadvāja.
- (b) The Puruṣottama-māhātmya has nothing to do with Sūta and Śaunaka. It is an interlocution between Jaimini and the ṛṣis but Skanda and Mahā-deva come in for a share.
- (c) Vadarikāśrama-māhātmya has Sūta and Śaunaka and Skanda and Mahā-deva as interlocutors.
- (d) The Kārttika-māhātmya has beside Sūta and Śaunaka, Brahmā and Nārada and Pṛthu and Nārada as the speakers.
- (e) The mārga-śiṛṣa-māhātmya has besides the usual latest interlocutors Brahmā and Viṣṇu as its authority.
- (f) Bhāgavata-māhātmya though a short work has two sets of interlocutors, 1. Sūta and Śaunaka ; 2. Parikṣit and Uddhava.
- (g) Māgha-māhātmya.
- (h) Vaiśākha-māsa-māhātmya. The same latest interlocutors besides Ambarīṣa and Nārada.
- (i) Ayodhyā-māhātmya. The authoritative interlocutors are Agastya and Vyāsa.

III. Brāhma-khaṇḍa.

- (a) Setu-Māhātmya. The only interlocutors are Sūta and Śaunaka.
- (b) Dharmāranya-māhātmya has Sūta, Śaunaka,

Vyāsa and Yudhiṣṭhira and Brahmā and Nārada.

(c) Uttara-khaṇḍa : Sūta and Śaunaka.

IV. Kāśī-khaṇḍa.

(a) Part I. Vyāsa and Sūta; Skanda and Agastya.

(b) Part II. The same, the same.

V. Āvāntya-khaṇḍa.

(a) Āvāntya-kṣetra-māhātmya : Vyāsa and Sanat-kumāra.

(b) Caturaśīti-līṅga-māhātmya : Umā and Maheśvara.

(c) Revā-khaṇḍa : Sūta and Śaunaka, Mārkaṇḍeya Yudhiṣṭhira, Janamejaya and Vaiśampāyana.

VI. Nāgara-khaṇḍa. Sūta and Śaunaka.

VII. Prabhāsa-khaṇḍa.

(a) Prabhāsa-khaṇḍa. Sūta and Śaunaka, Śiva and Pārvatī.

(b) Vastrāpatha-māhātmya : Īśvara and Pārvatī. Bhoja-rāja and Śarasvatī.

(c) Arvuda-khaṇḍa. Sūta and Śaunaka; Puṣṭya and ṛṣis.

(d) Dvārakā-māhātmya. Sūta and Śaunaka; Prahlāda and the ṛṣis.

In this long list of works and their interlocutors there is very little of Skanda who appears in a very few instances only yet in the last chapter of the last book, Dvārakā-khaṇḍa, it is said that the whole Purāṇa was spoken by Skanda.

The tradition is given in two places at the end of the Nāgara-khaṇḍa and at that of the Prabhāsa-khaṇḍa. It runs thus:

The tradition.

From Skanda to Bhṛgu, from Bhṛgu to Aṅgirāḥ, from him to Cyavana, from him Ṛciḥ and so on.

Wilson in his preface to the translation of the Viṣṇu-purāṇa says: "It is uniformly agreed that the Skanda-purāṇa, in a collective form, has no existence; and the fragments in the form of Saṃhitās, Khaṇḍas and Māhātmyas, which are affirmed in various parts of India to be portions of the Purāṇa present a much more formidable mass of stanzas than even the immense number of which it is said to consist" p. lxii. In another place p. lxxiv he says: "In the present state of our acquaintance with the reputed portions of the Skanda-purāṇa my own views of their authenticity are so opposed to those entertained by Col. Van Kennedy that instead of admitting all the Saṃhitās and Khaṇḍas to be genuine I doubt if any one of them was ever a part of the Skanda-purāṇa."

Aufrecht in his *Catalogus Catalogorum* p. 739 A says: "Skanda-purāṇa consists of several Saṃhitās without connection with each other to which again a great number of Khaṇḍas are assigned."

These two great authorities are doubtful about the existence of a work entitled Skanda-purāṇa.

I have, however, described in page 141 of my Nepal Catalogue 1905 a Guptākṣara MS. of the Purāṇa in the Darbar Library copied in the 7th Century A.D. It seems to be the lost Skanda-purāṇa in which no Khaṇḍas, no Saṃhitās and no Māhātmyas are mentioned. The subjects treated of are all for the glorification of Śiva, especially, his wars with ✓ Andhaka and Tripura.

It being now certain that there was in very ancient times a Purāṇa entitled Skanda it becomes a question how

the original Purāṇa was lost and how so many Saṃhitās Khaṇḍas and Māhātmyas have been attributed to it. Our difficulties have been heightened by the fact that there are two extensive works both calling themselves Skanda-purāṇa. A table of contents of one of these has been given in the Nārada-purāṇa Chapter 105 and the second Saṃhitā of the other having an authoritative commentary from the pen of no less a person than Sāyanācāryya. The editor of the Venkaṭeśvara edition declares that the Purāṇa described by Nārada in seven Khaṇḍas and 81,000 ślokas is the genuine Mahā-purāṇa, while the other in 6 Saṃhitās 50 Khaṇḍas and 100,000 ślokas is an Upa-purāṇa. That is an easy solution of the difficulty but it does not appeal to reason.

In the Catalogue both the works, namely, the Mahā-purāṇa in seven Khaṇḍas and the so-called Upa-purāṇa in six Saṃhitās have been kept separate, the Saṃhitās being treated of first.

I. The Sanat-Kumāra-Saṃhitā is represented in the Catalogue by two works, namely, (1) Śiva-tattva-sudhānidhi (3871) and (2) Śrī-Rāma-stava-rāja (3872-3875) the first being an extract from the Saṃhitā ending in Chapter XX, the second being hymn to Rāma by Nārada. This is accompanied with a commentary by Hari-ācārya in the interest of the followers of Rāmānuja (3875).

II. Sūta-Saṃhitā (3848-3864) is divided into four Khaṇḍas (1) Śiva-māhātmya-khaṇḍa, (2) Jñāna-yoga, (3) Mukti-Khaṇḍa (4) Yajña-Vaibhava-Khaṇḍa in two parts. In number 3848, we have a MS. of the Saṃhitās complete, with Sūta-gītā accompanied with the commentary by Mādhava. The next number is also complete with the commentary. The number 3850 has the first Khaṇḍa only with commentary. The next two numbers contain

the text and commentary of the second Khaṇḍa only. The third with commentary is represented in 3853, and the fourth Part I in 3854. The Brahma-gītā (3855-3859) and Sūta-gītā (3860) constitute Part II of Khaṇḍa IV. They are in 12 and 8 Chapters respectively. The number 3861 though named Sūta-Saṃhitā contains only one, the twelfth Chapter of the first Khaṇḍa of the work and treats of castes.

III. Śaṅkari-Saṃhitā (3864 A to 3865) is known in one Khaṇḍa only, the Śiva-rahasya-Khaṇḍa, divided into seven Kāṇḍas, namely, (1) Saṃbhava-Kāṇḍa, (2) Āsura-Kāṇḍa, (3) Vira-Māhemdra-Kāṇḍa, (4) Yuddha-Kāṇḍa, (5) Deva-Kāṇḍa, (6) Dakṣa-Kāṇḍa (7) Upadeśa-Kāṇḍa—all described in the above numbers.

IV. Vaiṣṇavi-Saṃhitā is fully represented in this Catalogue by Praṇava-Kalpa and its commentary (3867-3869).

V. Brāhmī-Saṃhitā has no representative in this Catalogue.

VI. Saurī-Saṃhitā has a short work in this Catalogue to represent it, namely, Kaivalya-ratnaṃ (3866) treating of the Advaita System.

Of the Skanda-purāṇa in six Saṃhitās and fifty Khaṇḍas, we get, in the description given above, the names of five Khaṇḍas only, namely, four of Sūta and one of Śaṅkari; of the other forty-five nothing, not even names are known but in the sequel it will be found that in this Catalogue there are the names of several Khaṇḍas and Māhātmyas, as belonging to the Skanda-purāṇa, but they could not be attributed to any of the Saṃhitās for want of information.

The Skanda-purāṇa in seven Khaṇḍas is described below :—

I. Māheśvara-Khaṇḍa has the following works belonging to it :—

- (a) Kedāra-Khaṇḍa complete in 3893 and defective in 3894 up to chapter 30 ; it agrees with H.P.R. I. 79. The rest of the chapters 31 to 35 in the Vaṅga-vāsi edition are additions. Śrī-kṣetra-Māhātmya (3895) is said to be a part of Kedāra-Khaṇḍa. As Kedāra-khaṇḍa is supposed to be connected with the Kedāra-kṣetra in British Garwal, so Śrī-kṣetra is said to be in the Himalayas. But the Śrī-kṣetra-Māhātmya is not to be found in the Kedāra-Khaṇḍa so far found. Sivā-pāmārjjana (3896) Śaiva rites for cure of diseases is not found in the Kedāra-khaṇḍa to which it is attributed.
- (b) Kumārikā-khaṇḍa (3923) is complete. It treats of holy places on the southern sea.

The other Khaṇḍas of the Māheśvara-khaṇḍa are not represented in the Catalogue at all.

II. (b) Vaiṣṇava-khaṇḍa has no complete MS. in this Catalogue. The description of the holy places in Puri in Orissa occupies Nos. 3913 to 3920 under the names of Utkala-khaṇḍa and Puruṣottama-Māhātmya. In the colophons of the majority of these MSS. the Skanda-purāṇa is said to extend to 84,000 ślokas and in none 81,000. The Vaiṣṇava-khaṇḍa is not mentioned at all but Utkala or Uttara-khaṇḍa. I have put it under the Vaiṣṇava-khaṇḍa because the MS. agrees with the texts presented under that head.

(f) Bhāgavata-Māhātmya (3951) is the story of Vajra

and Parikṣit repopulating Mathurā and hearing the recitation of the Bhāgavata.

(i) Ayodhyā-Māhātmya (3925) agrees with the printed text generally.

We have no MSS. of the other Kāṇḍas and Māhātmyas of the Khaṇḍa II.

III. Brahma-khaṇḍa Part I is not represented at all ; of the Part II Brahmottara-khaṇḍa or simply Uttara-khaṇḍa there are four complete MSS. 3878-3881. They generally agree with the printed text and end in the 22nd Chapter. There is an incomplete MS. number (3882). Śiva-varma or Śiva-kavaca from the 12th Chapter of Part II is an amulet of Śiva (3884-3888). Pradoṣa-Māhātmya or Pradoṣa-nirṇaya (3889) and Prodaṣa-vrata-prayoga (3890-3891), Śiva-rātri-vrata (3892) are taken from different chapters of the same Uttara-khaṇḍa. But Guru-gītā (3935-3937) Rbhu-gītā (3938) Rāmāyaṇa-māhātmya (3939) and Sapta koṭīśvara-Māhātmya (3940) are not to be found in Part II of this Khaṇḍa. They seem to belong to the other Skanda-purāṇa with 50 Khaṇḍas and 100,000 Ślokas.

IV. The text of the Kāśī-khaṇḍa is to be found in 3897-3898, its commentary by Jaya-rāma in 3899 and by Rāmānanda in 3900-3901. The thirty second chapter of the same Khaṇḍa is known as Daṇḍa-pāṇi-prādurbhāva (3902). Nos. 1903-3908 are extracts from the exposition of the Kāśī-khaṇḍa. Number 3908A is an interesting work by Raghu-nātha, a disciple of Rāma-dāyala, a follower of Nānaka on the sanctity of the Ganges. Raghu-nātha wrote a work on Laukika-Nyāya, i.e., on popular examples. His guru, Sadānanda Śarmā, wrote a work on the liberation of human souls by death at Benares. He at the request of his guru made an abstract of the huge work of his guru and

made Part I of the present work and he has himself compiled Part II.

V. *Āvantya-khaṇḍa*, has many subdivisions. The first of these, the *Avanti-kṣetra-Māhātmya* is not in this Catalogue but the second *Caturaṣīti-līṅga-Māhātmya* is complete in it (3924). But as I have said before *Nārada* does not include it in *Āvantya-khaṇḍa*. It is found only in printed texts. The third subdivision is *Revā-khaṇḍa*. The last four chapters of this subdivision deal with *Satya-Nārāyaṇa*. They are to be found in Bengal recensions of the *Revā-khaṇḍa* but not in others. The *Vaṅga-vāsi* edition has them but not the *Veṅkaṭeśvara* edition. The *Revā-khaṇḍa* in these editions deals with holy places on the *Narmadā*. But our *Revā-khaṇḍa* is quite different from these. It is *Saiva*-work dealing with achievement of *Śiva*, *Kārttika* and their followers. The extent of the work, the enormous number of its chapters, the order in which they are arranged and the similarity of the names of many of the chapters stamp it as a recension of the *Guptākṣara-Skanda-purāṇa* in the *Nepal Darbar Library*. It was copied at *Sonar-gāon* in *Eastern Bengal* in *Śaka 1604, 1682 A.D.* from a defective MS. full of lacunæ.

The *Ambikā-khaṇḍa* (3921-3922) of the *Skanda-purāṇa*, too, has been found to contain much material common with the *Guptākṣara MS.* A close comparison of these three MSS. is likely to lead to important results about the early breakage of one *purāṇa* into parts.

VI. *Nāgara-khaṇḍa* has no representative in this Catalogue. It is one *khaṇḍa* without any subdivision and deals with holy places at and about *Nagara* in *Guzerat*.

VII. *Prabhāsa-khaṇḍa* (3876) seems to be a larger recension of the printed subdivision of that work under

the same name. Dvārka-Māhātmya is spoken by Pralhāda to the Sages and deals with holy sites at Dvārka (3877). A section of four chapters at the end of this MS. is marked as “*sunparne*,” i.e., belonging to the Garuda-purāṇa. Arvuda-Māhātmya is another subdivision of the same khaṇḍa dealing with holy places in and about the Abu Mountains in Rāja-putāna.

Here ends the description of the MSS. belonging to that Skanda-purāṇa and its parts which has 81,000 Ślokas and seven Khaṇḍas. From the beginning to the end it deals with holy places in different parts of India from Kedār in the extreme north to Kumārikā in the extreme south and from Dvārka in the extreme west to Puruṣottama on the eastern sea. The Khaṇḍas seem to have been written in the localities described by them. They not only give minute topography of holy areas but often stoop to describe by the side of a famous shrine in a big compound the smaller shrines erected by devotees for their *iṣṭa-devatās*.

The description of the Prabhāsa-kṣetra is peculiarly interesting as it deals with the great shrine of Soma-nātha, most probably before its destruction by Mahmud of Ghuzni in 1024. Mahmud Begara again destroyed it in the beginning of the fifteenth century and in some MSS. the first and the second restoration may be found to be described.

The following are the Khaṇḍas mentioned in the Catalogue which cannot be traced in the Māhā-purāṇa as described by Nārada and published by the Bombay and the Calcutta presses. They may form parts of the so-called Upa-purāṇa but at present we have no means of locating them. (1) Ambikā-khaṇḍa (3923-3924); (2) Māthura-khaṇḍa an extract from which is found in 3926; (3) Nirvāṇa-Khaṇḍa an extract from which is Viṣṇu-gītā or Brah-

mendra-Bāla-Khilya-Gītā (3927); (4) Paraśu-Rāma-Khaṇḍa extracts from which are to be found in 3928 and 3929 dealing with the origin of Northern, Southern and Eastern Brāhmaṇas, the five Gaudas and five Draviḍas as well as the Brāhmaṇas of Konkana and the Śākhas of the Vedas they study; (5) Sahyādrī-Khaṇḍa (3931-3932); (6) Bhū-Khaṇḍa (3933); (7) Māla-Khaṇḍa (3941-3945) dealing with holy places in the Jodhpur territory and Himavat-Khaṇḍa from which extracts are taken in 3977 and 3978.

The same is the position of the following Māhatāmyas, namely, (1) Vināyaka-Māhātmya (3947), (2) Simhācala-Māhātmya (3948) treating of holy places in Simhācala in the Ganjām district, (3) Vināyaka-Māhātmya (3949), (4) Ardhodaya-Māhātmya (3950), (5) Phālguna-Māhātmya (3952-53); Rudrākṣa-Māhātmya (3969).

XIV. VĀMANA-PURĀṆA NOS. 3989-3991.

In the Vāmana-purāṇa it is called the 14th Purāṇa—Ch. 95. Vs. 36.

The 14th Purāṇa is named after the Vāmana, the Dwarf incarnation of Viṣṇu. Nārada-purāṇa, in Chap. 106th verse 13, says that the 2nd part of this Purāṇa is called the Bṛhad-vāmana; but the 2nd part has yet not been obtained.

The extent is given in all the Purāṇas to be 10,000. But the Purāṇa, as we find it in the Veṅkaṭeśvara edition does not go beyond 6,000, and the Veṅkaṭeśvara gives the Pūrva-bhāga only.

Nārada divides the work into two parts, Pūrva and Uttara. The Uttara is divided into 4 Saṁhitās, each of 1,000 ślokas.

- (1) *Māheśvari Saṁhitā* on the worship of Kṛṣṇa.
- (2) *Bhāgavati Saṁhitā* on the worship of different incarnation of Durgā.
- (3) *Sauri Saṁhitā* on the Sun worship.
- (4) *Gāṇeśvari Saṁhitā* on the worship of Gaṇeśa.

In the printed edition, the interlocutors are Pulastya and Nārada, both mind-born sons of Brahṁā. But, in the *Nārada-purāṇa* the tradition is given as Pulastya to Nārada, Nārada to Vyāsa, Vyāsa to Loma-harṣaṇa and Loma-harṣaṇa to the Ṛṣis at Naimiṣa. But the *Purāṇa* itself is silent about the tradition.

A number of poems written in polished *kāvya* style joined very loosely with one another,—
 The character of the *Purāṇa*. seems to be the character of this *Purāṇa*. The 1st poem is *Hara-lalita*, or, the sports of Hara, in which, after their marriage, Hara and Pārvati sport on the Mandāra Mountain for three seasons, summer, rains and autumn. Seasons are described with great poetic skill which reminds us of the verses in *R̥tu-saṁhāra*. Then comes Hemanta, and Nārāyaṇa awakes from his sleep of 4 months' duration. Dakṣa commences his sacrifice after his awakening. With the destruction of the sacrifice ends the poem *Hara-lalita*.

The 6th chapter is a poem by itself. It is the burning of Madana by Śiva. But the story is very primitive and very different from that given in *Kumāra-Sambhava*.

The fight between Prahlāda and Nārāyaṇa is a third poem.

The story of Sukeśi and the Sun is the fourth poem. ✓

The fifth poem, *Mahiṣāsura-Vadha*, ends with the 20th Chapter. It goes over the same ground as the second *carita* of *Devi-māhātmya*.

In this way, there are several poems in this *Purāṇa*, interspersed with *Paurāṇic* matter, viz., the description of the holy places in *Kurukṣetra*.

Vāmana-purāṇa may be described as the story of the *Asūra* dynasty of *Hiraṇya-kaśipu*.
Connection with the Dwarf incarnation. *Prahlāda* succeeded him and reigned with great success, but he abdicated in favour of *Andhaka*, the son of his uncle, *Hiraṇyākṣa*. After *Andhaka*'s elevation to the position of a leader in *Śiva*'s army, *Bali* was raised to the throne ; and it was to restrain *Bali* that *Vāmana* was born. *Prahlāda* enters into the scene of the *Purāṇas* in the 7th Chapter ; and the story continues loosely to the end of the *Purāṇa*.

The deception practised by the Dwarf incarnation, is given thrice in this *Purāṇa*. (1) In a brief form in chapter I as a legend for the sanctity of the lake in *Kurukṣetra*. (2) The deception, here, is practised not on *Bali* ; but on *Ḍhundhu* in a previous age of *Manu* on the *Jumunā* where *Prahlāda* saw the image of *Tri-Vikrama* during the course of his pilgrimage ; and thirdly, it occurs in connection with the main story of the *Purāṇa*.
Deception practised by the Dwarf incarnation.

The *Vāmana-purāṇa*, so far as we find it, seems to be very old. (1) The incarnations of *Viṣṇu* were not limited to the number of ten. *Haya-Śirṣa* is prominently mentioned as the third incarnation. No *Avatāra* after *Vāmana* is mentioned. The word 'avatāra' is rarely used in connection with *Viṣṇu*, but the word " *Prādurbhāva* " in its stead has been used.
Age.

(2) There is no sectarian spirit in this work.—Brahmā, Viṣṇu and Śiva are equally respected.

(3) Some of the islands in the Indian Ocean seem to be mentioned *viz.*, Indra-dvīpa, Nāga-dvīpa, Kaṭāha, Sinhala, Vāraṇa.

(4) The boundary of India as given in Chapter 13, verses 11-12 cannot be later than 2nd century A.D. The boundaries are: Kirātas to the east, Yavanas to the west, Andhras to the south and Turks to the north. The geography as given in the Vāmana-purāṇa is older than that of Rājaśekhara's Kāvya-mīmāṃsā (Chapter 17th) and that of Bṛhat-Saṃhitā of Varāha-mihira. It can be placed in the 2nd century A.D. with great probability.

(5) One of the reasons to consider this work old, is that Tulasī is never mentioned to be a sacred leave in the worship of Viṣṇu. Tulasī has now come to universal use, and its origin from Vṛudā, the wife of Jālandhara, is given in the Padma-purāṇa.

The place of composition seems to be Kuru-kṣetra, the place supposed to be hallowed by the Dwarf incarnation in some remote antiquity, and the holy places in Kuru-kṣetra have been most minutely and carefully registered. But curiously enough, the scenes of the great battle are not mentioned.

This is one of the fortunate Purāṇas that have escaped the hands of modern revisers. Vyāsa is not here; Loma-Harṣaṇa is not here—nor are Sauti and Śaunaka.

Genuineness of the
Purāṇa.

In our catalogue (pp. 467) it is said that our MS. does not agree with the Vāmana-purāṇa as noticed in Oxf., p. 45 B. (No. 102)

Our catalogue.

and I.O. Catal. No. 3989. The disagreement is only in the opening verses and in descriptions; but in the main story and the order of subject there is not much disagreement.

Karka-bhadrā-caturthi
vratam (No. 3991.)

This *vrata* is said to be a part of the Vāmana-purāṇa, but it is not to be found in the Pūrva-bhāga as we

have it.

XV. KŪRMA-PURĀṆA Nos. 3992-3997.

The name. The name of the 15th Purāṇa is Kūrma-Purāṇa.

Its extent is 17,000 ślokas, but according to Matsya it is 18,000—but the printed edition has 6,000 only.

Divisions. According to Nārada, it is divided into 4 Samhitās.

- | | |
|--------------|-----------|
| 1. Brāhmī | .. 6,000. |
| 2. Bhāgavati | .. 4,000. |
| 3. Saurī | .. 2,000. |
| 4. Vaiṣṇavi | .. 5,000. |

The Brāhmī Samhitā, again, is divided into Pūrva-bhāga and Upari-bhāga; the last bhāga has two famous gitās, Vyāsa-gītā, and Īśvara-gītā.

The interlocutors in the first part are Kūrma and the Ṛṣis; in the second, Lomahaṛṣaṇa and the Ṛṣis. But when Vyāsa came among them, he was offered the pulpit. His speeches extend to 34 chapters the first 11 of which constitute the Īśvara-gītā which is an abstract of the Bhāgavat-gītā. In the first part, too, an interlocution between Loma-harṣaṇa and the Ṛṣis has been superimposed over the other interlocutions.

The Uparibhāga or Part II is mostly taken up with the two Gītās dealing with spiritual matters and Yoga practice. They occupy 34 chapters. The tīrthas take up chaps. 35-43. The tīrthas seem to be more modern than those in the Vāmana Purāṇa. Vāmana concentrates his attention to Kuru-kṣetra and N.W. India, but Kāśī, Prayāga, and Narmadā absorbed nearly the whole attention of this Purāṇa.

The character of the
Kūrma Purāṇa.

The first part, however, is a Purāṇa with all the five characteristics and more. It has details of creation, dynasties, ages of Manu, but little of individual kings of dynasties.

The Kūrma speaks of four kinds of dissolution, (1) the common dissolution, (2) the occasional dissolution, (3) dissolution in primordial matter, and (4) the absolute dissolution.

The 4 kinds of pralaya.

(1) The common dissolution is what we see every day.

(2) The occasional is at the end of a kalpa when the earth, atmosphere and heaven will be destroyed by water, fire and air. But the higher worlds will remain and the nether worlds, too, will be unaffected.

(3) Dissolution in primordial matter is when the earth dissolves into water, water into fire, fire into air, air into ether, ether into egoism, egoism into intelligence, and the whole into primordial matter. This takes place at the end of parārdha years.

(4) Absolute dissolution can be attained only by Yoga and by knowledge.

Nārada heard this Purāṇa from Nārāyaṇa. He gave it to Gautama, Gautama to Parāśara. Traditions. Parāśara told this to the Ṛṣis at Hari-dvāra. There is another tradition. Brahmā spoke this to Sanaka and Sanatkumāra ; from Sanaka, Devaḥ got it and gave it to Pañca-Śikha. From Sanatkumāra Vyāsa got it.

The Purāṇa is originally an interlocution between the Kūrma and the Ṛṣis of old in the first part, for so Nārada says. But what we see in the Bibliotheca Indica edition, the first 12 chapters of Part I and the 45th and 46th chaps. of Part II are put in the mouth of Kūrma. The 29th and 30th chaps. of Part I and the first 34 chaps. of part II are put in the mouth of Vyāsa ; the rest, in that of Sūta. This means that creation and dissolution are described on the authority of Kūrma, philosophy on the authority of Vyāsa, genealogy and the description of holy places on the authority of Sūta.

The holy places described are mainly Benares, Prayāga and the Narmadā. In the Kali age preference is given to Benares. The work seems to have been written there or in some place near to it.

This Purāṇa has in the beginning, in the interlocution between Sūta and the Ṛṣis, an enumeration of the 18 Pūrāṇas as the orthodox ones. The place of Kūrma is given as the 15th. I believe that this interlocution between Sūta and the Ṛṣis has been added as an introduction to the interlocution between Kūrma and the Ṛṣis at the latest revision, when the number and order of the Mahā-Purāṇas were settled.

The Kūrma-Purāṇa may be placed in the same age as the Vāmana Purāṇa, when people were anxious to name the Purāṇas after the names of the incarnations.

This is Īśvara-gītā-bhāṣya by Vijñāna-Bhīṣu who at the end of his bhāṣya says that there is no need of commenting on the Bhagavat-gītā; the Īśvara-gīta, differs from it in wording only.

Our Catalogue
No. 3995 A.

Devi-Sahasra-nāma-stotra is to be found in the 12th chap. of the Pūrva-bhāga of the Kūrma Purāṇa. It also seems to be a later Tāntric addition at the end of Kūrma's speech given on his high authority.

XVI. MATSYA-PURĀṆA, Nos. 3998-4007.

The 16th Mahā-purāṇa is named after the Fish incarnation. The Vāmana-purāṇa in XII. 48 says that it is the best of the Purāṇas.

The name.

Nārada gives the extent as 14,000 ślokas. Other Purāṇas generally agree with Nārada. The printed edition of the Ānandāśrama agrees also with this statement.

Extent.

There is no mention of the divisions of the Matsya-purāṇa; the printed edition also has no divisions.

Divisions.

The Nārada says that this Purāṇa was spoken by the Fish to Manu, but actually we find that Sūta and the Ṛṣis absorb nearly two-thirds of the talk, invoking the Fish and Manu on rare occasions. The interlocutions between the Fish and Manu

Interlocutions.

occupy only 103 Chaps., and that not in one place. These are Chaps. 1-4 (creation), 13 (the descendants of the Manes), 53 (table of contents of the 18 Purāṇas) 58 (works of Public utility) 60 (Saubhāgya-Śayana-vrata) 62, 66, 67, 69, 81, 82, 95 (on different vratas) 115 (story of Purūravā), 146 (story of Tāraka, 164-178 (stories of Padmodbhava, Tāraka, Maya and Andhaka), 195-208 (the Pravara of the descendants of Bhṛgu and other Ṛṣis), 209-214 (story of Sāvitrī), 215-241 (Rājadharma), 242 and 243 (sacrifices to the planets) 275-290 (the great gifts of Tulā-puruṣa, Hirṇya-garbha, etc.)

Tradition.

This Purāṇa gives no traditions.

The Purāṇa seems to have been revised several times.

Revisions.

The real Matsya-purāṇa consisted of 103 Chapters to which an interlocation between Sūta and Śaunaka was added in two instalments. The genealogies all belong to Sūta's section of the Purāṇa. But they are given in two instalments; the 1st ended in Chap. 51. The second instalment begins in Chap. 271.

Age.

The age of the Purāṇa, as given by the late Mr. Justice Pargiter in his "Dynasties of the Kali Age" is the last quarter of the 3rd century A.D. when the second instalment of the genealogies was added in revision coming to the last quarter of the 3rd century A.D. The 1st instalment was added in another revision earlier than the 2nd. Then the real Matsya-purāṇa, in which the interlocation between Manu and the Fish occur, must be earlier still. I would not hesitate to put the original Matsya-purāṇa to the time of the Brahmin Imperial Dominion in India in the early part of the 2nd century B.C. It may go some centuries earlier.

The Matsya-purāṇa not content with giving five ordinary characteristics of the Purāṇa, viz., Creation, Desolation, Ages of Manu, and the biography of individual kings, adds many more characteristics. Putting the word 'ādi' meaning 'et cetera' to the last of the characteristics. These are : law of gifts, liturgy of Śrāddha, division of society into castes and stages, sacrifices and works of public utility, the consecration of the images of gods, etc. It significantly adds, "यच्चान्यद् विद्यते सुवि" i.e., leaving no aspect of life out. These characteristics have been put in the mouth of Manu in the original part of the Purāṇa. So, from the early 2nd century B.C., the Purāṇas were not restricted to the narrow limits of the five characteristics ; and if you do bring the Purāṇas under these restrictions, the names of almost all of them will have to be deleted.

It seems that beautiful poems on a variety of subjects have been put together in this Purāṇa. The wars between gods and demons have been enumerated as twelve. (1) Nārasimha, (2) Vāmana, (3) Vārāha, (4) At the churning of the ocean, (5) Tārakāmaya, (6) Ādivaka, (7) Three cities, (8) Andhaka, (9) Vṛtra, (10) Dhātra, (11) Hālāhala and (12) Kolāhala. Attempt has been made, just after the enumeration of Chap. XLVII. to give some account of these wars, and the descriptions of the destruction of the Three Cities, the slaughter of Tāraka and the war called Tārakāmaya are magnificent epics, written not in the Paurāṇika Śloka metre, but in a variety of epic metres in kāvya style and in elevated language and thought. These are all in praise of Śiva ; those devoted to Viṣṇu, e.g. Nāra-Simha, Vāmana and Vārāha are also short pieces of beautiful kāvya. The slaughter of Andhaka who tried to carry away Pārvati, and

of Āḍi-vaka who wanted to personate Pārvaṭī, in order to deceive and kill Śiva are two good pieces of poetry.

The place of the composition seems to be Nāsik, "close to the Western Ghats on the Godāvāri."

Place of composition.

It is described as "the most charming place in the whole of earth, where there are hills called Govardhana, Mandāra and Gandha-mādana; where celestial trees and celestial crops were to be found for the benefit of Rāma and his own wife brought down by the ṛṣi Bharadvāja from heaven. This is the most flowering country and therefore is the most charming."

This place has been given the greatest prominence in the geographical chapter of the Purāṇa. The tribes of Madhya-deśā are described first; then three verses are given to describe this place. Then come the places of northern India; then those of eastern India, then, those of southern India. Then have been described the places on the Narmadā; and lastly, the places on the table land of the Vindhya. The district of Nāsik should have gone either with the southern countries or with those on the Narmadā, or with the Aparāntas. But it has been torn away from all these and pointed out as the most charming spot on earth.

It is also a curious fact that in this exhaustive enumeration of countries and tribes of India, the Andhras are omitted altogether. Perhaps, when Sūta spoke all these things, Andhras did not come to prominence at all.

It is the northern countries,—Vāhlika, Pallava, Gāndhāra, Abhira, Yavana, Sindhu, Sauvīra, Madra, Śaka, Pārada, Kekaya,—which are inhabited by Kṣatriyas, Vaiśyas and Śūdras. This must be a very old state of things, when the countries, surrounding India, had caste system of their own.

Of our MSS. of this Purāṇa, 3998, and 3999 seem to be complete. The next two are incomplete MSS. No. 4002 consists of some chaps. on the "Rāja-dharma" of the Matsya Purāṇa. The next number consists Prayāga Māhātmya complete in ten chaps. (103–112). No. 4004 also is an extract from the Matsya Purāṇa, on domestic architecture and *vāstu*, (chaps. 252–270). The next three numbers (4005–4007) are not to be found in the Matsya-purāṇa; these seem to have been affiliated to it at some period of time. Indeed, Śiva-gīta, No. 4005 declares itself to be a part of the *uttara-bhāga* of Matsya of which Nārada knows nothing.

XVII. GARUḌA-PURĀṆA, NOS. 4008–4017.

The name of the 17th Mahā-Purāṇa is the Garuḍa Purāṇa. Garuḍa obtained a boon from Viṣṇu that he should be known as a "Purāṇa-Samhitā-Kartā"; and so the Purāṇa is named after him although except in Part II he never appears as an interlocutor (Chap. II, vs. 49).

The extent is 19,000 Ślokas, given in Nārada and other Purāṇas but according to Matsya it is 18,000. But the Calcutta edition (1890) does not contain more than 8,000. A verse in the beginning of this edition declares that it contains only 8,800 verses. (ch. I, vs. 35.)

It is divided into two parts:—the Pūrva-Khaṇḍa and the Uttara-Khaṇḍa. The Uttara-Khaṇḍa is put in the mouth of Garuḍa and it refers to the ceremonies after death.

Sūta comes to the Ṛṣis at the Naimiṣāranya; they asked him some questions which, he said, could only be solved by hearing

the Garuḍa Purāṇa, spoken by Garuḍa to Kaśyapa. Sūta heard it from Vyāsa, at the Vadarikā forest along with other Ṛṣis. Vyāsa told him that he heard it from Brahmā. Brahmā and Rudra heard it from Viṣṇu.

The last set of interlocutors are of course, the Ṛṣis and Sūta in the Naimiṣa; but the most
 Interlocutions. authoritative interlocutors are Brahmā and Rudra on one side and Hari on the other. Rudra and Brahmā rarely interrupt, Hari goes on with his lecture. But sometimes, Hari is lost sight of and Sūta himself delivers lectures, (as in 13 chapters from chap. 18th—30th). Sometimes Hari leaves it to Brahmā. The art of medicine is left to Dhanvantarī, the ancient traditional founder of the art. But one chapter at the end has been spoken by Sūta, perhaps, to incorporate later experience into the Śāstra. The veterinary art is also given to Dhanvantarī. The Niti-sāra is left to Sūta. This Purāṇa has more of speeches than of interlocutions.

The work was not meant to be a Purāṇa ; it meant to
 Character of the be an encyclopædia of all arts in
 Purāṇa. which ancient India took interest.
 The abstracts are terse, succinct, clear and, I should say, charming. The Rāmāyaṇa is told in one chapter. Agni Purāṇa took 7 chaps. for the subject. The Hari-varṇśa, and the Mahābhārata are told each in one chapter. The whole of the Kalāpa Vyākaraṇa with Katyāyana's additional chapter on Kṛt is given in two chaps. The author, or the compiler had an admirable power of making abridgements. Our only regret is that our scholarship is not ripe enough to identify the works from which abridgements are made.

The Niti-sāra in 8 chaps. is the abstract of some larger

work of a comprehensive nature ; but it is not Bṛhaspati Sūtras, nor Kauṭilya, nor Kāmandaka ; we simply do not know of what book is this abstract made. The art of healing horses and elephants is given in one chapter. It can not be the abstract of Śāli-hotra or Pāla-kāpya, which are huge compilations ; but this must have been an abstract of some smaller treatise, *e.g.* Aśva-cikitsita of Nakula.

The advent of Sūta and the Ṛṣis has made an encyclopædia a Purāṇa and given it some Purāṇa characteristics. But the attempt has not been successful, because one can easily see that the Purāṇa is an after-thought.

The Kātantra grammar was written by Sarva-varmā
 The Age. for the benefit of an Andhra king in
 the South in the first century A.D. It
 is the briefest school book of the Aindra school of grammar. Kṛts or verbal derivations were altogether omitted in the work and they were added to the book by a Kātyāyana about 100 years later or so. Garuḍa makes an abstract of both in two chaps., say, after another century. So we can easily place the abstract of Garuḍa two centuries after the original treatises were composed. There is another interesting fact in this connection. The study of Pāṇini was discontinued during the early part of the Christian era. So, in the grammar tradition of Garuḍa, Pāṇini is not mentioned. But, Kumāra or Kārttika, the son of Śiva,—the tail of whose conveyance, the peacock, is said to have inspired Sarva-varmā to write his book.

In the Garuḍa-purāṇa, no mention is made of the Alamkāra Śāstra ; for though there were no lack of books on rhetoric, it did not grow into a popular and general study till the 6th century A.D. That is a negative evidence that the Garuḍa was composed before the 5th or 6th century

A.D. When the Guptas rose to power, Garuḍa seemed to have been a popular deity; and so, early in their empire they adopted Garuḍa as an insignia.

The number and order of the incarnations of Viṣṇu agree with slight modification with those in the Bhāgavata; and completely disagree with those of modern times for the last twelve hundred years. This corroborates my assumption that the work was composed when the Guptas were in power.

The boundaries of India as given in this Purāṇa show that the Yavanas were on the West and the Andhras on the South. This may be true in the 3rd century A.D., but not later.

In our catalogue there are five MSS. of this Purāṇa Part I from 4008-4012, more or less complete. Our Catalogue No. Two MSS. 4013 and 4014 of Part II are works on Preta-kalpa. Yoga-sāra (4015) contains four chaps. on a treatise of medicine in the Garuḍa put in the mouth of Dhanvantarī. Kāruṇya-stotra, (4016) is a hymn to Viṣṇu; it is put in here on the mistaken but generally accepted supposition that Viṣṇu-dharmottara is a part of the Garuḍa-purāṇa. Nara-stri-lakṣaṇam (4017) is the 63rd chap. of the Garuḍa-purāṇa.

✓ XVIII. BRAHMĀṆDA-PURĀṆA, Nos. 4018—4071.

The name of the 18th Mahā-purāṇa is the Brahmāṇḍa-purāṇa. It is also called the Vāyaviya, because, Vāyu is its chief interlocutor.

The extent is said to be 12,000 in the Nārada; in other Purāṇas the extent varies from 12,000—12,200.

Divisions. The Purāṇa is divided into 4 parts.

- (1) Prakriyā.
- (2) Anu-śaṅga.
- (3) Upod-ghāta.
- (4) Upa-sambhāra.

The Nārada says, it has another division in which the first two parts form the Ādya-bhāga, the third, the Madhya-bhāga and the fourth, the Uttara-bhāga. Our catalogue has a supplementary portion called the Brahmanāṇḍottara which contains the Adhyātma Rāmāyaṇa (No. 4,022).

The Vāyu Purāṇa, as edited by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica, is nearly the same as the Brahmanāṇḍapurāṇa published by the Venkaṭeśvara Press. In Rājendra-lāla's edition, there are 9 chapters added after the 10th in Part I, and 37 chaps. subtracted in the Upodghāta part. The 9 chaps. relate to Pāsupata yoga; and the 37 chaps., the story of Aurva and Sagara. It also adds a chap. on Indian archipelago which is wanting in the Bombay edition of the Brahmanāṇḍapurāṇa.

The latest interlocutors are Sūta and the ṛṣis at Kurukṣetra on the Drṣad-vatī, when Adhisima-kṛṣṇa was reigning; and the earliest ones are Vāyu and the Naimiṣa ṛṣis in very ancient times, when Purū-ravā was reigning on earth. In the Bibliotheca Edition of the Vāyu-purāṇa, Vāyu's contributions extend from the middle of chaps. 10 to 24, chap. 32 (yuga-dharma) and chap. 54 (Nila-kaṇṭha-stava) only in Vol. I, and only one chapter viz., the 39th, in Vol. II. Of these again the Bombay edition of the Brahmanāṇḍa omits chaps. 11—27; so the contribution of Vāyu is only 4 chapters in the Brahmanāṇḍapurāṇa.

If there is any Purāṇa which conforms to the 5 characteristics of a Purāṇa, it is the *Brahmāṇḍa-purāṇa*. Details of creation, dynasties, ages of Manu, biography of individual kings are all to be found here. In the Bombay Edition, *Lalitô-pākhyaṇa* is given as an appendix to this work.

The Purāṇa seems to have undergone revisions in which the old Vāyu-purāṇa has been revised out of existence. But the tradition still remains that Vāyu spoke a Purāṇa. In the early years of the 7th century A.D., a Purāṇa spoken by Vāyu and dealing with ancient history and geography of India used to be recited at the house of Vāṇa Bhaṭṭa on the Śoṇa every evening. Harṣa's relations were surprised to find that in ancient India kingdoms were so small ; and so they requested Vāṇa to write a history of his patron Harṣa whose territories extended from the Bay of Bengal to the North-West Frontier Provinces in the Punjab.

In the island of Bāli, *Brahmāṇḍa-purāṇa* is said to have been translated into the "Kavi" language in the 5th century A.D.

The language of the work is perfectly business-like and very opposite to poetic. It is just the language which would suit sober history.

Mr. Pargiter thinks that the *Brahmāṇḍa* borrowed the Bhaviṣya's accounts of the Kali Age as revised in the years 325-330 A.D. It is really bold to be so precise about Indian chronology. Many would be thankful if they can form a chronology approximate within one hundred years. Mr.

Pargiter may be correct in his accurate estimate ; but the correctness will only relate to chapters concerning the dynasties of the Kali Age. It will not affect the chronology of the *Brahmāṇḍa-purāṇa* itself. Because, the chapters on the Kali Age are found in that portion of the *Purāṇa* in which the ṛṣis and *Sūta* appear as interlocutors, *i.e.*, the latest revision of the *Purāṇa*. The composition of the *Purāṇa*, spoken by *Vāyu*, would go much earlier.

In our catalogue there are 4 MSS. of the *Brahmāṇḍa-purāṇa*,—4018—4021. In the colophons

Our catalogue.

of some of these the *Purāṇa* is described as “*loka-jñāna*” or knowledge of the world. It is sometimes called the *Ādi Mahā-purāṇa*. The *Brahmāṇḍa-purāṇōttara-khaṇḍa*, 4022, is the same as L. 854 ; it is the *Lalitōpākhyāna*, printed as the supplement to *Brahmāṇḍa* by the *Veṅkaṭeśvara Press*. From 4023—4031 are copies of the *Adhyātma Rāmāyaṇa* which are regarded as part of the *Brahmāṇḍa* and therefore not given by me in the *Rāmāyaṇa* section of this catalogue. The *Rāmāyaṇa* is in the form of a poem ; but the *Adhyātma Rāmāyaṇa* has 3 sets of interlocutors ; *Śiva* to *Pārvatī*, *Brahmā* to *Nārada*, and *Vyāsa* to *Sūta*. It is divided into 7 *kāṇḍas* or books. Then come commentaries :—

No. 4032.—Commentary entitled *Adhyātma-rāmāyaṇa-setu* by *Rāma Varmā*, son of *Himmatī Varmā*, a powerful king.

No. 4033.—The *Vāla-kāṇḍa* of the same commentary.

No. 4034.—*Kiṣkindhyā-kāṇḍa* only of the text with the commentary entitled “*Dhvani-prakāśikā*” by *Viśva-nātha Siṃha-ju* who is called *Śrī-mahārājādhirāja*, *Śrī-mahārāja*, *Śrī-rājā-bāhādura*, etc.

No. 4035.—Vāla-bodhini by Gopāla Cakravartī, son of Jñānātmaja in the family of Durgā-dāsa from the Banerjis of Gaya-ghaṭa.

Nos. 4036-4041—are MSS. of the Rāma-gītā from the Adhyātma Rāmāyaṇa.

No. 4042.—Contains text and an anonymous commentary entitled Subodhini.

Nos. 4043-4045.—Commentaries to the Rāma-gītā by Rāma Varmā son of Himmati Varmā.

No. 4047—is a commentary entitled Dīpikā to the same subject.

No. 4048—the text with commentary entitled Prabhā by Rāma-nārāyaṇa.

Nos. 4049-4051—are three anonymous commentaries with the text.

Nos. 4052-4055.—Rāma-hṛdaya-stotra—being the 1st chapter of the Adhyātma Rāmāyaṇa.

No. 4056—is a kathā on the Uttara-kāṇḍa of the Adhyātma Rāmāyaṇa.

Besides Uttara-kāṇḍa, Brahmāṇḍa-purāṇa seems to have had a Kṣetra-kāṇḍa of which Mallārīka-kṣetra-māhātmya forms a part. No. 4057 is a commentary on this māhātmya by Bhīma-kalamba-kara. The word Mallārī he explains as Maṇi-ripu (4058).

There are works entitled Puruṣōttama-māhātmya in many of the Purāṇas; one is in the Brahma-purāṇa; one is in the Vaiṣṇava-kāṇḍa of the Skanda-purāṇa; one is in the Sūta-saṁhitā and here is one in the Brahmāṇḍa-purāṇa (4059).

No. 4060—is the Vagrêśvara-tīrtha-māhātmya. Vagrêśvara is in the district of Birbhum where there are several hot springs.

The next number, 4061 is Kṣetra-sannyāsa, *i.e.*, renunciation of the world and living in a particular holy area. This holy area is generally that of Kāśī. This is given here by mistake; it has nothing to do with the Brahmāṇḍa-purāṇa. It forms part of the Brahma-kaivarta-purāṇa which is divided into bhāgas or parts, and this work belongs to the third part. In the colophon it is stated to be a part of the Brahma-vaivarta; but that is a mistake; for Brahma-vaivarta is never divided into parts. Brahma-vaivarta and Brahma-kaivarta are often confounded.

Lalitā-sahasra-nāma-stotram (4062) and Tripurā-sundarī-hṛdayam (4063) are extracts from the Lalitōpakh-yāna, the supplement to the Brahmāṇḍa-purāṇa.

Devī-kavacam (4065), Hanumat-kavacam (4066), Dattātreyā-sahasra-nāma-stotram (4067), Siddha-sarasvatī-stotram (4068), Mokṣaikādaśī-māhātmyam (4069), Ṣaṭ-tilaikādaśī-māhātmyam (4070¹) Amardakī-māhātmyam (4070²) and Vyatīpāta-vrata-kathā (4071)—are all said to be parts of and extracts from the Brahmāṇḍa-purāṇa.

The Adhyātma Rāmāyaṇa in all the colophons, is said to be a part of the Brahmāṇḍa-purāṇa. But the Veṅka-ṭeśvara Edition in the Prati-sarga Parva, chap. XIX, vs. 32, says that Rāmānanda wrote the Adhyātma Rāmāyaṇa under order of Kṛṣṇa-caitanya whose name was Yajñāmśa shortly after Śrī-dhara wrote his commentary on the Bhāgavata, 500 years ago.

UPA-PURĀṆAS, NOS. 4072—4098.

I.—Ādi-purāṇam, Nos. 4072—4075.

The name of the first Upa-purāṇa is Ādi-purāṇa. The

The name.

Brahma-purāṇa is also called the Ādi-purāṇa, but that is the Ādi Mahā-purāṇa, and this, the Ādi Upa-purāṇa.

The I. O. MS. has 52 chapters. Our No. 4073 has 51

Extent.

chapters, the No. 4072 is shorter than No. 4073 by 400 slokas. L. 553 has 25 chapters only, but yet it declares itself to be complete. But I suspect that it is only half the Purāṇa, for, the 25th chapter of I. O. Catal. and the same chapter of L., both treat of Yamalārjuna.

The Kūrma-purāṇa says that the chief interlocutor is

Interlocutors.

Sanat-kumāra; but here we find Nārada and Śaunaka of the Naimiṣa forest as interlocutors. In L. 553 the interlocutors in the 25th chapter are Nārada and Kṛṣṇa.

Wilson says, "The Ādi-purāṇa now met with cannot

Date.

boast more than two or three centuries of antiquity if it bear even so remote a date." Rājendra-lāla says, "Prof. Wilson's guess about the date is not reliable, as the work was quoted as an authority by Vaiṣṇava writers three and a half centuries ago, and it was then of sufficient age to pass for an authority."

Wilson's remarks tend to show that it is the work of the followers of Caitanya who worship the infant Kṛṣṇa. But it has been mentioned in the Kūrma as the 1st of the Upa-purāṇas.

Viṣṇu-nāma-māhātmyam (4074) and Vaiṣṇavāmṛtam (4075) both are taken from the Ādi-purāṇa, but the interlocutors here are Kṛṣṇa and Arjuna.

Our Catalogue Nos.

II.—*Nṛsimhōpa-purāṇa*, Nos. 4076—4081.

The name of the 2nd Upa-purāṇa is the Nṛ-simha-purāṇa. It is also called the Nara-simha-purāṇa.

The name.

Rājā Rājendra-lāla says that in extent it is one of the smallest comprising only 3136 ślokaś, it is also of rare occurrence. We have however 7 copies of the manuscript of the Nṛ-simha; and the extent in ślokaś given as 3,600 and in adhyāyas 64. (4076—4081.)

Extent.

The interlocutors are Sūta on one side and Bharadvāja and other ṛṣiś assembled at Prayāga on the other.

Interlocutors.

The age of the work seems to be pretty old as Mādha-vācārya in the early 14th century quoted from this book. This has also been mentioned in several Purāṇaś and Upa-purāṇaś; including the Kūrma and the Matsya.

Age.

From the description of the Purāṇa, as given in L. 1020, it appears that this Purāṇa was recited at Prayāga some time after the Varāha-purāṇa was recited at Naimiṣa. It has all the five characteristics of a Mahā-purāṇa; but strangely enough, it is not counted among them.

III.—(No MS. in the Library.)

In some lists of Upa-purāṇaś, the third place is given to Skanda, in others, to Nanda; in others again, to Vāyaviya. So, the name

Name.

cannot be ascertained. The editor of the Veṅkaṭa edition says that the Skanda with 100,000 ślokaś is the third Upa-purāṇa. But, the reasons of my differing from him have been given under the 13th Mahā-purāṇa.

IV.—*Śiva-dharma*, Nos. 4082—4085.

The name of the fourth Upa-purāṇa is Śiva-dharma.

The name. It is sometimes called Śiva-dharma-sāstra. But, it appears with other

Śaiva works under different names. Our Catal. No. 4085, which contains six works, has an extent of 8200 ślokaś.

Extent. It is written in the Newāri character of the 12th century A.D.

It is divided into 6 different works. I. Śiva-dharma,

Divisions. II. Śiva-dharmôttara, III. Śiva-dharma-saṃgraha, IV. Umā-maheśvara-saṃvāda,

V. Śivôpaniṣat and VI. Uttarôttara-tantram.

The interlocutors in (I) Śiva-dharma in 12 chapters are

Interlocutors. Nandikeśvara and Sanat-kumāra; and they report an interlocution between

Śiva on one hand and Pārvatī and Kārttika on the other. It discards Vedic rituals as troublesome and expensive and at the same time of doubtful efficacy; and prefers the worship of Śiva which is easy and fully efficacious. That worship consists of the worship of the phallic emblem, raising temples for Śiva, offering him tridents and other objects, gifts in the name of Śiva, fasting on days sacred to Śiva and worshipping the eight phases of Śiva.

In (II) Śiva-dharmôttara in 12 chapters the interlocutors are Agastī and Skanda. The subjects treated of are the doctrines of the Śaivas, dissemination of the knowledge of Śiva, the effects of good and bad work,—one leading to

heaven, another to hell, and the signs by which virtuous men and sinners can be distinguished after transmigration.

The interlocutors in (III) Śiva-dharma-saṃgraha in 12 chapters, are Śiva and Kārttika. It treats of the creation of men, their troubles on earth, their entanglement in the Samsāra, the consequences of their good and bad deeds and their only salvation is by their devotion to Śiva. It speaks of Svāyambhuva Manu and the seven heavens.

In IV, Umā-maheśvara-Saṃvāda in 22 chapters, the interlocution is between Umā and Śiva. It deals with the duties of the four castes, the consequences of transgressing the five vows of the Buddhists, the good works leading to longevity, meditation, the holy places, the customs of house-holders, the characteristics of the Kali Age, those at the end of a Yuga, consequences of Karma of a previous birth, the use of propitiatory rites, mantras, and drugs. The 21st chapter deals with Śabda, Varṇa, Akṣara and Svāra.

The interlocutors in V, the Śivōpaniṣat in 7 chapters, are Mahā-kāla and Kṛṣṇātreyā. Mahā-kāla simply reports what Rudra told Devī and his gaṇas in 100,00,000 verses. It gives in a few words the doctrines of the Pāśu-pata Darśana in which there are three categories; Pāśu, Pāśa and Pāśu-pati. All sentient beings are pāśus; the 24 tattvas of Sāṃkhya are pāśas. The 25th tattva is ignorance which is the root of all pāśas. When there is ignorance the puruṣas are bound by the pāśas; and when there is none, they are liberated. According to the Śaivas the 26th tattva is puruṣa and the 27th is Śiva or Pāśu-pati beyond the pāśus and the pāśas. It deals with the dedication of the phallic emblem of Śiva, of the temples of

Śiva, of propitiatory homas, of the ash-bath and of the consequences of offering fruits to Śiva.

In VI, the Uttārōttara-tantra in 10 chapters, the interlocutors are Śiva and the Devī. It deals with the after-effects of Karma, viz., birth in wealthy families, in royal families, in poor families, as blind man, hunch-backed, deaf, dumb and dwarf. It deals with the sufferings in the region of Yama. The Śaivas should not insult Viṣṇu, nor Vaiṣṇavas, Śiva.

This MS. consists of 9 different works, the first six of which are the same as before. The Catal. No. 4084. 7th is Vṛṣa-sāra-saṃgraha which will be dealt with later, the 8th is Lalita-vistara in 23 chapters. This work was copied in the Newāri year 156, i.e., 1036 A.D. It treats of the four castes, of various sins, of Yoga, of holy places, of the Kali Age, of various Ages, of the ends of Ages, of the Śaiva revelation, of deceiving Kāla, of Citra-gupta, of the ocean of hell, of the funeral cakes, of dreams, etc. The 9th work, also called Lalita-vistara, seems to be a continuation of the 8th. The 8th ends in chap. 23 while the 9th begins in 24 and ends in 32. These chapters deal with the three guṇas, with the mention of Pitṛs in propitiatory meditations, with the rule of tying beasts, with the doctrines of Sāṃkhya and Upa-sāṃkhya, with Vaiṣṇava Yoga, etc.

This contains only the 6th chapter of the Śiva-dharma, as given in No. I of 4085. Catal. No. 4082. The MS. is in Bengali character written in 1641 A.D.

This work contains 24 chapters and is said to be a supplement of the Mahā-bhārata, spoken by Vaiśampāyana to Janamejaya and reporting an interlocution
Vṛṣa-sāra-saṃgraha
No. 4083.

between Anargha-yajña and Vigata-rāga who seems to be Viṣṇu in disguise. The main question is the Brahma-vidyā without form and without colour like a syllable (akṣara) devoid of vowels and consonants. The reply is that it is something transcendental. The reply is couched in the same form as the maṅgalācaraṇa of the Madhyamaka Kārikās of Nāgārjuna consisting of 8 no's. Here it is not of 8 no's but of 4 no's and 4 yea's.

The next question is, when after death the body is burnt down what do the emissaries of Yama take away to his region ?

The answer is: good work and bad work are two ropes; by these ropes the man is dragged to heaven or hell. They are called Kāla-pāśa. The 1st chapter deals of Brahmāṇḍa or Mundane Egg; the 2nd, of the Sivaite Egg; the 3rd, of non-violence; the 18th chapter, of the development of Karma; the 20th, of the 25 tattvas. This is the same as Catal. No. 4084, VII.

V.—*Durvāsaḥ-upa-pūrāṇa*.

(No manuscript in the Library.) This has the 5th place in every list of Upa-purāṇas; viz., in Siva-purāṇa, in Devī-Bhāgavata, in Garuḍa-purāṇa and in Kaivalya-ratna (Catal. No. 3866).

VI.—*Nārada-purāṇa*.

Often called the Brhan-nāradiya-purāṇa. This is to be distinguished from the Nārada-purāṇa, the 6th Mahā-purāṇa.

The name.

This Upa-purāṇa was printed in the Bibliotheca Indica by the late Pundit Hṛṣīkeśa Sastri. Our Catal. Nos. 3684–3697 belong mostly to this Upa-purāṇa.

The extent of this Purāṇa appears to be 3,500 śloka_s
in the printed edition. See also L.
Extent. 1021.

VII.—Kapilōpa-purāṇa.

(No MS. in the Library.) We have as yet not been able to find any mention of any MS. of this work anywhere.

VIII.—Vāmanōpa-purāṇa.

(No MS. as yet found.)

IX.—Uśana-upa-purāṇa.

Nos. 4086 and 4087.

No MS. of the Uśana-upa-purāṇa has yet been found. Two copies of Vindhya-māhātmya from this Upa-purāṇa are to be found in the present catalogue with the commentary of Vaidya-nātha. The Vindhya-māhātmya deals with the sacred places in the Vindhyas, and specially, with Vindhya-vāsini, the goddess, a few miles away from Mirzapore, E.I. Railway.

X.—Brahmāṇḍōpa-purāṇa.

This is to be distinguished from the Brahmāṇḍa-mahā-purāṇa spoken by Vāyu. Nārada, the great authority on the Mahā-purāṇas, does not speak of any Uttara-khaṇḍa of the Brahmāṇḍa-mahā-purāṇa. I, therefore, think that all the Nos. from 4022-4041, i.e., commencing from the Brahmāṇḍōttara-khaṇḍa, should be considered as belonging to the Upa-purāṇa, the Adhyātma Rāmāyaṇa being a part of the Upa-purāṇa. It has already been stated that the Bhaviṣya-purāṇa, as we find it now, attributes the Adhyātma Rāmāyaṇa to Rāmānanda in the 14th century A.D.

XI.—Varuṇôpa-purāṇa.

Nothing is known about this work.

XII.—Kālikôpa-purāṇa, Nos. 4088–4090.

The name. The name of the 12th Upa-purāṇa is Kālikā.

Extent. In extent it contains 5,000 ślokas.

The interlocutors are Mārkaṇḍa and the ṛṣis. Mr. Eggeling says that it consists of 91 chapters. It is a local Purāṇa and of the nature of a tantra. It gives directions for the worship of the different forms of the Devī: (1) Bhadra-kālī, (2) Kāmākhyā, (3) Tripurā, (4) Kubjikā, and others.

XIII.—Maheśvarôpa-purāṇa.

Its name has been mentioned in the Garuḍa, Devī-Bhāgavata and Kaivalya-ratna; but no MS. of this work has yet been found out.

XIV.—Śāmvôpa-purāṇa, Nos. 4091–4094.

The name. The name of the 14th Upa-purāṇa is Śāmvā.

Extent and Divisions. The Purāṇa is divided into two parts, viz., Śāmvā, and Jñānôttara; and it has nearly 3,000 ślokas.

The chief interlocutors are Sūta and the ṛṣis reporting another interlocution between Nārada and Śāmvā, a son of Kṛṣṇa. The story of Śāmvā's contracting leprosy by a curse of Kṛṣṇa and Nārada, and his bringing the Scythian Brahmins for the worship of the Sun-god is given in full in this Purāṇa.

He placed these Brahmins at a place called Mitra-vana on the Candra-bhāgā. He erected a temple and made large endowments for its upkeep. An image of the Sun-god came floating in the Candra-bhāgā and he consecrated it in the temple. The history of the colonization of the Scythian Brahmins in India is given only in the Śāmva and the Bhaviṣya-purāṇas.

History of the colonization of the Scythian Brahmins in India.

XV.—Saurōpa-purāṇa, Nos. 4095–4096.

The name. The name of the 15th Upa-purāṇa is Saura ; it is named after Sūrya, the Sun-god.

Extent. In extent it is about 3,400 ślokas.

The latest interlocutors are Sūta and the ṛṣis, reporting what Vyāsa said to the former.

Interlocutors. The real interlocutors are the Sun-god and his son Manu. The Sun-god speaks of the sanctity and greatness of Śiva.

XVI.—Parāśarōpa-purāṇa, Nos. 4097 and 4098.

The name. The 16th Upa-purāṇa is named after Parāśara.

Extent. The extent of this Purāṇa is 1,000 ślokas in 18 chapters.

The interlocutors are Parāśara and Śuka. In Chap. I, there is a list of 18 Upa-purāṇas which tallies with that given in the Garuḍa, except that it gives the 3rd place to Nanda, the 8th to Mānava and the 13 to Vāsiṣṭha-laiṅga.

Interlocutors.

XVII.—*Māricôpa-purāṇa*.

(No Manuscript in the Library.) Except the mention of this Upa-purāṇa in the Garuḍa and other Purāṇas, we know nothing definitely about it.

XVIII.—*Bhārgavôpa-purāṇa*.

(No Manuscript in the Library.) It has been mentioned in the Garuḍa-purāṇa and in the Parāśarôpa-purāṇa. Burnell saw a copy of this Purāṇa in the Tanjore Palace Library. He said, the extent of it was 2,500 slokas. It has an Uttara-khaṇḍa in 42 chapters. From Śeṣa-giri Śaṣṭrī's report from 1896-97, No. I, p. 151, we learn, the first set of interlocutors was Nara and Nārāyaṇa at Vadarikāśrama and the second set was Lakṣmī and Govinda in Vaikuṇṭha. Govinda asked Lakṣmī and all his favourites to go to earth and there preach Nyāsa-yoga in Sanskrit as well as in the Dravidian languages. Burnell says, the work is posterior to Rāmānuja and is Vaiṣṇava in character.

MISCELLANEOUS PURĀṆAS, NOS. 4099—4145.

Viṣṇu-dharma, Nos. 4099—4104.

The name of the Purāṇa is Viṣṇu-dharma. Rājā Rājendra-lāla and Mr. Eggeling both

The name.

think that Viṣṇu-dharma and Viṣṇu-dharmottara are one and the same work. But, I have shown, while dealing with the Mahā-bhārata, that the Viṣṇu-dharma was a part and parcel of that great epic, but was for some reason or other discarded from it and so became an independent Purāṇa; and, as such, it had a supplement called the Viṣṇu-dharmottara.

In this Catalogue, the extent of the Viṣṇu-dharma is 4600 and that of Viṣṇu-dharmottara 16000 slokas. (See H. P. R. II, No.

Extent.

190.) In a paper in the Indian Antiquary, Vol. XIX, pp. 382, Bühler says that Al-Beruni in 1030 A.D. or before used both these works.

In the present Catalogue, there are two copies of the Viṣṇu-dharma, (4099 and 4100), one Our catalogue. in Newari character dated 1047 A.D., and the other in Bengali character of the 16th century; and there are two extracts from the Viṣṇu-dharmottara, the second being repeated thrice.

Vāsiṣṭhopa-purāṇa, Nos. 4105 and 4106.

The work claims the 13th place in the list of the Upa-purāṇas according to the Parāśa-
The name. ropa-purāṇa. It is called Vāsiṣṭha or Vāsiṣṭha-lainga Upa-purāṇa.

Extent. The work is 900 ślokas in extent.

The interlocutors are Vāsiṣṭha on the one hand and a phallic emblem in the form of light
Interlocutors. personating Śiva and Durgā on the other. It is a Śaiva Purāṇa extolling rudrākṣa and ashes. It regards Śiva as the Supreme God and considers Māyā or illusion as the cause of creation.

Devī-purāṇa, No. 4107.

The extent of the Purāṇa is 7,500 ślokas. Rājā Rājen-
dra-lāla says that this claims the 5th
Extent. place among the Mahā-purāṇas, but this claim is disallowed by the Vaiṣṇavas.

The Purāṇa is said to have proceeded from Brahmā.
Interlocutors. It contains the stories of the demons Ghora and his son Kāla. They con-

quered the three worlds and drove away the gods. Devī came down to the Vindhya mountains and Ghora wanted to marry her. There were other demons too, viz., Hutāgni and Surala. Devī destroyed them all. The liturgy of the Durgā-pūjā is given in two works, Devī-purāṇa and Nandi keśvara-purāṇa ; but no copy of the latter purāṇa has yet reached our hands.

The story of Bala and Dundubhi, the description of Hātakesvara and the praise of Kālāgni-rudra are also given in this work.

• *Devī-Bhāgavata, Nos. 4108—4111.*

Devī-Bhāgavata (4108—4111), claims the 5th place among the Mahā-purāṇas.

The name.

The extent of the Purāṇa is 18,000 and it is also divided into 12 skandhas. The Śāktas consider this to be the real Bhāgavata-purāṇa, but the Vaiṣṇavas do not accept this view. In the 17th and 18th centuries the controversy about its genuineness, was very acute and produced rich polemical literature, of which Durjana-mukha-capetīkā (a slap on the face of wicked men) by Kāśi-nātha Bhaṭṭa is our No. 4111.

Extent and Division.

Durjana-mukha-capetīkā.

Mahā-Bhāgavata, Nos. 4112—4118.

Mahā-Bhāgavata (4112—4118), is an interlocution between Śuka and the ṛṣis reporting the interlocution between Śiva and Nārada. The 1st khaṇḍa only is available in 81 chapters. It contains the

The name.
Interlocutors.
Bhagavatī-gītā.

Bhagavatī-gītā, being an interlocution between Pārvatī and Himālaya. It describes the story of Tāraka and the birth

of Kārtika. It treats of the thousand names of Śiva and preaches the sanctity of Gayā, the Gaṅgā, Tulasī and Rudrākṣa.

Jaimini-Bhāgavata, No. 4119.

Jaimini-Bhāgavata (4119) has an extent of 3,100 ślokaś in 69 chapters. It is a Vaiṣṇava work giving the account of Kṛṣṇa. It has
 The name. giving the account of Kṛṣṇa. It has
 Extent. Vyāsa and Arjuna as interlocutors.
 Interlocutors.

Adhyātma-Bhāgavata, No. 4120.

Adhyātma-Bhāgavata (4120). It has an extent of 600 ślokaś only, counting 32 syllables for a
 Extent. śloka. The work is written in prose.
 It gives a spiritual meaning to the anecdotes of Kṛṣṇa's life and his amorous sports with the milk-maids.

Dharma-purāṇa, Nos. 4121 and 4122.

The extent of the Purāṇa is given as 2,500 ślokaś, in one MS. and 2,200 in the other and both
 Extent. profess to be complete. The interlocu-
 Interlocutors. tors in both are Nārada and Brahmā,
 this interlocution being again reported by Sūta to the ṛṣiś, and the work generally treats of dharma or good conduct.

It has a pañcākhyāna or five stories illustrating the duties towards parents, towards husband, towards all creatures, towards friends and, above all, towards Viṣṇu. Similar stories are found in the Bhauma-khaṇḍa of the Padma-purāṇa.
 Pañcākhyāna.

Bṛhad-dharma-purāṇa, Nos. 4123—4129.

It has an extent of nearly 6,000 ślokaś. It is divided into 3 parts and 74 chapters, but the
 Extent and number of chapters varies in different
 Divisions. manuscripts.

Interlocutors. This Purāṇa is an interlocution between Vyāsa and Jāvālī.

Gangā-stava (4128) and Rāmāyaṇotpatti (4129) are mere groups of chapters from the Gangā-stava. Bṛhad-dharma-purāṇa. This Purāṇa has been printed in the Bibliotheca Indica Series.

Nīla-mata-purāṇa, Nos. 4130 and 4131.

Nīla-mata-purāṇa (4130 and 4131) has an extent of 2,000 ślokas edited by Babu Rāma-lāla Nīla-mata-purāṇa. Kāñjilāla, M.A., Professor of Sanskrit, Sacred places of Mahārāja's College, Śrī-nagara, Kāśmīra. Kāśmīra. It generally treats of holy places and of places of historical importance in Kāśmīra.

Parānanda-purāṇa, Nos. 4132 and 4133.

Parānanda-purāṇa. This Purāṇa has an extent of nearly 4,000 ślokas. It is an interlocution between Sauti and Utaṅka. It is a Śaiva work : Śiva existed even before creation. It gives many incidents of the life of Aśvatthāmā. It also gives the account of how Śilāda's son became Nandikeśvara, the chief of the gaṇas of Śiva. At the end it expounds the śaiva system of philosophy, and describes the slaughter of the three demons named Andhaka, Jambha and Kujambha.

Svarṇādri-mahodaya, No. 4134.

Svarṇādri-mahodaya (4634), is the name of a supplementary chapter of the Ekāmra-candrikā (Catal. III, No. 2425 A). Ekāmra-candrikā in two recensions has been described in L. 1560 and L. 2437. In the latter, the colophon says,—“ iti śrī-mati Ekāmra-candrikāyāṃ catuḥ-prakāśa-samāptau Svarṇādri-mahodayo-

nāma pañca-daśaḥ adhyāyaḥ.” From this it is apparent that the Ekāmra-candrikā has 4 prakāśas, the last of which contains 15 chapters, the last chapter being Svarṇādri-mahodaya. This name by mistake has been attributed to the whole of Ekāmra-candrikā in L. 2,437. In L. 1,560, however, the prakāśas are all distinctly shown, but there is no mention of Svarṇādri-mahodaya. Under the circumstances, the name Svarṇādri-mahodaya must be taken as a misreading of Ekāmra-candrikā which, it seems, has two recensions. Ekāmra-candrikā is simply a guide-book to the temple at Bhuvaneśvara.

This work has three sets of interlocutors, (1) the latest are Vyāsa and the ṛṣis (2) Sanat-kumāra and Asita and others, and (3) Brahmā and Devī.

Ekāmra-purāṇa, Nos. 4135 and 4136.

Its extent is 6,000 ślokaś. Like the Viṣṇu-purāṇa, it is divided into amśas; there are five amśas and seventy chapters in this work. But, Dr. Rājendralāla Mitra, having acquired two parts in different sizes, numbered them separately as 775 and 776.

The interlocutors are Gaurī and Śaṃkara, and later, perhaps, Sūta and the ṛṣis. It describes all the local holy places and pools at Bhuvaneśvara.

Our catalogue has no MS. of the Gaṇeśa-purāṇa which is to be found in the Bishop's College Library, Calcutta. But, there are two extracts from it, (1) Gaṇeśa-gītā (4137), and Gaṇeśa-sahasra-nāma-stotra (4139) and their commentaries (4138, and 4140).

Vikhyāda-purāṇa, Nos. 4141—4143.

The *Vikhyāda-purāṇa* in this catalogue seems to be a fragment; it has 1,100 ślokaś, the interlocutors are Kārtika and Mahādeva; and the subject treated of is the journey of a Śaiva devotee from the earth to the region of Śiva. Proceed-

Vikhyāda-purāṇa.

Extent.

Interlocutors.

A journey from the earth to Kailāsa.

ing from India towards the north, he meets the Himālaya, the golden emblem and its temple. Passing through rivers, hermitages and cities, he comes to a mountain named Aprasāda. Then he goes to the river Caṇḍa-vegā, and the temples of Kedāra, Nandikeśvara and Hema-stambha. Passing through all these he reaches the Mandākinī at the foot of Kailāsa. From this point the road branches off in three directions;—Brahmā's region, Viṣṇu's region and Śiva's region which means Kailasa.

Kedāra-kalpa, No. 4142.

Kedāra-kalpa (4142), with the same interlocutors, is said to be an extract from the *Vikhyāda-purāṇa*. The same journey to Kailāsa is given in greater detail. Both these works partake the nature of Tantras; both are divided into paṭalas. But the *Kedāra-kalpa* (4143) seems to be a Tāntrika expansion of the previous number. Its character has been fully set forth in the catalogue.

Kedāra-kalpa (4142)
Interlocutors.

Kedāra-kalpa (4143).

Bṛhat-Parāśara, No. 4144.

Bṛhat-Parāśara (4144), is really an expanded form of the *Parāśara-saṃhitā*, a work on Smṛti of great authority. But, it is put in the form of interlocutions. Suvrata is the real speaker here. He comes in as Bhṛgu comes in *Manu-saṃhitā*.

Bṛhat-parāśara.
Interlocutors.

Kālāgni, No. 4145.

Kālāgni (4145) is said to be an extract from the *Nāndikeśvara-purāṇa*. It treats of the worship of *Kālāgni-rudra* and the putting of the three horizontal marks on the forehead.

*Kālāgni, an extract
from Nāndikeśvara-
purāṇa.*

**SAMHITĀS NOT AFFILIATED TO ANY PURĀṆA,
Nos. 4146—4162.**

Śiva-saṃhitā Nos. 4146—4147.

Śiva-saṃhitā (4146-4147) has an extent of 2500 ślokas and is an interlocution between Śiva and Nandī. The subject of the work is the creation of the world according to the Sāṃkhya system; the description of the 6 discs of Tantra is then given; they are: *Mūlādhāra*, *Svādhiṣṭhāna*,

Śiva-Saṃhitā.

Extent.

Interlocutors.

Ṣaṭ-cakra.

Maṇi-pura, *Anāhata*, *Viśuddhi*, *Ājñā* and *Sahasrāra*, arranged in order from the anus to the skull. Then come *Yoni-siddhi*, *Kāma-siddhi* and *Jñāna-siddhi*. The first is mysterious and obscene. It says that the *Śūdra* is entitled to *Bāla-gopāla* and *Bhairava* mantras.

Garga-saṃhitā, Nos. 4148—4151.

This work is to be differentiated from a work of astronomy of the same name. The interlocutors are *Garga* and *Śaunaka* reporting what *Vahulāśva*, the king of *Mithilā* heard from *Nārada*, reporting also several sub-interlocutions. In the present Catalogue it has 8 *khaṇḍas*; but in *H.P.R. II.*, 50, there is one more *khaṇḍa* named the *Dvārakā-khaṇḍa* and the extent there is 5000 ślokas. The conquest of the nine *varṣas* of

Garga-Saṃhitā.

Interlocutors.

Divisions.

Extent.

*Geography of India
of the 10th Century.*

Jambu-dvīpa by Pradyumna gives a geographical description of India which is true only in the 10th century A.D. (see H.P.R. II., 50). The Garga-saṃhitā is a Vaiṣṇava work. Our collection has only three khaṇḍas independent of the Saṃhitā; (1) Dvārakā-khaṇḍa (4149), (2) Vṛndāvana-khaṇḍa (4150) and (3) Giri-rāja-khaṇḍa (4151).

Brahma-saṃhitā Nos. 4152—4154.

This is one of the two Vaiṣṇava works brought by Caitanya from Southern India. It proves the divinity of Kṛṣṇa by the same process as in the 10th skandha of the Bhāgavata. The 5th Chapter, called the Mūla-sūtra, is the most important and it has a commentary by Rūpa, the immediate follower of Caitanya. The work is said to contain 100 adhyāyas. The work is not in the form of an interlocution which led Eggeling to put it in the section of philosophy.

Brahma-saṃhitā.

A Vaiṣṇava work.

Mūla-sūtra and its
commentary by Rūpa.

Divisions.

No interlocutors.

Vaṣiṣṭha-saṃhitā, No. 4155.

Our MS. contains the Yoga-kāṇḍa only and treats of the 8 phases of Yoga. It is an interlocution between Śakti and his father Vaṣiṣṭha, reporting what Vaṣiṣṭhā previously heard from Brahmā.

Vaṣiṣṭha-saṃhitā.

Interlocutors.

Vāma-deva-saṃhitā, No. 4156.

Vāma-deva-saṃhitā (4156), is an interlocution between Vāma-deva and Śuka. The work is a huge one divided in 104 chapters, though it appears to be the second bhāga of the work. In the uttarāṃśa, the Rudrādhyāya is treated of anu-vāka by anu-vāka. It

Vāma-deva-Saṃhitā.

Interlocutors.

Divisions.

deals with Sāṃkhya-jñāna and Veda-vedānta-tattva. It speaks of the Śaiva and Śākta mantras,—specially, the five-syllable and six-syllable mantras.

Kapila-saṃhitā, No. 4157—4158.

Kapila-saṃhitā.	(4157 and 4158) is an interlocution between Satya-jit and Kapila reporting another between Bharadvāja and the ṛṣis assembled at Puṣkara. It has an extent of 1200 ślokas. It deals of the holy places in Orissa, Purī, Bhuvaneśvara and Virajā-kṣetra and is a Vaiṣṇava work. Dr. Rājendra-lāla places this between 1100–1200 A.D.
Interlocutors.	
Date.	

Saubhari-saṃhitā, No. 4159.

Saubhari-saṃhitā.	The extent is 2100 ślokas and the work is an interlocution between Saubhari and Yudhiṣṭhira, complete in 18 chapters. It gives some legends which are already well-known from other Purāṇas, e.g., the story of Śiva Śarmā and the emancipation of a Vaiśya through the merits of Indra-prastha. It also speaks of such holy places as Vadarikāśrama, Hari-dvāra, Madhu-vana and Prayāga.
Extent.	
Interlocutors.	
Division.	
Description of holy places.	

Bharadvāja-saṃhitā, No. 4160.

Bharadvāja-saṃhitā.	Bharadvāja-saṃhitā is represented in this Catalogue by a small work of six chapters entitled Dhanur-māsa mähātmya (4160). Bharadvāja-saṃhitā is said to be a "Pāñca-rātra" work and is an interlocution between Brahmā and Hamsa, reported by Sūta to Śaunaka. Dhanur-
A Vaiṣṇava work.	
Interlocutors.	
Dhanur-māsa-mähātmya.	

māsa-māhātmya means the merits of the month of Pauṣa, December-January ; but the work says that it is the month of Agra-hāyaṇa.

Agastya-saṃhitā, No. 4161.

Agastya-saṃhitā (4161) is represented in this Catalogue by a short work named Jānaki-stava-rāja which is its 26th chapter. The chapter is an interlocution between Śiva and Sitā who gave Śiva a boon being pleased by a stava uttered by him.

Agastya-saṃhitā.

Jānaki-stava-rāja.

Interlocutors.

Parāśara-saṃhitā, No. 4162.

Parāśara-saṃhitā is represented in this Catalogue by a short treatise called Hanuman-māhātmya-varṇana or the Vānara-gītā (4162) being the 25th chapter of the Saṃhitā. The interlocutors are Parāśara and Maitreya.

Parāśara-saṃhitā.

Hanuman-māhātmya-
varṇana or Vānara-gītā.

Interlocutors.

WORKS OF THE NATURE OF PURĀṆAS, NOS. 4163–4180.

Dharmāranya, Nos. 4163 and 4164.

The works described in this section are of a non-descript character of the nature of Purāṇas, *i.e.*, written in the form of interlocutions, *e.g.*, Rājā Rājendra-lāla Mitra in describing the MS. of Dharmāranya Catal. No. 4163 registers it as Skanda-purāṇa-pātāla-khaṇḍa. (Notices vol. II, No. 707.) But finding that there exists no Pātāla-khaṇḍa in the Skanda-purāṇa he declares it to be “spurious, or an episode of one of the Upa-purāṇas, the contents of which are not on record.” But it seems that the description of Dharmāranya has now been embodied in the Skanda-purāṇa and in the Bhaviṣya-purāṇa in the Venkateśvara edition. L. 707 agrees with L. 2289.

Dharmāranya (4163).

Dharmāranya (4164) is still more mysterious. It does not agree with No. 4163. That begins with an invocation of Rāma and this, with that of Mahā-deva. That begins as an interlocution between Sūta and the ṛṣis and this, as that between Mahā-deva and Skanda. That has 32 chapters, while this has $(23 + 15) = 38$ chapters, and more.

There is another MS. of Dharmāranya described in Nep. Cat. vol. II, pp. 227 which is a much larger one running through 19,000 Ślokas; but it is difficult to say whether it is a Smṛti work or a Purāṇa.

Pāṇḍava-gītā, Nos. 4165—4167.

Pāṇḍava-gītā (4165—4167) also called Prapaṇṇa-gītā. It is not known to what Purāṇa it is affiliated.

Datta-gītā, No. 4168.

Datta-gītā (4168) is attributed to Dattātreyā, the son of Atri and the first of the avadhūtas or yogins. The work is sometimes called Ava-dhūta-gītā. It is not known to what Purāṇa this is affiliated.

Somotpatti, Nos. 4169—4170.

Somotpatti (4169 and 4170) is in the form of a Purāṇa but not known what Purāṇa it is affiliated to.

The fast on the 11th day of the moon is described in Catal. No. 4175—4178. All the 24 Ekādāśis of the 12 months of the year with two of the intercalary month are enumerated here in an interlocution between Śrī-kṛṣṇa and Yudhiṣṭhira.

MĀHĀTMYAS AND STOTRAS UNAFFILIATED,
Nos. 4181-4197.

These works are put in here simply because their affiliation is not known.

PĀÑCA-RĀTRAS AND KALPAS, Nos. 4198-4205.

The Samhitā literature is a very interesting one between 500 and 1,000 A.D. The Mahā-nirvāṇa-tantra says that it is the religious literature of the Dvāpara Yuga, while Āgama and Nigama are that of the Kali Yuga. There is in the Durbar Library, Nepāl, actually a Samhitā which partakes the nature of Śrauta and Gūhya. It is in the later Gupta Character and must have been copied in the 7th or 8th Century A.D. The Tāntrika dikṣā appeared to be strange to some of the ṛṣis and they were told that in the early time of creation Viṣṇu got the initiation from Śiva at Naimiṣāraṇya. Shortly after we hear

Pāñca-rātra. of the Pāñca-rātra literature, numbering 108, according to orthodox calculation, but nearly 200 according to modern calculation. They may be said to be Vaiṣṇava tantras and the Vaiṣṇava counterparts of Śaiva Āgama and Nigama. Their growth was parallel both in time and in place.

Their growth. But I am not prepared to say, or even, to hint that the whole Pāñca-rātra literature developed after 800, or even, 700 A.D. My suggestion would be that this literature had its germ in the Gupta period when Vaiṣṇavism greatly flourished.

But, there are Samhitās which are not Pāñca-rātras, e.g., the Nihśvāsa-tattva-samhitā, half Śrauta and half Gūhya, as stated before. In the Durbar Library, Nepāl, there

Nihśvāsa-tattva-samhitā.
Jayākhyā-samhitā.

is another Saṃhitā called the Jayākhyā-saṃhitā, which does not seem to be a work of the Pāñca-rātra class, as the author, Candra-datta, was a human being.

The Mahā-kāla-saṃhitā, though called a Saṃhitā (4199 A.) is really a Tāntrika work. It is an interlocution between Devī and Siva. It commences after the destruction of the three cities and deals with Trailokya-vijaya-mantra, *i.e.*, knowledge to gain victory over the three worlds. It treats of terrible and cruel mantras and fierce weapons of war.

The spurious character of the Nārada-pāñca-rātra as published under the A.S. Bengal has been clearly established by Mr. Schroeder in his introduction to the Ahirvyudhna-saṃhitā. But in this Catalogue we have another Nārada-pāñca-rātra (4201) which appears to be genuine.

Haya-śirṣa-pāñca-rātra (4200) is an interlocution between Bhṛgu and Mārkaṇḍeya and is a genuine Pāñca-rātra work found in the list of Mr. Schroeder.

Brhan-nārada-pāñca-rātra (4202) is a misnomer. It should be Padma-tantra, one of the six parts of the Nārada-pāñca-rātra.

The Kalpas are mere liturgies ; and we have Nṛ-siṃha (4203), Annadā (4204), Nāma-traya (4205 I) and Tryamvaka (4205 III) Kalpas in the present Catalogue.

WORKS ON PURĀṆAS, NOS. 4206—4212.

Toḍalānanda, No. 4206.

Toḍara-malla, the Finance Minister of Akbar, planned an Encyclopædia of Sanskrit literature. He called an assembly of Pundits and asked them to prepare such an Encyclopædia under his patronage. The books of this Encyclopædia end with the word "Saukhya". The first part which gives the plan and contents of the Encyclopædia, and also describes the creation, is found in our No. 4206. The works of this Encyclopædia are:—

Books of the Encyclopædia.

- (1) Creation and the incarnations (B).
- (2) Calculation of time. (B).
- (3) Calendar. (B)
- (4) Countries.
- (5) Sacraments. (B. m.)
- (6) Rules of conduct. (B.)
- (7) Purification. (B.)
- (8) Sradhs.
- (9) Annual-festivals. (B.)
- (10) Rules of Vratas. (B.)
- (11) Consecration of temples. (B.)
- (12) Worship of deities. (B.)
- (13) Gifts. (B.)
- (14) Propitiation of Planets and others. (B. m.)
- (15) Rules of conduct in holy places. (B. m.)
- (16) Causes of quarrels.
- (17) Law suits. (B.)
- (18) Politics.
- (19) Atonement. (B.)
- (20) Consequences of works in previous births. (B.)
- (21) Medical Science. (B. m.)

(22) Tantras, Omens and Astrology. (B. only one leaf.)

[List given in the MS. compared with the books preserved in the State Library, Bikāner. B.=Bikāner. B.m.=missing from the B. S. Library.]

The Bikaner list is taken from my notes dated 1911 A.D.

Genealogy of
Toḍara-malla.

Toḍara-malla belonged to the Tāṇḍana family of the Rājputs.

Tāṇḍana Family.

1. Kāla.
2. Āntali.
3. Dāmā.
4. Dvārakā-dāsa.
5. Dvija-malla.
6. Bhagavatī-dāsa.
7. Toḍara-malla.

Purāṇa-saṃhitā or Siddhānta-sāra (4207), a fragment, treats of the childhood of Kṛṣṇa.
Purāṇa-saṃhitā or Siddhānta-sāra. Purāṇa-samuccaya (4208), has two chapters only dealing with fasts, Ekādaśīs and Janmāṣṭamī.
Purāṇa-samuccaya.

Purāṇa-sāra (4209) by a Rājā of Nadia of the 17th century extends to over 14,000 ślokas. It is an important summary of Hindu religious and secular literature. It commences from the first creation, speaks of the measures of time, creation of the Universe and
Contents.

of gods, the 14 Manus, their genealogies and their ages. The earth and in it India, is specially described. The courts of gods like Indra, Yama, Kuvera, etc., are described. The duties of castes in different stages of life, the worship of Viṣṇu and Śiva and Devī and places holy to them, the phallic emblems of Śiva and Śāla-grāma stones are given in full.

The following holy places are given:—The Gaṅgā, Kāśī, Purī, Prayāga, Gayā, Kana-khala, Mathurā, Vadarikā, Narmadā, Dvārakā, Ayodhyā, Kuru-kṣetra, Puṣkara, Naimiṣa forest, Gaṅga-sāgara and Gaṅga-dvāra.

Tests are given for examining various precious stones. The names of all the Purāṇas and minor Purāṇas are given. The importance of the lotus flower in Hindu worship is a new feature in this book. Augury and divination from the cawing and crowing of birds and from the throbbing of different limbs are also given.

Kuru-kṣetra-māhātmya (4210) is attributed to Śaṅkarācārya, but he can not be the great Śaṅkarācārya who has always been called as “Parama-haṃsa-Pari-vrājakācārya.” It is something like a guide to pilgrims at Kuru-kṣetra, giving the names of modern villages and directing the pilgrims to the ancient holy places from these places. The work is divided into 25 Prabhāvas.

Rāma-gaṅgā-māhātmya (4211) by Yadu-pati. The Rāma-gaṅgā is the westernmost tributary of the Ganges from the left. It was written in 1785 A.D.

The Preface to the Purāṇa volume of the Catalogue of Sanskrit Manuscripts of the Asiatic Society of Bengal has expanded to great length. This seems, however, justified by the great body of literature described. The Asiatic Society of Bengal has afforded me every facility to draw up this Preface so fully, for which I am very grateful.

I am especially indebted to the General Secretary, Mr. Johan van Manen, who has been of considerable help in giving proper shape to the material. His extensive acquaintance with European systems of cataloguing has been most useful to me and I thank him heartily for all what I owe him for his cordial co-operation whilst associated with me in my work on the present volume as well as the previous volumes of this series.

My present Assistant, Pandit Aghore Nath Kavya-tirtha, has spared no pains in contributing his share towards making the work accurate in detail and reliable for reference.

The prime materials for the Catalogue were drawn up long ago by Pandit Nanigopal Banerji who has left this service and is now flourishing in the Dacca University. I acknowledge his valuable labours.

I greatly regret the loss of my other Assistant, the late lamented Pandit Ashutosh Tarkatirtha, whose devotion to the work was admirable. He worked with me for thirty years and had every detail of the work at his fingers' ends. His sudden death greatly hampered my progress but Pandit Aghore Nath is doing his best to re-establish smooth continuation.

My cordial acknowledgments are also due to Dr. W. A. K. Christie and Dr. U. N. Brahmachari, last and

PREFACE.

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· present years' Presidents of the Asiatic Society of Bengal.
Both have greatly encouraged me in my work.

HARAPRASHAD SHĀSTRĪ.

26, PATALDANGA STREET,
Calcutta, the 6th October, 1928.

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DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS.

ASIATIC SOCIETY OF BENGAL, GOVERNMENT COLLECTION.

VOLUME V. THE PURĀṆAS.

I. RĀMĀYAṆA.

3133.

5613. रामायणम् *The Rāmāyaṇa of Vālmiki*

(बालकाण्डः) ।

Substance palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 109. Lines, 4, 5 on a page. Character, Uḍiyā about one hundred fifty years old. Appearance, old and worm-eaten. Complete.

Colophon:—

इत्यार्षे श्रीरामायणे श्रीमद्बालकाण्डे सप्तसप्ततितमः सर्गः ।

समाप्तोऽयं बालकाण्डः ।

3134.

5614. *The Same.* (अयोध्याकाण्डः) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 143. Lines, 4, 5 on a page. Character, Uḍiyā of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon:—

+ + + + + अयोध्याकाण्डः समाप्तः ।

3135.

5616. *The Same.* (**आरण्यकाण्डः**) ।

Substance, palm-leaf. $16\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 59. Lines, 5, 7 on a page. Character, Uḍiyā of the nineteenth century. Appearance, fresh. Incomplete at the end.

Last Colophon in the incomplete manuscript :—

59B, इत्यारण्यके काण्डे सौतोदयसम्वादः ।

3136.

5615. *The Same.* (**किष्किन्ध्याकाण्डः**) ।

Substance, palm-leaf. 18×1 inches. Folia, 82. Lines, 4, 5 on a page. Character, Uḍiyā of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे किष्किन्ध्याकाण्डे सम्पातिपक्षोद्गमः ।
किष्किन्ध्याकाण्डः समाप्तः । श्रीरामाय नमः ।

3137.

5617. *The Same.* (**सुन्दराकाण्डः**) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 163. Lines, 4 on a page. Character, Uḍiyā of the early nineteenth century. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे रामायणे सुन्दराकाण्डः समाप्तः । श्रीरामः शशङ्गम्,
etc.

3138.

5618. *The Same.* (**लङ्काकाण्डः**) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 194. Lines, 5 on a page. Character, Uḍiyā of the early nineteenth century. Appearance, old and worm-eaten. Complete.

Last Colophon :—

इत्यार्षे श्रीमद्रामायणे लङ्काकाण्डे वाल्मीकीये राममाहात्म्यानु-
कीर्त्तने लङ्काकाण्डः समाप्तः ।

Post Colophon :—

करुणतमपराधं क्षन्तुमर्हन्ति सन्तः ।
लङ्काकाण्डपुस्तकोऽयं सामन्तगोविन्दमहापात्रस्य ।

3139.

5620. *The Same.*

Substance, palm-leaf. 16 × 1½ inches. Folia, 222. Lines, 4, 5 on a page. Character, Uḍiyā about two hundred years old. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे लङ्काकाण्डं समाप्तम् ।

3140.

5619. *The Same. (उत्तराकाण्डः only) ।*

Substance, palm-leaf. 15½ × 1½ inches. Folia, 168. Lines, 4, 5 on a page. Character, Uḍiyā about one hundred fifty years old. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे उत्तराकाण्डे खर्गाधिराज्यो नाम ।
समाप्तोऽयं ग्रन्थः ।

Post Colophon :—

नमोऽस्तु रामाय सलक्ष्मणाय, etc., etc.
रामाय रामभद्राय, etc., etc.
अयं (!) पुस्तकं हरिवन्धना लिखितम् ।

3141.

395. *The Same.* (चादिकाण्डम्) ।

Substance, country-made paper. 19×4½ inches. Folia, 139. Lines, 7 on a page. Extent in ślokas, 2,520. Character, Bengali. Date, Śaka 1754. Appearance, fresh. Complete.

Post Colophon Statement :—

प्रकाशः १७५४ ।

The three MSS. of the Rāmāyaṇa are in the same hand. They complete the work. At the obverse side of the first leaf of this number the extents of the different Kāṇḍas are given thus :—

आ० २८५० ।

अ० ४२७० ।

आर० ४२५० ।

क० २६२५ ।

स० २२५० ।

ख० ४५०० ।

उ० ३३६० ।

२४२०० ।

3142.

393. *The Same.*

(सुन्दर-लङ्का-उत्तरकाण्डाः) ।

Substance, country-made paper. 19×6½ inches. Folia, 343 (Sundara Kāṇḍa coming to an end in 83 leaves, Laṅkā Kāṇḍa in 177 leaves and Uttara in 83 leaves). Lines, 10 to 16 on a page. Extent in ślokas, 12,000. Character, Bengali. Appearance, tolerable.

3143.

394. *The Same.*

(অযোধ্যারণ্য-কিষ্কিন্ধ্যাকাণ্ডাঃ) ।

Substance, country-made paper. 19 × 6½ inches. Folia, 378 (Ayodhyā coming to an end in leaf 194, Aranya in 104 and Kiṣkindhyā in 80). Lines, 11 on a page. Extent in ślokaś, 11,000. Character, Bengali. Date, Śaka 1755. Appearance, fresh.

Post Colophon Statement :—

শকম্ ১৭৫৫ ।

After the date there are several verses on Phalaśruti, at the end of which the Rāmāyaṇa is described as Śatasāhasrī Samhitā.

3144.

4518. *The Same.*

(আদি, অযোধ্যা, অরণ্য, কিষ্কিন্ধ্যা) ।

Substance, country-made yellow paper. 16 × 4½ inches. Folia, Ādi Kāṇḍa is complete in 87 leaves Ayodhā in 138 leaves, Aranya in 112 leaves, Kiṣkindhyā in 81 leaves. Character, Bengali of the early nineteenth century. Appearance, soiled.

Post Colophon Statement to the Kiṣkindhyā Kāṇḍa :—

শ্রীদুর্গাদাসশর্মেণো লিপিরিখং শ্রীস্বরস ।

3145.

4499. *The Same.*

(আদিকাণ্ডঃ, and অযোধ্যাকাণ্ডঃ) ।

Substance, country-made paper. 19 × 3½ inches. Lines, 6 on a page. Ādi Kāṇḍa is complete in 93 leaves and Ayodhyā in 145. Each separately paged. Character, Bengali of the early nineteenth century. Appearance, old and discoloured.

(6)

3146.

4453. *The Same.*

(आदि-अयोध्या-अरण्य-किष्किन्ध्याकाण्डः) ।

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Ādi Kāṇḍa is complete in 97 leaves, Ayodhyā in 126, Aranya in 66 leaves and one page, and Kiṣkindhyā in 77 leaves.

Post Colophon Statement to the Ayodhyā Kāṇḍa :—

समाप्तश्चेदमयोध्याकाण्डम् ।

दद्यात् काण्डक्रमेण काण्डेषु सप्तसु अङ्गयान्विता ।

श्रीपौताम्बरदेवशर्म्माः पुस्तकमिदं स्नाच्छरच्च ।

3147.

4430. *The Same.*

(आदि, अयोध्या, अरण्य, किष्किन्ध्या)

Substance, country-made paper. $18\frac{1}{2} \times 5\frac{1}{2}$ inches. Ādi is complete in 85 leaves, Ayodhyā in 149, Aranya in 102, Kiṣkindhyā in 84. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and worn out.

3148.

10825. *The Same.*

Substance, country-made yellow paper.

The first three Kāṇḍas: Ādi, Ayodhyā and Aranya.

I. Ādi.

Folia, 82. 15×5 inches. Lines, 11 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यार्षे श्रीरामायणे चतुर्विंशतिसाहस्रगं संहितायां वाल्मीकि
प्रोक्तायां आदिकाण्डे बालचरिते रामाभिषेकव्यवसाये आदि-
काण्डं समाप्तं ।

II. Ayodhyā.

Folia, 131. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यार्षे नन्दियामनिवासः । इत्ययोध्याकाण्डं समाप्तम् ।

Post Colophon :—

लिखितं श्रीहरीशारामगोस्वामी । अस्यानन्तरमारण्यकाण्डः ।

III. अरण्यकाण्डः ।

Folia, 41. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete. Up to the 34th śloka of the 35th Adhāya.

3149.

4828. *The Same.* (अरण्य) ।

Substance, palm-leaf. 15×2 inches. Folia, 1 to 144 of which the following leaves are missing :—5, 6, 9, 11, 17, 22, 24, 28, 35, 39, 43, 44, 56, 61, 83, 84, 99, 104, 105, 106, 111, 117, 121, 125 to 127, 133, 143. After the 144th leaf there is one marked 161. Character, Newari of the seventeenth century. Appearance, old and worn out.

The last colophon, we have in the defective manuscript is in 144A.

अरण्यके सीतावाक्यम् ।

3150.

4827. *The Same.*

Substance, palm-leaf. 12½×2½ inches. Folia, 124 to 173 of which the following leaves are missing :—125 to 130, 133, 160 and 169. Lines, 5 on a page. Character, Bengali. Date, L.S. 248=1368 A.D. Appearance, old and discoloured.

135B, अरण्यके रावणप्रत्यादेशो नाम ; 173B, इत्यार्षे रामायणे बाष्पौकिरचिते अरण्यकं समाप्तम् ॥

जीवने पूर्वदेशे—

वर्षे लक्ष्मणसम्भते सुजिनके चैत्र्या कचेवासरे

ओमहौरनगेश्वराश्रमपदे औब्रह्मनालेश्वरो ।

औविश्वेश्वरकेन सज्जनमुदे औविश्वनाथेन च

ओरामायण सम्भवं वि + + + + आरण्यकम् ॥

परमभट्टारकेत्यादि राजावलीपूर्वक गतलक्ष्मणसेनदेवीय वर्ष २४८ चत्र
सुदि १५ औब्रह्मनाल ब्रह्मपुरे उपाध्याय औ + + + + + ध्याय औविश्व-
नाथाभ्यां लिखितमिदमारण्यकं षाण्ण + + +

3151.

4395. *The Same.*

(अरण्य, सुन्दर, किष्किन्ध्या) ।

Substance, country-made paper. 18½ × 4½ inches. Folia, 237. Lines, 10 on a page. Character, Bengali of the early eighteenth century. Appearance, old and worn out.

The Aranya Kāṇḍa ends in leaf 75, Kiṣkindhyā in 141 and Sundara in 237.

The Colophon to the Aranya Kāṇḍa:—

इत्यार्षे रामायणे अरण्यकाण्डे पम्पावर्णने रामपरिदेवनम् ।

अरण्यकाण्डं समाप्तम् ।

Post Colophon Statement:—

एवमेतद् यथावत्तमनुतिष्ठन् समाहितः ।

समख्यातिष्ठ कौत्सिष्ठ धर्मेधर्षी च समन्नुते ।

... ..

शक १६५२ औरामदेवशर्माः स्वाक्षरं पुस्तकमिदम् ।

Post Colophon Statement to the Kiṣkindhyā Kāṇḍa:—

शकाब्दाः १६५३ औरामरामदेवस्वाक्षरं पुस्तकमिदम् । इ

पापं औराम औराम etc., etc.

(9)

3152.

2189. *The Same.*

(सुन्दरकाण्डः) ।

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 176. Lines, 9 on a page. Character, Nāgara. Date, Samvat 1893. Appearance, fresh. Complete.

Colophon :—

इति श्रीसुन्दरकाण्डः समाप्तः ।

लिखितं महादेवः टीकाया रामचन्द्रमध्ये पञ्चमुखीहनुमान्
पोक्रे ॥ शक्र १७ संवत् फाल्गुन कृष्ण १० शुक्लवासरे ॥ शु०

3153.

4422. *The Same.*

(सुन्दरकाण्डः, लङ्काकाण्डः, उत्तरकाण्डः) ।

Substance, country-made yellow paper. $16\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 98+166+113. Lines, 10 on a page. Character, Bengali. Date, Saka 1750. Appearance, fresh.

Last Colophon :—

इत्यार्षे रामायणे महर्षिवाल्मीकिये आदिकाव्ये चतुर्विंशति-
साहस्रौघे उत्तरकाण्डं समाप्तम् ।

Post Colophon :—

शुभमस्तु शक्राब्दा १७५० । ६ श्रीप्रीताम्बरदेवशर्मणः पुस्तक-
मिदं लाञ्छरक्ष ॥

3154.

4390. *The Same.*

(सुन्दरकाण्डः and लङ्काकाण्डः) ।

Substance, country-made yellow paper. $16 \times 4\frac{1}{2}$ inches. Folia, 316. Sundarā Kāṇḍa is complete in 125 leaves and Laṅkā Kāṇḍa in 191 leaves. Lines, 7 on a page. Character, Bengali. Date, Saka 1761. Appearance, fresh.

Post Colophon Statement to the Laṅkā Kāṇḍa :—

शुभमस्तु शक्राब्दा १७६१ । लिखितं श्रीदुर्गादासशर्म्मणा ।

रामाय रामचन्द्राय रामभद्राय वेद्यसे ।

* चनाथाय नाथाय सौतायाः प्रतये नमः ॥

3155.

4826. *The Same.*

(लङ्काकाण्डः) ।

Substance, palm-leaf. 12×2 inches. Folia, 58 to 150 of which the following leaves are missing:—59 to 70, 72, 73, 75, 76, 78, 80, 87, 91, 97, 100, 102, 105, 106, 112, 113, 122, 123, 124, 127, 131, 142, 143, 145, 147. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

108B, इति श्रीरामायणे लङ्काकाण्डे रावणभङ्गोनाम सर्गः ।

3156.

3648. *The Same.*

Substance, country-made paper. 13½×4 inches. Folia, 235. Lines, 8, 9 on a page. Character, Bengali. Date, Saka, 1675. Appearance, discoloured. Complete.

Colophon :—

इत्यार्षे रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसाहस्रं
संहितायां युद्धकाण्डाख्ये लङ्काकाण्डे आभ्युदयिककाण्डं समाप्तम् ।

Post Colophon :—

वाणसप्तषष्ठचन्द्र सम्प्रगम्य(?) शाकके

कन्याराशि-हृषापक्ष-चन्द्रवार-सम्भवे ।

राघवस्य पादपद्म सम्प्रगम्य चेतसा

लङ्काकाण्ड-संस्मात्तिरञ्च रामशर्म्मणा ॥

(Below the word राम there is the word Candra.)

१६७५ श्रीरामलक्ष्मणदेवशर्म्मणः पुस्तकमिदम् । लिखितं

श्रीरक्षाकरदेवशर्म्मणा ।

3157.

4484. *The Same.*

(लङ्काकाण्डः and उत्तराकाण्डः) ।

Substance, country-made paper. 21 × 5½ inches. Folia, Lankā Kāṇḍa is complete in 135 leaves and Uttarā Kāṇḍa in 97 leaves. Lines, 9 on a page. Character, Bengali. Appearance, discoloured.

Post Colophon Statement to the Uttarā Kāṇḍa:—

प्राक्के रसेन्दुपुनरिन्दुनवान्वितेऽसौ(?)

रामायणोत्तरमिदं प्रलिखेत् काण्डम् ।

विप्रो हरिर्हरिपदास्पदव्ययचेताः

प्राप्तुं हरेश्चरणाभक्तिमतां प्रसादम् ॥

हरये नमः ।

साकिम काउगाछि ।

The date may be interpreted as Śaka 1619, with some difficulty.

On the reverse of the last leaf the following appears with a new Post Colophon Statement: -

प्रत्यवाच शुभं वाक्यं दुःखार्तिं राजसम्मतं ।

न सन्तापस्त्वया कार्यः कार्दनेय महाद्युते ॥

फलमूलाग्रानो भूत्वा ममाश्रमपदे वस ।

संवत्सरोषितस्याहं कथयिष्ये शुभं तव ॥

पूरं समेक्ष्यति भवान् सर्वभूतजनैश्च ।

तस्य तदचनं अत्वा बुधम्यान्निष्ठकर्मणः ॥

वासाय निदधे बुद्धिं यथोक्तं ब्रह्मवादिना ।

मासं स स्त्री तदा भूत्वा रमयामास तं ग्रहं ॥

मासश्च पुनरुषो भूत्वा धर्मबुद्धिं चकार सः ।

ततः स नवमे मासि बुधात् सोमसुतात् सुतं ॥

जनयामास सुश्रीणी पुनरवसमात्तजं ।

जातमात्रश्च तं बालं पितुर्हस्ते न्यवेदयत् ॥

बुधस्य समवर्णाभं इलापुत्रं महाबलं ।
 बुधोऽपि पुरुषौभूतं समाश्रयास्य नराधिपं ॥
 कथाभीरमयामास धर्मेयुक्ताभिरात्मवान् ।

Colophon :—

इत्यार्षे श्रीरामायणे उत्तरकाण्डे पुरु[र]वसो जन्म ।

Post Colophon :—

प्राक्के रसेन्दुः शशाङ्कसन्मिते रामायणस्योत्तरकाण्डसंज्ञितं ।
 श्रीरामचन्द्राङ्घ्रिसरोजवाङ्मया लिखेत् विप्रोद्दिरामसंज्ञकः ॥
 + + + तितं । नित्यशः आवयन्तीह चार्षे रामायणं शुभं ।
 एतदेव तदाख्यानं सोत्तरं ब्रह्मभाषितं ।
 रामायणं तथा श्लोकं पादमर्जन्तु यः पठेत् ।
 पापस्यापि सदा कुर्वन् स पापेन न लिप्यते ।
 अयोध्यानगरी रम्या शून्या वर्षगणानि तु
 ऋषभं प्राप्य राजानं निवेशं प्रतिपास्यति ।
 देवमाख्यानमायुष्यं सौभाग्यं सोत्तरं शुभं ।
 कृतवान् भार्गवो धीमान् ब्रह्मा चैवान्वमोदत ।
 + + तत्तत्तत्काण्डेति साङ्गः ।

Both the dates in the main post colophon and in this are curiously worded and I read both as Śaka 1619. Why should the Story of Purūrava come at the end of the Rāmāyaṇa is not apparent.

3158.

4821. *The Same.*

(उत्तरकाण्डः) ।

Substance, palm-leaf. $12\frac{1}{2} \times 2\frac{1}{2}$ inches. Lines, 5 on a page. Character, Bengali of the fourteenth century. Folia, 2 to 245, of which the following leaves are missing :—6, 12, 16, 18, 10 to 22, 30, 34, 42, 45 to 47, 51, 53, 58 to 62, 70, 74, 86, 88, 94, 95, 97, 100 to 102, 107, 118, 121, 122, 127, 129, 130, 135, 137, 141, 143, 151, 152, 153, 161 to 163, 166, 167, 172, 174, 176, 178, 182.

186, 192, 197, 200, 201, 205, 211, 214, 218, 220, 224, 226, 229, 231. After the 245th leaf, there are 39 leaves, all broken. But they belong to the Uttara Kāṇḍa of the Rāmāyaṇa and all in the same hand with the rest. Character, Bengali.

3159.

4528. *The Same.*

Substance, country-made yellow paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 122. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Post Colophon :—

শ্রীদুর্গাদাসপ্রসন্নৈঃ লিপিরিখং পুস্তকং স্বাক্ষরত্ব ।

3160.

2219. *The Same.*

Substance, country-made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 2 to 125. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Incomplete at both ends.

The Colophon in leaf 125 :—

इत्यार्षे रामायणे उत्तरकाण्डे महाप्रास्थानिको नाम सर्गः ।

3161.

3636 III. *The Same.*

A.

Substance, country-made paper. 19×4 inches. Folia, 18 to 33. Lines 6 on a page. Character, Bengali of the nineteenth century. Worm-eaten and badly damaged.

A fragment of the Ayodhyā Kāṇḍa of the Rāmāyaṇa.

B.

Another fragment of the Ayodhyā Kāṇḍa.

Substance, country-made paper. $20\frac{1}{2} \times 4$ inches. Folia, 187 to 203. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3162.

4824. *The Same.*

(अयोध्याकाण्डः) ।

Substance, palm-leaf. 15×3 inches. Folia, 132 to 149, of which the following leaves are missing:—134, 135, 138, 139, 146. Character, Bengali. Date, L.S. 507. Appearance, old and mouse-eaten. A fragment.

Colophon:—

इत्यार्षे रामायणे अयोध्याकाण्डे नन्दियामनिवासः । समाप्त-
स्त्रेदमयोध्याकाण्डमिति ।

Post Colophon Statement:—

शुभमस्तु । श्रीरस्तु । लसं ५०७ कार्तिक सुदि ८ बुधे
लिखितान्येतानि तालीपत्राणि धर्मपतिना स्वार्यमिति ॥

3163.

3649. *The Same.*

Substance, country-made paper. 19×3½ inches. Folia, 34 to 186, of which 148 to 157 are missing. Character, Bengali of the early eighteenth century. Appearance, decayed. A mere fragment.

3164.

5170. *The Same.*

Substance, palm-leaf. 13×2½ inches. Stray leaves of the Mahābhārata numbering 127, with the last leaf of the Ayodhyā Kāṇḍa of the Rāmāyaṇa of Vālmiki, dated, L.S. 323=1438 A.D. Character, old Bengali. Appearance, very old and damaged.

It was only for the palæographic value of the last leaf of the Ayodhyā Kāṇḍa of a copy of the Rāmāyaṇa, that the manuscript was acquired.

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डं समाप्तम् ।

Post Colophon Statement:—

ॐ नमो नारायणाय भगवते वासुदेवाय ।

लसं ३२३ भाद्र वदि ३ कुले सिनापुरग्रामावस्थितेन तिलयि-

ग्रामोपोपाध्यायत[ः] औसुवनेन सदुपाध्याय-औसुदेवराय
त्वरया लिखित्वा दत्तमिति ।

भयं यद्भनुरौन्धरस्य शिशुना यद्भजामदभ्यो जितः
त्यक्त्वा यत् पितुराक्षया वसुमती यद्भो यदभ्योनिधिः ।
एकैकं दशकान्धरक्षयकृतो रामस्य किं वर्ण्यताम्
देवं वर्णय वेन सोऽपि सङ्गसा नीतः कथाशेषताम् ॥
या माता ममता माया मापरोक्ष्य स्वरूपमा ।
भावो नो गगनो वेति

The verse was left incomplete. It appears that both the Mahābhārata and the Rāmāyaṇa were written by one and the same hand.

3165.

1812. *The Same.*

With a commentary by Govinda Rāja.

Substance, country-made paper. 16×8 inches. In the Tripāṭha form. Character, Nāgara. Date, Śaṃvat 1880. Appearance, tolerable.

The date of the manuscript :—

संवत् १८८० कार्तिक कृष्णपक्ष तृतीया बुधसंयुतां कृत्तिकां ।

The present manuscript contains (1) Vāla Kāṇḍa in 120 leaves, (2) Ayodhyā Kāṇḍa (in two parts) in 110+115 leaves, (3) Aranya Kāṇḍa in 138 leaves, (4) and Kiṣkindhyā Kāṇḍa in 121 leaves. Each of the Kāṇḍas is separately paged.

The Maṅgalācaraṇa of the commentary :—

नारायणं नमस्कृत्येतादि ।

प्राचाख्ये शठकोपदेशिकमथ प्राचाख्यपारंपरीं

ओमस्तुत्याययोगिवर्ष्यसुनावास्तव्यायादिकान् ।

वाल्मीकिं सङ्ग नारदेन मुनिना वाग्देवतावल्लभम्

सौतालक्ष्यवायुसूनुसहितं श्रीरामचन्द्रं भजे ॥ १ ॥

The occasion and scope of the work :—

श्रीमत्पद्मभूषणस्य शिखरे श्रीमावतेः सन्निधा-
वये वेङ्कटनाथकस्य सदनद्वारे यतिश्रीभूतः ।
नानादेशसमागतैर्बुधगणैः रामायणाध्याक्रियां
विस्तीर्णं रचयेति सादरमहं स्तब्धस्मि संचोदितः ॥ २ ॥
पूर्वाचार्यकृतप्रबन्धजलधेस्तात्पर्यरत्नावली-
याहं यादमहं शठारितदया सन्दर्शितेनाध्वना ।
अन्यथाकृतिजातरूपप्रकलैरायोज्य सज्जौकृतैः
श्रीरामायणभूषणं विरचये पश्यन्तु निम्नैस्तराः ॥ ५ ॥
क्वचित्-पदाद्यं क्वचिदन्वयाद्यं क्वचित् पदच्छेदसमर्थनानि ।
क्वचित् क्वचित् गाङ्गिगूढभावं वक्ष्ये यथापेक्षमपेक्षनीयम् ॥ ७ ॥

Colophons of the commentary :—

इति श्रीमद्रामायणभूषणे बालकाण्डव्याख्याने मणिमञ्जरीराख्याने
सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Post Colophon :—

संवत् १८८० चैत्र कृष्ण ॥

० श्रीमहाचार्यगोविन्दराजविरचिते पीताम्बरे पञ्चाशः सर्गः ॥

५० ॥ अयोध्याकाण्डे पूर्वार्द्धः ॥

इत्यार्षे श्रीमद्रामायणभूषणे पीताम्बरे एकोनविंशतिशततमः
सर्गः ॥ ११६ ॥

Post Colophon :—

इत्थं श्रीमच्छठारेखरासरसिजद्वन्द्वनिर्द्वन्द्वसेवा-

निर्धूताशेषमोक्षो निरुपमधिपतयः कौशिकानां कुलेन्दुः ।

गोविन्दार्थो निवार्यः प्रतिकथकगजस्तोमपञ्चास्यरूपः

टीकां पीताम्बराख्यामतनुत विपुलां वाधुं साकेतकाण्डे ॥ १ ॥

इति श्रीकौशिकगोविन्दराजविरचिते श्रीरामायणव्याख्याने
श्रीरामायणभूषणाख्ये पीताम्बराख्या अयोध्याकाण्डव्याख्या
समाप्ता ॥ २ ॥

देवतासार्वभौमाय भूमे श्रीपरमात्मने ।

गुणग्रामाभिरामाय नमो रामाय नित्यशः ॥ १ ॥

संवत् साश्रीति पौष कृष्णपक्ष चन्द्रवासर पञ्चमौतिथिः ॥

Colophon of the Āraṇya Kāṇḍa Tīkā :—

इति श्रीरामायणभूषणे आरण्यकाण्डे व्याख्याने मणिमेखलाभि-
घेयं पञ्चसप्ततितमः सर्गः । ७५ ।

Post Colophon :—

इत्थं कौशिकदिव्यवृण्णकलश्रीवाराशिराकाशश्री

पादाम्भोजमरंदभोगरसिकः श्रीमच्छठारंगुरोः ।

आलोक्याखिलदेशकोत्तमकृतः व्याख्यानचौलौखिरम्

व्याप्त्यो तदरण्यकाण्डमखिलं गोविन्दराजाभिघः ॥ १ ॥

संवत् १८८० फाल्गुन सुदि प्रतिपदा ।

Colophon of the Kiṣkindhyā Kāṇḍa :—

इति श्रीरामायणभूषणे सुक्ताहारे सप्तषष्ठितमः सर्गः ॥ ६७ ॥

इत्थं शठारंगुरवर्थपदारविन्द-

सेवारसाधिगतसर्व्वरहस्यबोधः ।

गोविन्दराजविबुधः प्रमुदे बुधानाम्

कैष्किन्ध्याकाण्डविषयां विततान् टीकाम् ॥ १ ॥

लिखितं भगौरथोपाध्याय श्रीकाशीमध्ये गङ्गातटे ।

This is a commentary written in the interest of the Rāmānuja sect. The whole commentary is named Rāmāyana-Bhūṣaṇa, but the commentaries of different parts are differently named, that of Bāla Kāṇḍa is Maṇi-mañjira, that of Ayodhyā Kāṇḍa, Pitaṃbara and so on all the decorations of Kṛṣṇa.

3166.

1813. *The Same.*

Substance, country-made paper. 10½ × 8 inches. In the Tripāṭha form. Character, Nāgara. Date, Śarvat 1881. Appearance, fresh.

The present manuscript contains commentaries on the last three Kāṇḍas, Sundarā Kāṇḍa in 119 leaves, Laṅkā Kāṇḍa, Part I, in 154, Part II, in 117 and Uttarā Kāṇḍa in 135.

Colophon of Sundarā Kāṇḍa :—

इति श्रीरामायणभूषणे षट्पञ्चारतिलके अष्टषष्टितमः सर्गः ।
इत्थं कौशिकवंशमौक्तिकमणिर्गोविन्दराजाभिधो
वात्स-श्रीशठकोपदेशिकपदद्वन्द्वैकसेवागतः ।
पूर्वाचार्यकृतां विलोक्य विविधां व्याख्यां मुञ्जर्जनकौ-
कान्तस्याप्रतिमाश्चैव तिलकं सौन्दर्यकाण्डे व्यधात् ॥

Colophon of Yuddha Kāṇḍa, Part I :—

इति श्रीरामायणे युद्धकाण्डे व्याख्याने रत्नकिरीटे सप्तषष्टि-
तमः सर्गः ।

Colophon of Yuddha Kāṇḍa :—

युद्धकाण्डः समाप्तः ।

Post Colophon :—

संवत् १८८१ आश्विनशुक्ल एकादशि अत्रा रामायणं पुण्यं
etc., etc.

Colophon of Uttarā Kāṇḍa :—

इति श्रीमज्जानकौरमणपदपञ्चजपरिचरणपरायण-शिवलाल
पाठकपादानुयायि भट्टदेवरामसंयुज्ज्हीते श्रीमद्रामायणीय विषय
पदव्याख्याने उत्तरकाण्डः समाप्तिमगमत् ॥
ॐ तत् सत् ॥ श्री ॥

At the end of the commentary there is a short disquisition on Rāmāyaṇa-śravaṇa-vidhī and Rāmāyaṇa dāna-prayoga. Then the date of the MS.

संवत् १८९७ वैशाख शुक्ल १९ गुरुवासरे समाप्तः । इत्यादि
श्रीगोविन्दप्रसाद शुभं भूयात् ।

The commentary on the last book of the Rāmāyaṇa is certainly not by Govindarāja, but by Bhaṭṭa Deva Rama, who follows Śivalāla Pāṭhaka.

3167.

4444. *The Same.*

With the commentary called Rāmāyaṇa-tilaka.

By Rāmavarman or Rāmaśarman.

Substance, country-made yellow paper. $16\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 389 + 167. In Tripāṭha form. Character, Bengali in a modern hand. Appearance, fresh.

This contains the commentary on the Ādi Kāṇḍa and the Ayodhyā Kāṇḍa, together in 389 leaves, and that on the Uttarā Kāṇḍa in a different hand in 167 leaves.

The Ādi Kāṇḍa is complete in 143 leaves.

Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामौचे रामायणतिलके वाल्मीकीये
बालकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Post Colophon Statement :—

बालकाण्डे तु सर्गाणां कथिता सप्तसप्ततिः ।
श्लोकानां द्वे सहस्रे च पञ्चाशच्च शतद्वयम् ॥
समाप्तश्चायं बालकाण्डः ।

The author and the commentary :—

नत्वा रामं शिवं शान्तं रामो रामप्रवर्तितः ।
रामायणस्य तिलकं कुरुते रामतुष्टये ॥

Ayodhyā Kāṇḍa is complete in 245 leaves.

Last Colophon of the commentary :—

• रामायणतिलके आदिकाण्डे अयोध्याकाण्डे एकोनविंशोऽधिकः
ग्रन्तमः सर्गः । ११८ । समाप्ता चेयं टीका ॥

Last Colophon to the commentary of the Uttarā Kāṇḍa runs thus :—

• रामायणतिलके उत्तरकाण्डे एकादशाधिकशततमः सर्गः ॥

Post Colophon :—

रामायणं सम्पूर्णम् व्याख्या । रामाय रामभद्राय ॥

The leaf 167 contains a short phalaśruti. See I.O. Catal. Nos. 3312-3318. The commentary is well-known. Eggeling says that there is a Calcutta edition of it dated 1859. It belongs to Bengal recension, Hema Chandra Bhattacharyya published in commentary in Śaka 1791-1806. The commentator's name is given as Rāmānuja.

3168.

4498. *The Same Text.*

With the same commentary.

(**अरण्यकाण्डः** and *Sundarā Kāṇḍa.*)

Substance, country-made yellow paper. 17 × 5½ inches. Folia, 280. Aranya Kāṇḍa is complete in 127 leaves, and Sundarā Kāṇḍa in 153 leaves. Each separately paged. In Tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance fresh. Complete.

Colophon of Aranya Kāṇḍa :—

Text :—

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये चतुर्विंशतिसाहस्रं
संहितायां अरण्यकाण्डे पञ्चसप्ततितमः सर्गः । समाप्तोऽय-
मरण्यकाण्ड इति ।

Commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके अरण्यकाण्डे
पञ्चसप्ततितमः सर्गः । श्रीरामचन्द्राय नमः ।

Colophon of Sundarā Kāṇḍa :—

Text :—

इत्यार्षे • आदिकाव्ये सुन्दराकाण्डे अष्टषष्ठितमः सर्गः । ६८
समाप्तोऽयं सुन्दराकाण्ड इति ।

Commentary :—

इति रामा० आदिकाव्ये सुन्दराकाण्डे अष्टषष्ठितमः सर्गः ।
समाप्तश्चायं सुन्दराकाण्ड इति ।

3169.

4497. *The Same.*

(किष्किन्ध्याकाण्डः) ।

With the same commentary.

Substance, country-made yellow paper. 17×6 inches. Folia, 146. Character, Bengali of the early nineteenth century. Appearance, old and damaged. Complete.

Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके किष्किन्ध्या-
काण्डे सप्तषष्ठितमः सर्गः । समाप्तश्चायं किष्किन्ध्याकाण्ड इति ।

3170.

4424. *The Same.*

(लङ्काकाण्डः and उत्तरकाण्डः) ।

With the same commentary.

Substance, country-made paper. 16×5½ inches. Folia, 357+50. In Tripāṭha form. Character, Bengali. Date, B.S. 1258. Appearance, corroded on the left side.

I.

Lāṅkā Kāṇḍa is complete in 357 leaves.

The Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके युद्धकाण्डे
त्रिंशदधिकशततमः सर्गः ।

निर्म्मलं कतकक्षोदादपि रामाय [गान्धुधिम् ।]

[अद्यन्तं निर्म्मलं चक्रे राम स्वमति वाससा]

भट्टभागेन सेतुः श्रीरामश्चर्म्मणा ।

कृत सर्वोपकृतये श्रीमद्रामायणान्धौ ॥ (?)

युद्धे हतो दृश्यौवः सगर्वो वीतकल्मषः ।

+ + + मात्मकं विश्वं स्वयं रामो बभूव ह ॥

In I.O. Catal. Nos. 3312-3318 we find a commentary entitled *Tilaka*, by Rāma Śarman, but no extracts are given there.

It begins thus :—

श्रीरामाय नमः ।

युद्धे रक्षोगणान् हत्वा पुष्पकेण निजां पुरीं ।

सीतया सह चागत्य रेजे रामोऽभिषेचितः ॥

एवं हनूमतः सकाशात् सीतावृत्तान्तं श्रुत्वा कृतकार्यं भृत्ये
स्वामिन उचितां वृत्तिं लोकेभ्य उपदेष्टुं हनूमन्तमस्त्रीबोदित्याह
श्रुतेति ।

Post Colophon to the Text :—

पुस्तका श्रौयुक्तवाव, काशीनाथचौतुधुरी सन १२५८ साल ।

II.

The beginning of the commentary on the Uttara Kāṇḍa :—

ॐ नमो गणेशाय ।

उत्तरे तूत्तरं कार्यं कृत्वाऽयोध्यां निजे पदे ।

स्थापयित्वा स्वयं रेजे स रामः शरणं मम ॥

This is only a fragment containing 50 leaves. It goes up to XX, 18 only.

3171.

808. *The Same with a commentary entitled Manoharā.*

By Lokanātha Cakravartī.

Substance, country-made paper. 16½ × 5½ inches. Folia, 261. Lines, 15 on a page. Extent in śloka, 13,050. Character, Bengali. Date, Saka 1688. Appearance, old.

It contains Ādi, Ayodhyā, Āranya, and Kiṣkindhyā with a commentary by Lokanātha Cakravartī, entitled *Manoharā*. This is a commentary on the Bengal recension.

For the commentary see L. 1259 to 1262.

The Colophon of the Ādi Kāṇḍa 52B, (first pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिकतायामयोध्याकाण्डे मनोहरायां
रामाभिषेकव्यवसायादिकाण्डमनोहरा समाप्ता ।

Post Colophon :—

लिखितमिदं रामनाथदेवशर्म्मेणा इति स्वार्थमिति ।

The Colophon of the commentary of the Ayodhyā Kāṇḍa
in 89B of the second pagination :—

इति श्रीलोकनाथचक्रवर्त्तिकतायोध्याकाण्डमनोहरा समाप्ता ।

Post Colophon :—

शकाब्दाः १५८८ भाद्रस्य पक्षमेऽहनि लिखितमिदं श्रीरामनाथ-
देवशर्म्मेणा स्वार्थमिति । श्रीरामः प्रसौदतु माम् ।

The Colophon of the commentary on the Aranya Kāṇḍa
in 61B (of the third pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिकतारण्यकाण्डमनोहरा समाप्ता ।

Post Colophon :—

श्रीरक्त मयि लेखके श्रीरामनाथदेवशर्म्मेणि शकाब्दाः १५८८
आश्विनस्य तृतीयदिवसे बुधवासरे ।

यथादृष्टं तथा लिखितं लेखके नास्ति दूषकः ।

भौमस्यापि रणे भङ्गो सुनीनां च मतिभ्रमः ॥

The Kiṣkindhyā Kāṇḍa abruptly ends at Canto 63.

3172.

4037. रामायणटीका ।

A commentary on the Rāmāyaṇa entitled Manoharā.

By Lokanātha Cakravartī.

Substance, country-made paper. 17 × 3½ inches. Folia, 28. Lines, 9
on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth
century. Appearance, fresh.

This contains the commentary by Lokanātha Cakra-
vartī on the Ādi-kāṇḍa.

Beginning :—

नत्वा रघूत्तममयं परमं महत्त-
त्तज्ञेश्वरन्धुनिषयान्धतमोलुनोदम् ।
श्रीलोकनाथबुध-एष मनोहराख्यां
रामायणस्य विदुषां प्रमुदे तनोति ॥
आस्ते यदा विमलबोधसुबोधटौका
सर्वज्ञसंस्मरणिता च मनोहररूपा ।
तत्रापि सारपरमस्य विमत्सरस्य
श्रीलोकनाथरचितैव मनो विधत्ते ॥

Colophon :—

श्रीलोकनाथचक्रवर्त्तिहतायां रामायणमनोहराथामादिकाण्डः
समाप्तः ।

3173.

3792. *The Same commentary.*

(*Kiṣkindhyā Kāṇḍa only.*)

Substance, country-made paper. 13×5 inches. Folia, 13 to 28.
Lines, 16, 17 on a page. Character, Bengali. Date, Saka 1705. Appear-
ance, fresh but pasted in one leaf.

Colophon :—

इति रामायणपुराणभारतमहामहोपाध्यायश्रीलोकनाथ-
चक्रवर्त्तिहता किष्किन्ध्यामनोहरा समाप्ता ।

Post Colophon :—

श्रीध्यामसुन्दरशर्म्माः पुस्तकमिदमक्षरञ्च शकाब्दाः १७०५ ।

The MS. begins from the commentary, on the third
verse of what is called Sugrīvākrośa Sarga.

3174.

4036. रामायणार्थसन्दर्भबोधिनी ।

*Rāmayaṇārtha-sandarbha-bodhinī.**By the son of Guṇārṇava Kṛṣṇatīrtha.*

Substance, country-made paper. 18×3½ inches. Folia, 45. Lines, 7 to 10 on a page. Extent in ślokas, 1,800. Character, Bengali. Date, Śaka 1689. Appearance, discoloured. Complete.

This attempts an analysis of the Rāmāyaṇa in all its seven kāṇḍas.

It begins thus :—

जयति निश्चितहेतुस्त्रिदशविजेतुर्दशाननस्यान्तो ।

लङ्कैकधूमकेतुः कृतसेतुर्लौलया रघुसत्तमः ॥

श्रीमद्गुणार्णवाचार्यपुत्रस्यायं परिश्रमः ।

श्रीरामभक्तानां विदुषां चास्तसम्बिदे ॥

पित्वा यथोपदिष्टं क्षणार्थेन कुत्रचित् ।

सर्वज्ञविमलाभ्याश्च यथाख्यातं तथा ब्रुवे ॥

इह समर्थापि काण्डेभ्यनुवृत्त्या श्रीरामकथैव कथनीयेति मुख्यो वाक्यार्थः । तदनुस्मरणजन्यादृष्टविशेषोत्पत्तिद्वारात्ममुद्भिदारापवर्गः प्रयोजनं तथापि न्य-
महिम्नोऽपि भगवतो वासुदेवस्य देहग्रहणात् तादृशदुःखानुषङ्ग इति
सर्वथापवर्गघटनीय इत्यादयोऽर्थाः तात्पर्यविशेषा एव । तच्चादिकाण्डमादिकाल-
वृत्तान्तप्रतिपादक-राज्यवृत्तान्तो हि भूतार्थप्रतिपादकतयैवोच्यते । एवमुत्तरकाण्ड-
मुत्तरार्थप्रकाशकत्वात् । अथोद्धाकाण्डादिषु च तद्वृत्तान्तप्रतिपादकतया नाम-
निरुक्तिः स्फुटमेव । सुन्दरकाण्डस्वलौकिकतया हनुमत्समुद्रलङ्घन-पुष्पकदर्शन-राघव-
लक्ष्मणकथनादेव तत्प्रकाशकतयोच्यते । अथातीतजन्मनि श्रीरामस्मरणानुभावत
एवात्मनि निष्कृतिमवधार्य अहर्निशं तद्गुणसमवायमेव हृदि पराभावयंस्तत्-
कथयैवागतस्य नारदस्योपदेशतः श्रीरामगुणवर्णनप्रधानं रामायणग्रन्थं प्रारिप्सु-
गविभेन ग्रन्थसमाप्त्यर्थं तत्प्रतिपाद्येष्टदेवतास्मरणलक्षणमङ्गलमाचरति जयतीति ।

Adi Kāṇḍa is complete in six leaves, Ayodhyā in 8 leaves, Aranya Kāṇḍa in 5 leaves, Kiṣkindhyā in 6 leaves, Sundara in 6, and Laṅkā in 7 and Uttarā in 7.

Colophon :—

इति रामायणार्थसन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

अष्टादशसहस्री गृणिते शकवत्सरे ।

चैत्रे शुक्लदिनेऽलेखि स्वीयं कन्दर्पशर्म्भणा ॥

3175.

4047. *The Same.*

Substance, country-made paper. 18 × 3½ inches. Folia, 50 of which the first is missing. Lines, 9 on a page. Extent in slokas, 1,800. Character, Bengali of the eighteenth century. Appearance, discoloured.

It ends thus:—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्विधः ।

तथा सर्गशतस्यैव षट्सर्गेण तथोत्तरम् ॥

इत्युपक्रमणिकायां कथितम् ।

राजन्तवेदं चरितं प्रोक्तं वास्तवीकिना शुभम् ।

आदेः प्रभृति राजेन्द्र पञ्चसर्गशतानि च ॥

निबद्धानि सप्तसहस्राणि श्लोकानां पञ्चविंशतिः ।

उपाख्यानशतञ्चात्र भार्गवेण तपस्विना ।

इत्युत्तरकाण्डे श्रीरामं प्रति लवकुशाभ्यां गानप्रसङ्गे कथितं ।

अस्य पूर्वापरानुसङ्गतिश्चिन्तया ।

Colophon :—

इत्युत्तरकाण्डप्रकाशः ॥

In the previous number the following after the colophon is wanting :—

लिखितात्यन्तदुःखेन श्रीलक्ष्मीकान्तशर्म्भणा ।

रामायणाथैसन्दर्भबोधनी विदुषां प्रिया ॥

प्रायः सर्वज्ञवचनं विमलोक्तं क्वचित् क्वचित् ।

सम्प्रदायानुरोधेन लिखितं श्रुत्यसम्मतम् ॥

अत्र पाठविशुद्धयं निगदार्योऽपि धीमताम् ।
 श्लोकानुक्रमविज्ञप्तौ व्याख्यातः पाठविस्तरात् ॥
 वाङ्मौकेर्वदनामलेन्दुगणितं हृद्यं परं पावनं
 पुण्यं वागमृतं पिबन्वनुदिनं ये ओजपात्रैर्नराः ।
 विष्णोः सचरितं चराचरगुरो रामायणं सादरा-
 स्तेषां श्रीर्भवने वसन्त्यविचला नश्यन्ति चागातयः ॥
 इति रामायणार्थसन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

श्रीश्यामसन्दरशर्माणाः स्वाक्षरं पुस्तकम् ।

3176.

5689. *The Same.*

Text and Devarāma Bhaṭṭa's commentary.

(*Ādi, Ayodhyā, Aranya, Kiṣkindhyā, Sundarā, Lankā
 and Uttara.*)

I. *Ādi Kāṇḍa.*

Substance, country-made paper. 14×7 inches. Folia, 163. In Tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Beginning of the commentary :—

श्रीमते रामानुजाय नमः । श्रीसीतारमणचरणमणोजेभ्यो नमः ।
 श्रीराघवं दशरथात्मजमप्रमेयं
 सीतापतिं रघुकुलान्वयरत्नदीपम् ।
 व्याजानुवाङ्मरविन्दलायताक्षं
 रामं निष्ठाचरविनाशकरं नमामि ॥
 कुजन्तं रामरामेति मधुरं मधुराक्षरम् ।
 व्याख्येयकविताशाखं वन्दे वाङ्मौक्तिकोज्ज्वलम् ॥
 वाङ्मौके मुनिसिंहस्य कविता-वनचारिणः ।
 वृद्धवन् रामकथानादं को न याति परां गतिम् ॥

यः पिवन् सततं रामचरितामृतमागहं ।
 अटप्यन्तं मुनिं वन्दे प्राचेतसमकल्पवम् ॥
 गोष्पदीक्षतवारौघं मशकौक्षतराक्षसं ।
 रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

... ..

2A. नत्वा श्रीरघुवीरं सीतामौमित्रिसेवितम् रामं ।
 कोकिलमुनिभणितौनां विषमपदानां चैविवर्त्ति ॥ (?)

... ..

इह खलु ब्रह्मलोकप्रसिद्धं शतकोटिप्रविस्तरश्रीमद्रामचरितं
 लोकवर्त्तिनां चतुर्वर्णां तापत्रयविमोचनाय संच्छिप्य रचयितु-
 मुद्युक्तः परमकारुणिको ब्रह्मा वाल्मीकिरूपेण भूमौ स्वांशेन
 समभवत् ॥

The colophon of the commentary :—

इति श्रीमज्जानकीयमहापदपङ्कजपरिचरणापरायणाश्रितलाल-
 पाठकपादानुयायि-भट्टदेवरामसंगृहीते श्रीमद्रामायणीय विषम-
 पदव्याख्याने बालकाण्डं समाप्तिमगमत् ।

II. Ayodhyā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 302. In Tripāṭha form. Character, Nāgara. Date, Śaṃvat 1880. Appearance, fresh. Complete.

Beginning :—

अहल्याकल्याणं जनकदुहितुर्जीवितमहो
 तपः कौशल्यायाः सुकृतपरिपाकः सतपनां ।
 अतीनां सर्व्वस्य कविजनगिरां विस्मयपदं
 रहस्यं सर्व्वस्य स्मरतु पुरतः किञ्चन महः ॥
 हेयनामगुणवर्ज्जितोऽपि यो दिव्यनामगुणरूपरञ्जितः ।
 दीनबन्धुमिह तं रघुहृदं भावये सततमात्मनि स्थितम् ॥

तस्य च वेदवेद्यस्य परमपुरुषस्य दृष्टार्थात्मनस्य लक्षणं परात्-
परत्वे सति सुलभत्वं सर्वश्रुतसम्मतम् । तत्र प्रथमकारणं बहवो
दुर्लभास्त्रैवेत्यादिना दिव्यकल्याणगुणकथनेन च यद्दोषप्रचक्षुधनुः-
खण्डनातिपिशुधरावतार + + + + वैष्णवचापपरि-
ग्रहाभिधानेन अधिकां मेनिरे विष्णुमितोश्वराधिक्यप्रतिपादनेन
परशक्तेस्त्रिदानन्दरूपायाः श्रीजानक्याः परिणयवर्णनेन च परात्-
परत्वं स्पष्टमभिहितम् । अथ तदुत्तरकारणेषु पितृवचनपरिपालन-
मुनिगणसंरक्षणा-खगमृगादिसन्तारणा-देवदनुजादिप्रवलतरसन्ताप-
संश्रमन-सकण्ठविभीषणादिसंस्थानसाकेतवासिसान्तानिकधामनय-
नादि-सुललितचरितनिरूपणेन सुलभत्वं निरूप्यते । तत्रादौ
तदुपोद्घाततया भगवत्पञ्चयुगोः मातृलकुलगमनमाह ।

Colophon :—

इति श्रीमज्जानकीरामपदपङ्कजपरिचरणापरायणशिवलाल-
पाठकपादानुयायि-भट्टदेवशमसंगृहीते श्रीमद्रामायणीयविषम-
पदव्याख्यानेऽयोध्याकाण्डे समाप्तम् ।

Post Colophon :—

शुभमस्तु मम्वत् १८८० ।

IV. Kiṣkindhyā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 150. Charac-
ter, Nāgara. In Tripāṭha form. Date, Samvat 1908. Appearance, fresh.
Complete.

Beginning :—

श्रीमते रामानुजाय नमः ।

रामप्रेमनिकेतनं कविवरालङ्कारचूडामणिः

सौमा वीरसरस्वतो दिनमणोर्विद्यार्थिनामग्रणीः । (?)

+ + + + +

+ + + + पाथात् स नो माहतिः ॥

नौलनीरजसुवर्णसुन्दरौ विभ्रान्तौ बचिरचापसायकौ

जानकौविरहखिन्नमानसौ मानसेऽतिवसतां प्रियौ ॥

Colophon :—

इति श्रीमज्झिमकौलससुणपद किष्किन्ध्या-
काण्डं समाप्तिमगमत् ॥

Post Colophon Statement :—

संवत् १९०८ ।

VI. Laṅkā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 378. In Tripāṭha form. Date, Saṃvat 1908. Appearance, fresh. Complete.

Colophon :—

इति श्रीमत्लाङ्काकौलससुणपद, etc. युद्धकाण्डं
समाप्तिमगमत् ।

Post Colophon Statement :—

संवत् १९०८ ।

III. Araṇya Kāṇḍa.

Substance, country-made paper. 14×7½ inches. Folia, 169. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1906. Appearance, fresh. Complete.

Commentary begins :—

श्रीरामचन्द्राय नमः ।

श्यामं [स]न्दरविग्रहं करणसदायं लहत् काम्मुकं
सासिं तूणघरं + + घरणिजा सौमित्रि(त्रे)[सं] सेवितं ।
पुष्पावज्जटं सुवल्कले पटं त्रैलोक्यमोहिष्कटं
संसारैक नट['] + + + + + दरग्ये भटं ॥

Colophon :—

इति श्रीमज्झिमकौलससुणपदसुण, etc., etc., आरण्यकाण्डं
समाप्तिमगमत् । ७५ ।

Post Colophon Statement :—

शुभमस्तु संवत् १९०६ ।

श्रीराम । संवत् १९०६ ।

V. Sundarā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 208. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1880. Appearance, fresh. Complete.

Beginning :—

श्रीमते रामानुजाय नमः ।

प्रातः पाद्योद्धिपारं पृथुपथपृथिवीपुत्रिकापत्प्रपन्नः

पौलस्त्यप्राणपोड़ाप्रणयनपटिमापारपाण्डित्यपात्रं ।

प्रौढप्रेमान्धपूरः प्रणतपद्मपदप्रापको राम + +

+ + + + + पावमानिः पुनातु ॥

Colophon :—

श्रीमज्जानकोरमणपद, etc., etc., सुन्दरकाण्डं समाप्ति-

मगमत् ।

Then follows a śloka in honour of Hanūmat.

Then comes the date:—

संवत् १८८० ।

VII. उत्तरकाण्डः ।

Substance, country-made paper. 14×7 inches. Folia, 209. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1909. Appearance, fresh. Complete.

Beginning :—

श्रीसौतारामचरणसरोजेभ्यो नमः ।

वामे भूमिसुता पुरस्तु जनुमान् पश्चात् सुमित्रासुतः

शत्रुघ्नो भरतश्च पार्श्वद्वयोर्वायव्यकोणेऽपि च ।

सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्

मध्ये नीलसरोजकोमलवर्षिं रामं भजे श्यामलम् ॥

Colophon :—

इति श्रीमज्जानकोरमणपदपञ्चज, etc., etc., उत्तरकाण्डं

समाप्तमगमत् ।

Then there is a leaf, with the colophon : —

इति श्रीमद्रामायणदानविधिः ।

Then the date :—

संवत् १८०६ ।

3177.

1127. **रामायणसारः ।** *Rāmāyaṇa-sārah.*

By Agnivesa Muni.

Substance, country-made paper. 10 × 4½ inches. Folia, 16. Lines, 8 on a page. Extent in ślokas, 250. Character, Nāgara. Date, Samvat 1897. Appearance, fresh. Complete.

For a full description of the work, see L. 2288.

There is a verse at the end which is not given in Rājendralāla's manuscript :—

पूर्वं रामतपोवनादिगमनं हत्वा मृगं काञ्चनम् ।
वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ॥
वालीनियहणं समुद्रतरणं लङ्कापुरीदाहनम् ।
पञ्चाद्रावणकुम्भकर्णहननं एतच्च रामायणम् ॥

Colophon :—

इति श्रीअग्नि (होत्र) वेशमुनिविरचितं रामायणसारं सम्पूर्णम् ।

Post Colophon :—

लिखितं हरिवंशसिंह गहरवारप्रणये कसिवारग्रामकोयिलौ
संवत् १८६७ सावन सुदी ११ रविवसरे । राम । राम ।
राम । राम । राम । राम ।

3178.

7940. *The Same.*

*Being an epitome of the story of the Rāmāyaṇa in 102 ślokas,
hence called Śata-śloki Rāmāyaṇa.*

By Agniveśa.

Substance, country-made paper. 8 × 3 inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 200. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीअग्निवेशेन मुनिना कृतं रामायणं समाप्तम् ।

For the work see L. 2288.

3179.

2407. **रामायणरहस्यम् ।** *Rāmāyaṇa-rahasyam.*

By Agniveśa.

For the MS. and the work see L. No. 2663.

Rājendralāla describes the MS. as containing 5 leaves but Rāma Rahasya ends in leaf 4. The verses are 59 and 64 including phalaśruti. The other leaf is not connected with this work, though it also deals with Rāmāyaṇa in Prose, and is written in a different hand.

Rāmāyaṇa-sāra in 102 Śārdūlavikrīḍita verses, noticed in L. No. 2288, is also attributed to Agniveśa, for which see also L.Z. No. 464.

But Rāmāyaṇarahasya seems to be the genuine work of Agniveśa and Rāmāyaṇasāra an imitation, as in the second verse, Agniveśa mentions his disciples Cārāyana and others.

After the colophon the following verse in a different, beautiful and bold hand occurs :—

एकेनाङ्गगते चतुर्ह्यष्टगते प्राक्ते गते भूपते
यातो विक्रमसेनतुल्यदपतौ स्नेहान्तकारी भवेत् ।
पाञ्चारी यदि माहृतोमरकुले यदामनामाभिधः
पञ्चाशीतिसमन्विते कुपतिषाक्यं भोजराज प्रष्टुम् (?) ॥

3180.

1631. **रामायणकथासारः ।** *Rāmāyaṇa-kathā-sāraḥ.*

By Kṣemendra.

Substance, country-made paper. 10 × 6½ inches. Folia, 198. Bound in book-form in full leather. Worm-eaten. Character, modern Kāśmīrī. Appearance, old. Complete, but omits 8½ verses in the beginning. .

Printed in the Kāvya-mālā series in 1903, under the name of 'Rāmāyaṇa-mañjarī.'

3181.

4153. *The Same.*

Substance, birch bark. 7×7½ inches. Folia, 157, many of which have been seriously damaged. Lines, 16 on a page. Character, Kāśmīrī of the fifteenth century. Appearance, old and damaged. Incomplete at the end.

See the previous number.

3182.

5761. सारांशरामायणम् । *Sārāṇṣa-Rāmāyaṇam.*

By Śrīdhara Sūri.

Substance, country-made paper. 10×4½ inches. Folia, 59. Lines, 10 on a page. Extent in ślokas, 1,500. Character, Nāgara. Date, Śaṃvat 1905. Appearance, soiled. Complete.

A useful abstract of the Rāmāyaṇa.

Beginning :—

श्रीगणेशाय नमः ।

सर्वावासः शिरोभिस्त्रिभुवनमहितैरौर्ध्वते यः अतीनां
नुमा धातुर्व्यवस्था दशवदनमुखैः पूर्ववत् तां विधातुं ।
हन्तुं तान् पातुमेतान् प्रकृतिजनगणान् वन्दमुद्धर्तुमार्धं
कृत्वा मूर्त्तिश्चतस्रो दशरथसदने प्रादुरासीत् प्रपूर्णः ॥
कौशल्यायां प्रजातो दशरथनृपतेः स्निग्धनीलाम्बुदश्रीः
रामः स्नेनैव तुल्यो भरत इति ततः कैकेयीतो बभूव ।
जज्ञाते द्वौ सुमित्रोदरमुष्पिनिलयात् लक्ष्मणो दिव्यमूर्तिः
शत्रुघ्नस्ते बभूवुः हरय इव महाशैलदर्या नृसिंहाः ॥

3A, इति श्रीश्रीधरसूत्रिवर्यविरचिते श्रीसारांशरामायणे बालकाण्डः
समाप्तः ; 19B, • अयोध्याकाण्डः समाप्तः ; 26A, • आरण्यकाण्डः ; 33A,
किष्किन्ध्याकाण्डः समाप्तः ; 40B, • सुन्दरकाण्डः समाप्तिमगमत् ; 51A, इति

रामायणे युद्धकाण्डः समाप्तः ; 59A, इति श्रीश्रीधरस्तूरिविरचिते श्रीसारांश-
रामायणे उत्तरकाण्डः समाप्तः, समाप्तश्चायं ग्रन्थः ।

The work ends thus :—

एतत् (एतावत्) श्रीधरशर्मणा विरचितं सारांशरामायणं
पाषाणौ तिमिरावलौ दिनकरः सन्तापशान्तौ शशौ ।
प्रार्थये सुरपादपः शुचिविधौ गङ्गादितीर्थौ महान्
आरोहे त्रिदिवादिलोकनिवहे सोपानभृतं परं ॥

Post Colophon Statement :—

संवत् १९०५ । रामः । संख्या १५२५ । सन १२ साल ।

3183.

8642. रामायणसारः । *Rāmāyaṇa-sārah.*

By Appaya Dīkṣita.

Substance, country-made paper. 10 × 5 inches. Folia, 26. Lines, 11
on a page. Extent in ślokaś, 2,400. Character, Nāgara. Old. Com-
plete.

Complete in 26 leaves.

The Last Colophon :—

इति श्रीमद्भरद्वाजकुलजलधिकौस्तुभ-श्रीमद्द्वैतविद्याचार्य-
श्रीविश्वजिदयाजि-श्रीरङ्गराजाध्वरिवरस्तुनोरण्यदीक्षितस्य कृतौ
श्रीमद् रामायणसारः समाप्तः ।

प्राचेतसः कमलसम्भवस्तुनुरूतया
रामायणं महितकाव्यमिदं वितेने ।
प्राधान्यतः पशुपतेः परभाव एव
व्यक्त्या निरूपित इति प्रविचार एषः ॥

In leaf 26 and line 3—

तथापि रामायणे सर्वत्र प्रविततः शिवपारम्यरूपो वस्तुध्वनिः
प्राधान्यमश्रुते इत्यत्र नास्ति विमत्यवकाशः । अतो रामायणं
शिवमहिमप्रख्यापनप्रधानं भवत्येवेति सिद्धं ।

There are altogether 25 ślokas in praise of Śiva, pointing out that Rāmāyaṇa was written principally in honour of Śiva. This is substantiated in the form of a commentary.

3184.

6004. संग्रहरामायणम् । *Samgraha-Rāmāyaṇam.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 15 to 48. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and worm-eaten. Incomplete at both ends.

An abstract of the Rāmāyaṇa.

17B, इति श्रीसंग्रहरामायणे अयोध्याकाण्डे; 42B, इति संग्रहरामायणे अयोध्याकाण्डे द्वादशः सर्गः—अयोध्याकाण्डं समाप्तम्; 45A, इति संग्रहरामायणे अरण्यकाण्डे प्रथमः सर्गः; 47A, and so on.

3185.

3787. रामायणकथा-संग्रहः ।

Rāmāyaṇa-katha-saṅgrahaḥ.

To the end of Sundarā Kāṇḍa.

Substance, country-made paper. $14\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 297 + 57. Lines, 4 on a page. Extent in ślokas, 3,600. Character, Bengali. Dato, Śaka 1739. Appearance, fresh.

Last Colophon :—

इति सुन्दरकाण्डकथासंग्रहः ।

Post Colophon :—

लिपिर्हितं श्रीरामानन्ददेवशर्माः पुस्तकमिदं ममैव । ॐ

रामचन्द्राय नमः ।

शुभमस्तु शकान्ताः १७३९ सौरपाशुनस्य पक्षदशदिवसे समाप्ते[ते] [तोऽ]यं ग्रन्थः ।

Ādi Kāṇḍa is complete in 77 leaves, Ayodhyā in 100, Aranya in 67, Kiṣkindhyā in 52 and Sundarā in 57.

Beginning :—

रामरामेति रामेति कूजन्तं मधुरं मधुराक्षरम् ।
 आरूढकविताशाखं वन्दे वाल्मीकिकोकिलम् ॥
 रामायणवृक्षस्य शाखामारुह्य रामरामेति कूजन्तं सुनि-
 कोकिलं वन्दे ।
 यस्माज्जातास्तुर्वर्गाः यस्याग्निमादयो गुणाः ।
 स रामः पातु वः क्षीणान् यस्मिन् लक्ष्मीरचक्षला ॥

वृक्षमाह—

जातः श्रीशङ्कराभ्यां मधुरिणमुखभृत्तारबीजः[ः]सताक्ष
 भक्त्याः समुच्चैर्द्दिग्ग सजलदो नारदेनापि रक्ष्यः (?) ।
 सप्तस्थानैकमूलो नवरसफलकः खाङ्गबागप्रशाखः
 पञ्चै रामस्तुविंशतिदशशतपञ्चोऽधिभातौश-वृक्षः ॥

अस्यार्थः—

शिवात् जातस्तारबीजः मधुरिणमुखभूः भूम्यामारोपितः सताक्ष
 भक्त्याः अचाराः[ः]वरः जलदो ब्रह्मा सिद्धितः नारदेन पालितः
 एकमूलमप्तस्कन्धः खमूल्य अङ्ग क्रय बाग पक्ष एवं १६० सर्गाः
 उपशाखाः एवं चतुर्विंशति २४ सहस्रश्लोकाः पञ्चाग्नि अभिर्भाति
 ईश वृक्षः नवरसयुतं फलं पिवत ।

These Kathāsamgrahas are really note-books of those who expound the epics and Purāṇas before a Hindu audience. The notes follow the stream of narration of the work to be expounded. But they often take good verses from various sources and dilate upon them. They often add descriptions in the vernacular and their expositions are often in the vernacular.

3186.

3791. *The Same.*

Substance, foolscap paper. 13½ × 2 inches. Folia, 15 + 8. Lines, 4 on a page. Extent in Slokas, 225. Character, Bengali of the nineteenth century. Appearance, fresh.

It contains Ādi Kāṇḍa Kathā in 15 leaves and the Ayodhyā Kāṇḍa Kathā in 8 leaves. The latter is incomplete. The notes in this are much shorter than in No. 3787.

3187.

2510. उत्तरकाण्डकथा । *Uttara Kāṇḍa Kathā.*

Substance, country-made paper. $14\frac{3}{4} \times 5$ inches. Folia, 23. Lines, 13 to 16 on a page. Extent in ślokas, 1,400. Character, Bengali. Appearance, old and worn out. The first leaf is torn out and corroded.

Colophon :—

इति उत्तरकाण्डकथा समाप्ता ।

श्रीरामपति + + शर्म्माणो लिपिरियं पुस्तकं च ।

In ancient India celebrated Buddhist monks used to sit on a raised platform, called Vēdi, and expound their doctrines to the assembled laymen, embellishing their expositions with pithy stories, recitations, gesticulations and so forth. From the Buddhists the Brahmins got this system of exposition. But they applied it not to philosophical doctrines, not to moral sermons, but to the Rāmāyaṇa, Mahābhārata and the Purāṇas. This sort of exposition was known as Kathā and it is said that Śivaji, the founder of the greatness of the Marathas, was very fond of these Kathās.

After the pacification of Bengal under the British rule in the middle of the 18th century, there arose in that country a school of Kathās, which is still holding its ground. The expounders are called Kathakas and their performance Kathakatā. It is extremely difficult for the Kathakas to have to select from big manuscripts of Epics and Purāṇas, while expounding. So they make a selection of the best verses and often embellish them with songs, narratives and glowing descriptions from their own imagination.

Rāmapati was one of these Kathakas and the present manuscript contains his selections from the Uttarā-Kāṇḍa of the Rāmāyaṇa.

It begins :—

श्रीरामचन्द्राय नमः ॥ अथ उत्तरकाण्डकथा ॥

प्रातराज्यस्य रामस्य भक्तानां क्षये क्षते ।

आजगम ऋषयस्तत्र राघवं प्रतिनन्दितुम् ॥

3188.

6601. रामायणकथा । *Rāmāyaṇa Kathā.*

Substance, unseasoned palm-leaf. 18×1 inches. Folia, 82. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, worm-eaten. Incomplete.

From the beginning to the banishment of Rāma.

An abstract of Rāmāyaṇa in easy Sanskrit prose, which professional reciters kept before them to refresh their memory in explaining to an admiring audience in the vernacular.

3189.

3310. आदिकाण्डकथा । *Ādi Kāṇḍa Kathā.*

By Gaṇeśa Vidyārinoda.

Substance, country-made paper. 14×3½ inches. Folia, 56. Lines, 5 on a page. Extent in Slokas, 590. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

The story of the Ādi Kāṇḍa of the Rāmāyaṇa, re-written with embellishments so as to suit the purpose of the Kathakas or the expounders of the Purāṇas.

It begins :—

ॐ श्रीरामचन्द्राय नमः ।

आदिकाण्डे कथामेतां मूलग्रन्थाविरोधिनीम् ।

गणेशस्तनुते विद्याविनोद इति विश्रुतः ॥

एकदा वाल्मीकिर्नारदं पप्रच्छ मर्त्तलोके को धर्मज्ञः सत्यवाक्
सर्वप्राणिहितकारी वीर्यवान् वदान्यः जितक्रोधो हृतिमान् ।
इत्यादि ।

It ends thus :—

स राजवर्यात्मजमात्मवन्तं
गुणाभिरामं नरलोककान्तम् ।
रामं नृदेवार्हसि लोकनाथ-
मिहाभिषेक्तुं युवराजमूर्ध्वगम् ॥

Colophon :—

इत्यादिकाण्डकथा समाप्ता ।

3190.

2655. योगवाशिष्ठरामायणम् ।

Yogarāsiṣṭha-Rāmāyaṇam.

Substance, country-made paper. 9½ x 5 inches. Folia, 18. Lines, 10 on a page. Extent in slokas, 272. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

In other Catalogues this work is included in the Vedant Section, but I think this is its proper place because it is Rāmāyaṇa.

Colophon :—

इति श्रीवाल्मीकीये रामायणे निर्व्वाणस्थितिः संपूर्णा ।

Beginning :—

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्त्तये ।
स्वानुभूत्येकमानाय नमः श्रान्ताय तेजसे ॥
अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः ।
नात्यन्तमज्ञो न तज्ज्ञः सोऽस्मिन् शास्त्रेऽधिकारवान् ॥
यावन्नानुग्रहः साक्षाज्जायते परमेश्वरात् ।
तावत् स गुरुतः कश्चित् सच्छास्त्रमपि नो लभेत् ॥ ३ ॥
महानुभावसम्पर्कात् संसारार्णवजङ्घने ।
युक्तिः संप्राप्यते राम वृठा नौरिव नाविकात् ॥ ४ ॥

It ends :—

एष एव विशेषोऽस्य न समो मूढबुद्धिभिः ।
 सर्वत्रास्थापरित्यागाग्नौरागममलं मनः ॥ २१ ॥
 यतावदेव खलु लिङ्गमलिङ्गमूर्त्तिः
 मंशान्तसंस्तुतिचिरभ्रमनिर्दृतस्य ।
 तज्ज्ञस्य यन्मदनकोपविषादमोह-
 लोभापदामनुदिनं निपुणं तनुत्वं ॥ २२ ॥

Colophons :—

3A, इति वैराग्यप्रकरणम् (27 ślokas); 5A, इति जगन्निष्ठाव-
 प्रकरणम् (29 ślokas); 6B, जीवन्मुक्तिप्रकरणम् (25 ślokas); 8B,
 इति मनोलयप्रकरणम् (27 ślokas); 9B, वासनोपशमप्रकरणम् (15
 verses); 10B, आत्ममननप्रकरणम् (15 verses); 11B, इति शुद्ध-
 निरूपणम् (15 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B,
 इत्यात्मनिरूपणम् (33 verses); 16B, इति दृश्यदर्शनप्रकरणम् (34
 verses); (here there is a date: शके १५१६ शुभशुद्धे माघवे मासि
 सितपक्षे दशम्यां तिथौ श्रीमद्दिनकरतनयवासरे श्रीमद्गङ्गोत्तरे तीरे वाराणसी-
 स्थितगोवर्द्धनेनालेखि) ।

The 17th leaf begins :—

आकाशगत्यभावादि-निरूपणमुखादिह ।
 चित्तस्थोपशमप्राप्तिरूपसंक्रियते स्फुटम् ॥

This is the last chapter, consisting of 22 verses, of
 which the colophon is given above.

3191.

8141. *The Same.*

Substance, country-made paper. 17×4½ inches. Folia, 33-112.
 Lines, 10 on a page. Character, Bengali of the eighteenth century.
 Appearance, discoloured.

The first and the last colophons in the fragment :—

40A, इति वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणं द्वादशः सर्गः; 95B,
 इति निर्व्यासप्रकरणे शिखिध्वजचरिते किरातो(टो)पाख्यानं ।

3192.5821. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2 to 16. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured.

A mere fragment.

The first colophon in the fragment (7A) is marked 51, it should be 47th. Then we have 48th (11B), 49th (13B) and 50th (15B).

Then there are 21 verses more of the next chapter, at the end of which we have the following statement:—

राम सम्बत् सीतासहितराम ॥ गौरधारी ब्राह्मण गुजराती
लीखितं समां ।

3193.3471. *The Same (Uttara Kāṇḍa).*

Substance, country-made paper. $12\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 55. Lines, 8 on a page. Character, Bengali. Appearance, discoloured. Complete. Date, Saka 1748.

Post Colophon :—

शक्रनरपतेरतीताब्दाः १७३८ ।

२६ भाद्र अकालीशङ्करशर्म्भणा दीर्घसूत्रनिवासिना श्रीशशि-
शेखरशर्म्भरायस्य पाठार्थे लिखितम् । ॐ ।

3194.241. **योगविवरणम् ।** *Yoga-vivaraṇam.*

Substance, foolscap paper. 18×5 inches. Folia, 8. Lines, 7 on a page. Extent in slokas, 210. Character, Bengali. Appearance, tolerable. Complete.

A treatise on Yoga attributed to Vasiṣṭha. Is it a section of Yoga-Vasiṣṭa ?

Beginning :—

अथ वशिष्ठयोगकाण्डं लिख्यते ।

वशिष्ठ उवाच ।

जातस्य द्विविधो ज्ञेयो पश्यानो वेदबोधितौ ।
 कर्मार्थकावभावेतौ प्रवर्त्तकनिवर्त्तकौ ॥
 वर्णाश्रमोक्तं कर्मैव कामसङ्कल्पपूर्वकम् ।
 प्रवर्त्तकं भवेदेतत् संसारेषु प्रवर्त्तनात् ॥
 तदेव ज्ञानसंयुक्तं सर्वकामविवर्जितं ।
 निवर्त्तकं भवेदेतत् जन्ममृत्युनिवर्त्तनात् ॥
 निवर्त्तकं भवेदेव द्विविधं स्वरयो विदुः ।
 बाह्यमभ्यन्तरश्चेति प्रत्येकं मुक्तिसाधनम् ॥

End :—

ज्ञातं तेन समस्ततीर्थसन्निधे दत्ता च पृथ्वी द्विजे
 यज्ञानाञ्च कृतं सङ्ख्यमयुतं देवाश्च सम्पूजिताः ॥
 नित्यं तेन सुतर्पिताश्च पितरः स्वर्गश्च नीताः पुन-
 र्यस्य ब्रह्मविचारणे क्षणमपि प्राप्नोति धैर्यं मनः ॥

Colophon :—

इति वशिष्ठयोगकाण्डे योगविवरणां समाप्तम् ॥

3195.

2393. **विस्तृचिकामन्त्रः ।** *Visṭricikā-mantra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Lines, 8+10 in all.
 Extent in slokas, 20. Character, Nāgara of the nineteenth century
 Appearance, fresh. Complete.

Colophon :—

इति श्रीवाशिष्ठरामायणे उत्पत्तिप्रकरणे सूच्यपाख्याने
 विस्तृचिकामन्त्रकथनं नामैकोनसप्ततितमः सर्गः ॥

Post Colophon :—

यादृशमित्यादि ॥ इदं पुस्तकं चित्ते इत्युपनामरामचन्द्रसूनु-
 काशीनाथेन लिखितम् ।

It begins :—

पुलि कर्काटिके रक्त कुशग्रैलाभमालिके ।
उत्तिष्ठ त्वं तु तुष्टोऽस्मि गृहाणाभिमतं वरम् ॥

कर्काशुवाच ।

भगवन् भूतभक्ष्येण स्यामहं जीवसूचिका ।
अनायसौ चायसौ च विद्येऽर्पयसि चेद्वरम् ॥

वशिष्ठ उवाच ।

एवमस्त्विति तामुक्त्वा पुनराह पितामहः ।
सूचिका सोपसर्गा त्वं भविष्यसि विसूचिका ॥
सूक्ष्मया मायया सर्वलोकाहिंसां करिष्यसि ।
दुर्भोजनदुरारम्भा मूर्खा दुःस्थितयश्च ये ॥
दुर्दृष्टवांसिनो दुष्टास्तेषां हिंसां करिष्यसि ।
प्रविश्य हृदयं प्राणैः पद्मप्लीहादिवाघनेः ॥

This contains an incantation for the cure of cholera.

3196.

10613.

Substance, country-made paper. $13\frac{1}{2} \times 7\frac{1}{2}$ inches. Folia, 17. Lines, 16 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

Extracts from Vāsiṣṭha Rāmāyaṇa and Padma Purāṇa.

The first and the last colophon :—

I.

2A, इति श्रीवासिष्ठे रामायणे उत्तरखण्डे मैरावणवधे हनुमद्विजये प्रथमोऽध्यायः; 12B, ० सौताविजयो त्रयोदशोऽध्यायः ।

II.

13B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः ।

Last Colophon :—

० पद्मोऽध्यायः ।

3197.

5901.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 20, the first of which is missing. Lines, 16 on a page. Character, Nāgara. Date, Samvat 1866. Appearance, fresh.

Two extracts, one from the Yogavāsiṣṭha Rāmāyaṇa, and the other from Padma Purāṇa.

I.

2A, इति श्रीवाग्निष्ठे रामायणे उत्तरकाण्डे हनूमद्विजये द्वितीयोऽध्यायः ;
13B, शतान्वधोनाम द्वादशोऽध्यायः ; 14B, त्रयोदशोऽध्यायः ।

II.

Then begins Rāmavijaya, said to belong to the Padma Purāṇa.

14B, सूतउवाच ।

कैलासशिखरे रम्ये कल्पवृक्षोपशोभिते ।

गन्धर्वगणसम्पूर्णो राजतैः शिखरैर्युतैः ॥

... ..

पार्वत्युवाच ।

भगवन् सर्वधर्मज्ञ रामस्य चरितं शुभम् ।

श्रीरामविजयं नाम ब्रूहि मे कथणाकर ॥

15B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः ; 17A, इति श्रीपद्मपुराणे श्रीरामविजये सहस्रमुखसेनायोधनं नाम द्वितीयोऽध्यायः ; 18A, ० सहस्रमुखयुद्धे तृतीयोऽध्यायः ; 19A, ० सहस्रमुखवधो नाम चतुर्थोऽध्यायः ; 20B, (last colophon) इति श्री ० पद्मनोऽध्यायः ।

Post Colophon Statement :—

संवत् १८६६ कार्तिकशुक्लो १३ रवौ लि० भट्टरङ्गनाथेन ।

3198.

11008. योगवाशिष्ठरामायणम् ।

*Yoga-Vāsiṣṭha Rāmāyaṇam.**With a commentary, entitled Vāsiṣṭha-tātparyā-prakāśa.**By Ānandabodendra Sarasvatī.*

Substance, country-made paper. 16×8 inches. Folia, 49 (*Vairāgya-prakaraṇa* and *Mumukṣu-vyavahāra prakaraṇa*). In *Tripaṭha* form. Character, modern *Nāgara*. Appearance, fresh.

Beginning :—

ॐ नमो ब्रह्मणे, etc.

अजमजरमनाद्यनंतमंत-

निजसुखबोधसद्वितीयपूर्णं ।

शिवमखिलदृदिस्फुटस्वं माया-

विकसितविश्वविलासमानताः स्मः ॥ १ ॥

... ..

यत् क्षपालेशमात्रेण तीर्णोस्मि भवसागरम् ।

श्रीमद् गङ्गाधरेन्द्राख्यानं श्रीगुरुस्तान् सदा भजेत् ॥

आनन्दबोधयतिना श्रीमद्गुरुवचोमृतैः ।

वासिष्ठार्थप्रकाशोऽयं यथामति वितन्यते ॥

The colophon of the Vairāgya Prakaraṇa :—

इति श्रीमत् परमहंसपरिव्रजकाचार्य-श्रीरामचन्द्रेन्द्रसरस्वती-
पूज्यपादप्रशिष्येण श्रीगङ्गाधरेन्द्रसरस्वतीपूज्यपादप्रशिष्येण (?)
श्रीमदानन्दबोधेन्द्रसरस्वत्याख्य[भिक्षुणा]विरचिते श्रीवासिष्ठ-
तात्पर्यप्रकाशे वैराग्यप्रकरणे त्रयस्त्रिंशत्तमः सर्गः । ग्रंथ-
संख्या ३३०० ।

The colophon of the Mumukṣu-vyavahāra Prakaraṇa :—

इति श्रीपरम । श्रीरामचन्द्रसरस्वतीपूज्यपादप्रशिष्येण श्रीमद् गङ्गाधरेन्द्र-
सरस्वतीप्रशिष्येण (?) श्रीमदानन्द । मुमुक्षुव्यवहारप्रकरणे विंशतितमः सर्गः ॥

अस्य प्रकरणस्य श्लोकसंख्या २४०० ।

3199.

8751. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 7\frac{1}{2}$ inches. Folia, 800. Lines, 13 on a page. Extent in ślokas, 25,600. Character, Nāgara. Fresh. Worm-eaten. Incomplete.

Out of the six prakaraṇas in which the book is divided, four are to be found in this manuscript, namely :

II.

सुसुक्ष्मवृद्धाप्रकरणं complete in 65 leaves and 20 chapters.

III.

उत्पत्तिप्रकरणं complete in 311 leaves and 122 chapters and in ślokas 13,650.

IV.

स्थितिप्रकरणं complete in 133 leaves and 62 chapters and 6,100 verses.

V.

उपशमप्रकरणं complete in 268 leaves and in 93 chapters and in 10,000 verses.

“ लिखितं श्रीपण्डितकाश्मीरेण जयारामाख्येन ”

I.

वैराग्यप्रकरणं a fragment from leaf 83 to leaf 103.

The colophon says that this Prakaraṇa is complete in 33 sargas.

“ इदं प्रकरणं मया काश्मीरपण्डितसोमकृपालुकेन सम्पूर्णं कृतं ”

3200.

11009. *The Same.*

(निर्व्वर्णप्रकरणम्) ।

With Vāsiṣṭha-Tātparya prakāśikā.

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 28. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

26B, इति श्रीवासिष्ठतात्पर्यप्रकाशे निर्व्याये द्वादशः सर्गः ; 28B, निर्व्यायप्रकरणे चतुर्दशः सर्गः ।

Of the next chapter there are only three ślokas.

3201.

8973. *The Same.*

With the same commentary.

The Nīrvāṇa prakaraṇa of the same commentary.

Substance, country-made paper. 12×8 inches. Folia, 962. Lines, 14 on a page. Extent in ślokas, 54,000. Character, Nāgara. Fresh. Complete.

For the commentary see L. 2049.

3202.

9784. **सटीक योगवाशिष्ठसारः ।**

Yogavāsiṣṭha-sārah with commentary, by Mahīdhara.

Substance, country-made paper. 11×5 inches. Folia, 41, the first and second leaves are missing. Lines, 7, 5 on a page. Extent in ślokas, 460. Character, Nāgara. Appearance, tolerable. Nearly complete.

A collection of select verses from the Yogavāsiṣṭha, arranged in ten chapters : accompanied by a gloss most likely by Mahīdhara himself who selected and arranged those verses.

The end of the Text:—

यथा न पुत्रिकाशून्यः क्षम्योनुत्कीर्णपुत्रिकः ।

तथा भातं जगद्ब्रह्म तेन शून्यपदं गतं ॥

सौम्याम्भसि यथावीचिर्न चास्ति न च नास्ति च ।

तथा जगद् ब्रह्मणीदं शून्याशून्यपदं गतं ॥

The Colophon:—

इति श्रीयोगवाशिष्ठसारे महीधरकृते दशमं प्रकरणं ।

The end of the commentary:—

सौम्येति सौम्ये स्थिरे जले यथा वीचिरस्ति नास्ति च यथेदं
जगत् ब्रह्मणि अस्ति नास्ति चेति कथं व्यञ्जानदशायामस्ति ज्ञान-
दशायाम् नास्तीत्यर्थः ।

तेनेदं ब्रह्मपदं जगता ह्येनं सहितस्त्वेत्यर्थः व्यवहाग्निकतालीक-
दशाभ्यामितिभावः ।

Colophon :—

इति श्रीयोगवाशिष्ठसारे विवर्णे दशमं प्रकरणं । १० ।

यस्य दृष्ट्या न विश्रान्ता दाश्रिणो तस्य वै ध्रुवं ।

यस्य दृष्ट्या हि विश्रान्ता स सुखी प्राणिनां प्रभुः ॥

संसारे विषयासक्तं ब्रह्मज्ञोऽस्मौतिवादिनं ।

कर्मब्रह्मोभयभ्रष्टं तं त्यजेदन्यज्ञं यथा । २ ।

माता रामो मत्पिता रामचन्द्रः

स्वामी रामो मत् (स) [स] खा रामचन्द्रः ।

सर्व्वस्वं मे रामचन्द्रो दयालु-

नान्यं जाने नैव जाने न जाने ॥

श्लोक । ६२ ॥ शुभमस्तु ।

3203.

470. योगवाशिष्ठसारः । *Yogarāṣiṣṭha-sārah.*

By Mādhavadāsa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 158. Lines, 10, 11 on a page. Date, Śaka 1618. Complete.

A Marhatti manuscript with separate pagination for each prakaraṇa. I in 21 leaves, II in 17, III in 19, IV in 18, V in 12, VI in 6, VII in 12, VIII in 8, IX in 19 and X in 26.

The Last Colophon :—

इति श्रीयोगवाशिष्ठसार माधवदासकृतटीकायां निर्व्वाणनाम
दशमप्रकरणं सम्पूर्णमस्तु ।

श्रीसारसङ्घ संमूलश्लोक ३६ वटीका महाष २६८ वैकन्दर
श्लोकसंख्या ३२३ शके १६१८ वर्ष मन्मथनाम संवत्सरे पौषमासेर
शुक्लपक्षे सोमवासरे द्वादश्यायां तदीनरात्रौ प्रथमप्रहरे समाप्तं ।
शुभमस्तु ॥

3204.

239. योगवाशिष्ठसारः सटीकः ।

Yoga-Vāsiṣṭha-sārah with a commentary.

Substance, foolscap paper. $4\frac{1}{2} \times 18$ inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 198. Character, Bengali. Appearance, old. Complete.

An abridgment of Yoga-Vāsiṣṭha. It goes also under the names of Jñāna-sāra and Nirvāṇasthiti.

Fragmentary. See L. 340 and 3208.

No name of the commentator is to be found in this fragment which contains only the first two prakaraṇas, and the 20 ślokas of the third prakaraṇa.

The Tīkā begins:—

अस्यार्थः । एतादृशाय तेजःस्वरूपिणे ज्ञाप्याय नमस्करोमि
दिक्कालादिनानवच्छिन्ना अतिथ्याप्ता अनन्ता चिन्मात्रा मूर्तिर्यस्य
स तस्मै पुनः किम्बिशिष्टाय स्नानुभूत्येकमानाय सस्यानुभूतिरैश्वर्ये
तस्यामेकं एव मानं चित्तसमुद्रतिर्यस्य तस्मै पुनः शान्ताय
निष्कलाय । १ ।

3205.

4714. अद्भुतरामायणम् । *Adbhuta-Rāmāyaṇam.*

Substance, palm-leaf. $19 \times 2\frac{1}{2}$ inches. Folia, 106. Lines, 4 on a page. The first leaf is missing. Character, Nāgara. Date, Śaka 1043. Appearance, discoloured.

पुष्पिका ।

इत्यार्षे श्रीरामायणे वाल्मीकीये आदिकाव्ये अद्भुतोत्तरकाण्डे
श्रीसौतारामायोद्धागमनं नाम सप्तविंशोऽध्यायः । इति
समाप्तः ।

श्रीसुक्कामसिंहस्य पुस्तकमिदं । प्रकाब्दा १६४३ कर्त्तिकशुक्ला
सप्तमी । शुभमस्तु ।
श्रीरामचन्द्राय नमः ।

3206.

4688. *The Same (Adbhuta).*

Substance, country-made paper. 18×4½ inches. Folia, 47. Lines 9 on a page. Extent in ślokas, 1,300. Character, Bengali of the eighteenth century. Appearance, discoloured. Date, Śaka 1698. Complete.

Last Colophon :—

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाव्ये अद्भुतोत्तर-
काण्डे सौतारामयोरयोध्यागमनं नाम षड्विंशतितमः सर्गः ।

This is regarded as the eighth *book of the Rāmāyana*, attributed to Valmiki, but *doubtless it is of* very modern origin. It gives a recapitulation of the story of the Rāmāyana in seven Kāṇḍas. It generally goes under the name of Adbhuta Rāmāyana. For an analysis of the work see Weber's Berlin Catalogue No. 446, in which the last chapter is numbered 27th, because it counts Hanumatkṛta-stavarājaḥ as a separate sarga, whereas in the present manuscript *Hanumatkṛta-stavarājaḥ* and Rāmārājyopalaṃbha (the 16th sarga in Weber's manuscript) form together the 15th sarga.

Post Colophon Statement :—

समाप्तश्चायं अद्भुतोत्तरकाण्डमिति ।
श्रीरामचन्द्रशर्मेणः स्वाक्षरं पुस्तकञ्चेति । श्रीदुर्गा ।
श्रीमन्महेशमहिषीं महिषासुरघ्नौ-
मानस्य शम्भुसुरवैरिविरिञ्चिनभ्याम् ।
श्राक्के करियहरसत्तितिमे सुपुण्यां
पुस्तौ लिखेत् कुतुकादिजरामचन्द्रः ॥

3207.

11027. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 46. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Complete. Date, Samvat 1850.

Last Colophon :—

इत्यार्षे रामायणे वाल्मीकीयादिकाव्ये अद्भुतोत्तरकाण्डे सौता-
रामायोद्ध्याप्रत्यागमनं नाम सप्तविंशतिसर्गः ॥

Post Colophon :—

अवत् १८५० पौषे मासि कृष्णपक्षे एकादश्यां भद्रवासरे
लिखितमिदं पुस्तकं अमिहोत्रिणा हौराजालेन स्वपठनार्थं ।
यादृशं पुस्तकं दृष्ट्वा, etc., etc.

3208.

5692. *ent which contain* *has of the* **हातयम् ।** *Citrakūta-māhātmyam.*

Being an extract from the Ādi Rāmāyaṇa.

Substance, country-made paper. $14 \times 7\frac{1}{2}$ inches. Folia, 30. Lines, 12 on a page. Character, Nāgara. Date, Samvat 1895. Appearance, fresh. Complete.

Beginning :—

श्रीरामाय नमः ।

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपश्रमं यान्ति तस्मै सत्वात्मने नमः ॥

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

कर्त्ता हेतुः क्रिया यस्मात्तस्मै ज्ञानात्मने नमः ॥

Colophon :—

इत्यार्षे श्रीमदारामायणे श्रीमदाल्मौकिकविरचिते शतकोटि-
संहितायां श्रीमद्विक्रूटमाहात्म्ये श्रीमद्भरतात्रेयसंवादे तथा
पार्वतीशिवसम्वादे शाखिल्यमुनिमुमुक्षुसुतीक्ष्णागस्त्यसंवादे
षोडशाध्यायः समाप्तः ।

इदं श्रीचित्रकूटस्य माहात्म्यं मुनिभाषितं ।

ये पठन्ति नरा भक्त्या तेषां रामः प्रसौदतु ॥

Post Colophon Statement :—

ओसम्बत् १८६५ चैत्रकृष्ण ४ चन्द्रवासरे ७५० ।

3209.

10320. वैष्णवीविवाहः । *Vaiṣṇavī-vivāhaḥ.*

Said to be an extract from Mahā-Rāmāyaṇa.

Substance country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 2. Lines, 16 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured.

Colophon :—

इति श्रीमहारामायणे काकभुशुंडगरुडसंवादं जयदयालुकृतं

वैष्णवीविवाहं समाप्तम् ॥

After the colophon there are five lines and a half.

Beginning :—

ॐ श्रीगणेशाय नमः ॥

नारायणाख्यदिनसोदरदेशिकस्य

पादारविन्दमकरन्दरजःकणन ।

ध्यायेद्दमादिजननालितमिच्छनाशं

संविद्धिरागजननं भवसिन्धुपोतम् ॥

... ..

कौशर्द्धाधिपवातजांगदवर्ले रामेनुजे सव्रते

याम्ये सिन्धुतटे कुशाशनशये क्रुद्धात्तचापेशरे

... ..

... .. ॥ ७ ॥

रामः प्राह स सागरं मम चमूं पारं नयासु द्रुतम् ।

सिन्धुः प्राह ममाङ्गजां परिणय पश्चात्तरिथ्ये चमूम् ॥ ५ ॥

Rāma promised to marry the ocean's daughter after killing Rāvaṇa, which however, he did not do, promising again that he would marry his daughter in Kalki-avatāra.

This girl of Samudra is Vaiṣṇavi. In the 29th śloka begins a description of images, in different places, of Vaiṣṇavi, which continues to the end.

3210.

9359. आदित्यहृदयं । *Ādityahridayam.*

Substance, country-made paper. 10×4 inches. Folia, 3. Lines, 7, 8 on a page. Extent in ślokas, 35. Character, Nāgara. Appearance, tolerable. Complete.

A hymn in praise of Sūrya, taken from the Rāmāyaṇa, said to have been imparted by Agastya to Rāma, when engaged in war with Rāvaṇa, as a means to his triumph in war.

Beginning:—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्त्तये नमः ।
ततो युद्धपङ्क्तिं श्रान्तं समये चिन्तया स्थितम्
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् । १ ।
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्
उपगम्याव्रवीक्षाममगस्त्यो भगवांस्तथा । २ ।
रामराम महाबाहो षट्पण्णं गुह्यं मनातनम्
येन सर्वानरीन् वत्स समरे विजयिष्यति । ३ ।
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्
जयावहं जपेन्नित्यम् अक्षयं परमं शिवम् । ४ ।

End:—

अथ रविरवदग्निरीक्ष्य रामम्
सुदितहृदं परमं प्रहृष्यमाणः
निश्चिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्वरेति । ३१ ।

Colophon:—

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये युद्धकाण्डे आदित्यहृदयं
सम्पूर्णम् ।
शुभं भूयात् ॥ शुभमस्तु ॥ राम ॥ राम ॥ राम ॥ राम ॥ राम ॥

MAHĀBHĀRATA.

3211.

10770. महाभारतम् । *Mahābhāratam*.

(आदिपर्व) ।

Substance, palm-leaf. $18\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 80. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. Left incomplete.

3212.

7990. *The Same.*

(आदिपर्व) ।

Substance, country-made paper. $18\frac{1}{2} \times 4$ inches. Folia, 217. Lines, 8-10 on a page. Character, Bengali. Date, Śaka 1664. Appearance, old and discoloured. Complete.

The scribe's note :—

समाप्तमादिपर्व च ॥

अस्यानन्तरं सभापर्व भविष्यति । यस्यायमाद्यः श्लोकः ॥

वैशम्पायन उवाच

शकाब्दाः १६६४ ।

3213.

3842. *The Same.*

(आदिपर्व) ।

Substance, palm-leaf. 36×2 inches. Folia, 289, of which leaf 21 is repeated twice, and leaves 287 and 288 missing. Lines, 4 to 5 on a page. Character, Bengali. Appearance, discoloured and worm-eaten. Incomplete.

3214.

4803. *The Same.*

(आदिपर्व) ।

Substance, Nepalese paper. $9\frac{1}{2} \times 4$ inches. Folia, 200. Lines, 9 on a page. Character, Newari of the eighteenth century. Appearance, fresh. Incomplete at the end.

3215.

4515. *The Same.*

(आदिपर्व) ।

With the commentary entitled Bhārata-bhāvārtha-dīpikā.

Substance, country-made paper. $19\frac{1}{2} \times 5$ inches. Folia, 101. In Tripāṭha form. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end. To the end of chapter 80.

Arjuna Miśra's commentary is only a fragment, going up to the 13th śloka of the Parva-saṃgraha. The rest is without commentary.

Arjuna Miśra's commentary begins thus :—

यस्यैकरेणुपरमाणुरपि क्षणेन
ध्यातुर्दधाति विपुलं समभौषितेषु ।
तस्मो हरे हरतु पादयुगं (म्) + + +
प्रारिप्सितप्रतिहतोरभितस्त्रिराय ॥

वेदव्यास-वैशम्पायन-देवबोध-विमलबोध-सर्वज्ञनारायणभट्टप्राण्डिल्य-पितृ-
पादेभ्यो नमः ।

श्रीदेवबोधपादादिमतमाश्रित्य यत्नतः ।

क्रियतेऽर्जुनमिश्रेण भारतार्थप्रदीपिका ॥

3216.

4462. *The Same.*

(आदिपर्व and सभापर्व) ।

Substance, country-made paper. $21\frac{1}{2} \times 5$ inches. Folia, 247. Ādi Parva is complete in 199 leaves, of which the first is missing, and Sabhā

Parvan is complete in 49 leaves. Character, Bengali. Date, Saka 1736. Appearance, fresh.

Post Colophon Statement to the Ādi Parvan runs :—

यो जातो घरणीतलेऽमलकुले शाहिहल्यसन्दोषनः
 पुण्यः पुण्यपथि स्थितः क्षितियुतः पूज्यो महामानदः ।
 विश्वो वैद्यपुरप्रियोऽवसदसौ श्रीरामचन्द्रो द्विजः
 शाके वक्ष्यनान्मुधिक्षितिमिते ऽलेखौदिदं पुस्तकम् ॥
 १७३६ शाके श्रीरामलोचनन्यायवागीशप्रोद्यतश्च ।

3217.

4412. *The Same.*

(सभापर्व) ।

Substance, country-made paper. $14 \times 3\frac{1}{2}$ inches. Folia, 110. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old, effaced and discoloured. Complete.

3218.

4813. *The Same.*

(सभापर्व) ।

Substance, palm-leaf. $12 \times 2\frac{1}{2}$ inches. Folia, 7 to 181, of which the following leaves are missing :—9 to 16, 18, 20, 22, 24, 32 to 35, 37, 39, 41, 43, 46, 47, 49, 50, 52 to 57, 60, 61, 64 to 77, 81, 83 to 87, 90, 96, 98 to 101, 103, 105 to 107, 111 to 113, 119, 120, 125 to 133, 136, 139, 143, 147, 149, 151 to 155, 158 to 160, 163, 164, 166 to 170, 174, 179, 180. Lines, 5 on a page. Character, Bengali of the seventeenth century. Appearance, old and discoloured. Incomplete.

There are 18 leaves, kept at the beginning of the manuscript, which apparently belong to the Sabbhā-parvan. They are very much damaged, most of them having lost about three-fourths of their length.

3219.

3841. *The Same.*

(सभापर्व) ।

Substance, palm-leaf. $25\frac{1}{2} \times 2$ inches. Folia, 118. Lines, 4 on a page. Character, Bengali. Date, Saka 1637. Appearance, discoloured and worm-eaten. Complete.

Post Colophon Statement :—

शकाब्दः १६३७ यथादृष्टमिति ।

3220.

4546. *The Same.*

(सभा and विराट्) ।

Substance, country-made paper. $15\frac{3}{4} \times 4$ inches. Lines, 10 on a page. Sabhā-parva is complete in 60 and Virāt in 46 leaves. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Both complete.

3221.

4811. *The Same.*

(सभा and विराट् Mere fragments.)

Substance, palm-leaf. $13 \times 2\frac{1}{2}$ inches. Character, Bengali of the eighteenth century. Appearance, discoloured.

Leaves 1 to 48, of which the 3rd, 4th, 9th, 22nd, 30th, 31st, 40th, 44th, 45th and 47th are missing, belong to the Virāṭa-parvan.

The leaves marked 20, 37, 41, 43, 90, 103, 143, 147, 149, 150, 151, 155, 170, 174 and 179 belong to the Sabhā-parvan.

3222.

3844. *The Same.*

(वनपर्व) ।

Substance, palm-leaf. $30 \times 2\frac{1}{2}$ inches. Folia, 357. Lines. 5 on a page. Character, Bengali of the eighteenth century. Date gone in a lacuna. Appearance, worm eaten.

It contains the Āraṇya-parvan of the Mahābhārata.

3223.

4491. *The Same.*

(वनपर्व) ।

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 372. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3224.

8096. *The Same.*

(वनपर्व) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{4}$ inches. Folia, 183. Lines, 5 on a page. Character, Nāgara written in a Udiya hand with a style. Appearance, fresh. Incomplete at the end, up to the story of Nala.

3225.

5281. *The Same.*

(विराटपर्व) ।

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 38. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

3226.

10776. *The Same.*

Substance, palm-leaf. 24×2 inches. Folia, 78. Lines, 3-5 on a page. Character, Bengali. Date, Śaka 1664. Appearance, discoloured. Complete.

Last Colophon :—

इति महाभारते शतसाहस्र्यां, etc., विराटपर्वण्यभिमन्यु-
विवाहः । समाप्तं चेदं विराटपर्वेति ।

Post Colophon :—

शुभमस्तु शकाब्दा १६६४ । श्रीरामचन्द्राय नमः ।

After Phalaśruti we have :—

श्रीवैकुण्ठरामदेवशर्माः(श्री) स्वाक्षरमिदं पाठार्थं श्रीजगन्नाथ-
देवशर्मा २५ पौसे विराटपर्व समाप्तः सां मङ्गपुरनिवासौ
सोमवारे तृतीयप्रहरे लिखितं ।

In the Phalaśruti we have the following quotation :—

भविष्ये ।

अत्रा विराटपाठं य उत्सृजेद्दृषमुत्तमम् ।
पितृणामन्वणो भूत्वा प्राप्नोति स्वर्गंति परां ॥
विराटं पाठयित्वा य उत्सृजेद्दृषमुत्तमम् ।
स गच्छेत् परमं देवं नारायणमसंशयम् ॥
विराटपाठं यस्यार्थं कारयेद्दान्धवः क्षयित् ।
तस्य स्वर्गे स्थितिस्तावद्यावदिन्द्रास्तुर्दश ॥

3227.

3848. *The Same.*

(उद्योगपर्व) ।

Substance, palm-leaf. $31\frac{1}{2} \times 2\frac{1}{4}$ inches. Folia, 257 of which 244-47 and 249-52 are missing. Lines, 4 on a page. Character, Bengali of the early eighteenth century. Appearance, old and worm-eaten. Incomplete at the end.

3228.

4373. *The Same.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 231. Lines, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

3229.

4545. *The Same.*

Substance, country-made paper. 19×5 inches. Folia, 120. Lines, 8 on a page. Character, Bengali. Date, Saka 1671. Appearance, fresh. Complete.

Post Colophon :—

शाकेन्दुमुनिषट्चन्द्रमाने प्रौष्ठपदस्य च ।
 सितपद्मे नवम्यान्तु समाप्तमिति पुस्तकम् ॥
 लिखिता पुस्तक श्रीमान् देवीचरणशर्मणा ।
 यस्यार्थे लिखितं यथ्यस्तवमाहात्म्यमुत्तमम् ॥
 तस्यैव सिद्धिरेवास्तु मास्माकन्तु महद्यशः ।
 यो हरेत् पुस्तकमिमं पण्डितो वाप्यपण्डितः ॥
 माता च श्रूकरौ तेषां पिता तेषाञ्च गर्दभः ।
 षड्वर्णैकादशाङ्गानां वाङ्माला सन लिखेद्दुघः ॥

3230.

4568. *The Same.*

Substance, country-made paper. 14 × 5 inches. Lines, 8 on a page.

The manuscript is too badly damaged to bear handling. The number of leaves cannot be given.

3231.

2654. **सनत्सुजातीयप्रकरणम्**

Sanatsujātīya Prakaraṇam.

From the Udyoga-parvan of the Mahābhārata.

Substance, country-made paper. 11 × 5½ inches. Folia, 10. Lines, 11 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

The Sanat-Sujāta-parvan in the Udyoga-parvan of the Mahābhārata consists of six chapters, 41–46, in the Bombay edition of Śaka 1785. But the first chapter, namely the 41st, deals with the preliminaries and the fifth, 45th, with moral precepts. These two chapters are not taken notice of by commentators. So it is generally considered to consist of 4 chapters, 42, 43, 44 and 46, numbered 1–4, and Samskara comments on these four chapters only.

See I.O. Catal. 3289 and the Bibliotheca Sanskrita
No. 19, pp. 129 to 245.

3232.

600. **सनत्सुजातीयविवरणम्, मूलसहितम् ।**

Sanatsujātiya-vivaraṇam (with the text).

For the manuscript see L. 1494.

The text commented upon is a well-known episode in the Udyogaparvan of the Mahābhārata. In it a sage of the name of Sanatsujāta teaches Dhṛtarāṣṭra on the subject of death and futurity.

Colophon :—

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजका-
चार्यस्य श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य (?) कृतौ सनत्-
सुजातीयविवरणे चतुर्थोऽध्यायः समाप्तः ।

3233.

9369. *The Same.*

By a disciple of Śaṅkarācārya (?)

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches (22 leaves), $10 \times 4\frac{1}{2}$
(leaves from 23 to the end). Folia, 77. Lines, 7, 8, 9 on a page. Extent
in ślokas, 1540. Character, Nāgara. Appearance, tolerable. Complete.

See L. Vol. IV, p. 90, No. 1494.

Colophon :—

इति श्रीमत् गोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छंकरभगवतः
कृतौ महाभारते उद्योगपर्वणि सनत्सुजातभाष्ये चतुर्थोऽध्यायः ।

Colophon of the MS. noticed by R. Mitter runs :—

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजकाचार्यस्य
श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य कृतौ सनत्सुजातीयविवरणे
चतुर्थोऽध्यायः समाप्तः ।

So the colophon in the present MS. gives the name of Śaṅkarācārya himself as the commentator; and that in L. gives no name of the commentator, but simply says he was a disciple of Śaṅkarācārya, and of Śaṅkar's preceptor Govinda Bhagavat, which is absurd. Both the MSS. contain the same commentary.

3234.

1150. सनत्सुजातीयप्रकरणटीका ।

A commentary on Sanatsujātīya entitled Gūḍha-pada-bhāṇjika.

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 13. Lines, 14 on a page. Extent in slokas, 450. Character, Nāgara. Date, Śaṃvat 1627. Appearance, old. Complete.

Colophon :—

इति सनत्सुजातीये उद्योगपर्वणि गूढपदभञ्जिका समाप्ता ॥

Post Colophon :—

ओरस्तु । संवत् १६२७ समये मार्गसुदि ३ गुरौ देवभट्टेन
लिखितमिदं ।

In a different hand :—

चिन्तामणिभट्टस्येदम् ॥

3235.

4483. *The Same.*

(भौषपर्व) ।

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 167. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3236.

7984. *The Same.*

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 153. Lines, 6-9 on a page. Character, Bengali. Date, Śaka 1738. Appearance, old, soiled and damaged. Complete.

Last Colophon :—

इति श्रीमहाभारते शतसाहस्रसंहितायां वैयासिक्यां भौष्य-
पर्वणि + + + + समाप्तं चेदं भौष्यपर्व ।

Post Colophon :—

अतःपरं श्रोगपर्व । तस्यायं प्रतिसन्धितः जगमेजय उवाच ।
etc., etc.

Date :—

शकाब्दाः १७३८ ॥ तां + + + + ।

3237.

3836. *The Same.*

Substance, palm-leaf. $28\frac{1}{2} \times 2$ inches. Folia, 231. Lines, 4 on a page.
Character, Bengali. Date, Śaka 1637. Appearance, worm-eaten and
dilapidated. Complete.

Post Colophon Statement :—

श्रीहरिः । शकाब्दाः १६३७ लिखितं श्रीब्यात्मारामदेवशर्मेणा
साक्षिम सातनैका धितपुर ।

3238.

3636 II. *The Same.*

Substance, country-made paper. $20\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 29 to 57.
Lines, 8 on a page. Character, Bengali of the nineteenth century.
Appearance, old and discoloured.

A fragment of the Bhīṣma-parvan of the Mahā-
bhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 30. Lines,
11 on a page. Character, Nāgara of the eighteenth century. Appearance,
discoloured. Complete.

3240.

2108. *The Same.**With some of the accessories.*

Substance, foolscap paper. 6×4 inches. Folia, 88. Lines, 8 on a page. Character, Nāgara. Date, Śaka 1769. Appearance, fresh. Complete.

Often printed.

Post Colophon:—

शके १७६९ जवङ्गनामसंवत्सरे कार्तिककृष्णचतुर्थ्यां गुणैः सन्ध्या-
काले लेखनपूर्तिमगमत् ।

इदं पुस्तकं पारेक इत्युपनामकवाजीसूनु केशवाख्येन लिखितं ।
स्वार्थं परार्थं च । तैलान्नक्षेदित्यादि । शुभमष्ट इति ।

श्रीमत्सिद्धराजश्रीचरणकमलैभ्यो नमः ।

3241.

1859. *The Same.*

Substance, country-made paper. $6 \times 4\frac{1}{2}$ inches. Folia, 77. Lines, 10 on a page. Character, Nāgara. Date, Śaka 1764. Appearance, fresh. Complete.

Post Colophon:—

वेदांगशैलेन्दुमते शालिवाहनतः शके ।

वाङ्मले मासि कृष्णार्धे पक्षे माहतिथौ शुभे ॥

सोमेऽहनि परार्थं च लिखितं पुस्तकं शुभम् ।

मूलवाटान्नये ग्रामे भारद्वाजकुलोद्भवः ॥

रामचन्द्रो विष्णुभक्तस्तत्सूनुर्द्विजसेवकः ।

वामनो भूरिपुण्यार्थी लिखित्वा दत्तवान् स्वयम् ॥

गार्गजरघुनाथोऽभूत् महादेवस्तदात्मजः ।

गोतायाः पुस्तकं तस्य शोधनीयं सुबुद्धिभिः ॥

Last Colophon :—

इति श्रीमहाभारते शतसाहस्रसंहितायां वैयासिक्यां भौष्य-
पर्वणि + + + + समाप्तं चेदं भौष्यपर्व ।

Post Colophon :—

अतःपरं श्रोगपर्व । तस्यायं प्रतिसन्धितः जगमेजय उवाच ।
etc., etc.

Date :—

शकाब्दाः १७३८ ॥ तां + + + + ।

3237.

3836. *The Same.*

Substance, palm-leaf. $28\frac{1}{2} \times 2$ inches. Folia, 231. Lines, 4 on a page.
Character, Bengali. Date, Śaka 1637. Appearance, worm-eaten and
dilapidated. Complete.

Post Colophon Statement :—

श्रीहरिः । शकाब्दाः १६३७ लिखितं श्रीब्यात्मारामदेवशर्मेणा
साक्षिम सातनैका धितपुर ।

3238.

3636 II. *The Same.*

Substance, country-made paper. $20\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 29 to 57.
Lines, 8 on a page. Character, Bengali of the nineteenth century.
Appearance, old and discoloured.

A fragment of the Bhīṣma-parvan of the Mahā-
bhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 30. Lines,
11 on a page. Character, Nāgara of the eighteenth century. Appearance,
discoloured. Complete.

3246.

10694. *The Same.*

(*Adhaya X only.*)

Substance, country-made paper. $12\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 5. Lines, 5 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured.

Colophon :—

इति श्रीमहाभारते, etc., गीतासूत्रनिबन्धत्स विभूति-
योगोनाम दशमोऽध्यायः ॥

3247.

9585. *The Same.*

Substance, country-made paper. $5\frac{1}{2} \times 4$ inches. Folia, 110. Lines, 9 on a page. Extent in ślokas, 430. Character, Nāgara. Appearance, old. Incomplete.

The first thirteen leaves are missing.

3248.

9739. *The Same.*

Substance, country-made paper. $3 \times 5\frac{1}{2}$ inches. Folia, 20. Lines, 7 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, old.

A fragment comprising the first two chapters.

3249.

2656. गीतामाहात्म्यम् । *Gītā-māhātmyam.*

Substance, Kāśmīrī paper. 9×5 inches. Folia, 8. Lines, 8 on a page. Character, Kāśmīrī. Date, Samvat 1915. Appearance, fresh. Complete.

Often printed along with the Gītā as one of its subsidiary treatises.

3250.

9135. श्रीमद्भगवद्गीतासारः ।

Śrīmad-Bhagavadgītā Sārah.

Substance, country-made paper. 11×5 inches. Folia, 5. Lines, 12 on a page. Extent in ślokas, 125. Character, Nāgara. Date, Śamvat 1896. Appearance, old. Complete.

This is an interlocution between Kṛṣṇa and Arjuna, under the name of गीतासार Kṛṣṇa teaching Arjuna the principles of Yoga.

It begins :—

श्रीगणेशाय नमः ॥ श्रीभगवानुवाच ॥

ॐकारमध्ये गायत्रीमन्त्रस्य ब्रह्मविष्णुमहेश्वरऋषयः । सूर्यो-
देवता जगतौऋन्द् ॥ गार्हपत्याग्नि ऋद्धं वध्वाग्नि [व्याहवनौयामि]
दक्षिणाग्नि त्रैस्थानानि ॥ ॐ भूर्भुवःस्वस्त्रैलोक्यमिति क्षेवं । अकार-
मिति बौजं ॥ ॐकारशक्तिः ॥ मकारमिति कौलकं । मुक्तिदार-
गीतासारमन्त्रस्य जपमहं करिष्ये । ॐ । ॐ । ॐ । इति
मूलमन्त्र ।

अर्जुन उवाच ॥

ॐकारस्य महात्मानं रूपस्थानं परन्तप ।

तत्सर्वं श्रोतुमिच्छामि ब्रह्म मे पुरुषोत्तम ॥ १ ॥ इत्यादि ।

End :—

पठन्ति चतुरो वेदा धर्मशास्त्रमनेकधा ।

ब्रह्मज्ञानं न जानामि + + पाकारं सं यथा ॥ १०३ ॥

ॐकारस्य त्रिरूपं ब्रह्मविष्णुमहेश्वर[१]ः ॥

परब्रह्मनिराकारं प्रणवञ्च तथा खयं ॥ १०४ ॥

Colophon :—

इति श्रीभगवद्गीतायोगशास्त्रे श्रीकृष्णार्जुनसंवादे ब्रह्मसाधन-
योगो नाम गीतासार समाप्तं ।

संवत् १८९६ । श्रीगणेशाय नमः ।

After the colophon Śivāṣṭaka in Bhāṣā.

3251.

9607. गौताभाष्यम् । *Gītā-bhāṣyaṃ.**By Śaṅkarācārya.*

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 156. Lines, 6 on a page. Extent in ślokas, 1,800. Character, Nāgara. Date, Samvat 1799. Appearance, old. Complete.

The note of the scribe :—

पञ्चत्वारिंशदब्दात् त्रिंशत् संवत्सरावधि ।

काशीं वसन् विश्वनाथस्वतुःसप्ततिवत्सरः । १ ।

Colophon :—

इति श्रीशङ्कराचार्यगौताभाष्यादलीलिखत्

स्वोपयुक्तपदस्यार्थं त्रिषड्विंशति श्लोके (?)

नवग्रहर्षिरूपान्दा गता विक्रमराज्यतः

शुक्रशुक्लतिथावाद्ये चन्द्रे पूर्णा लिपिः शुभा

3252.

8988. *The Same.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 297. Lines, 8 on a page. Extent in ślokas, 4750. Character, Nāgara. Dated, Samvat 1822. Worm-eaten. Complete.

3253.

10947.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Character, Nāgara of the nineteenth century. Appearance, fresh.

There are four batches of leaves.

I.

Foll. 34-39, containing Śaṅkara's Bhāṣya on the Bhagavadgītā, III, 1-39 (with the text).

II.

Foll. 71-113, containing Śaṅkara's Bhāṣya on the Bhagavadgītā, V-VIII, 13 (with the text).

III.

Foll. 160-278, containing Śaṅkara's Bhāṣya on the Bhagavadgītā (the last leaf of the 12th Adhyaya and Adhyayas XIII-XVIII). With the text.

The fourth batch of leaves.

It contains the concluding part of Ānandajñāna's commentary on Śaṅkara's Bhāṣya on the Bhagavadgītā.

Colophon :—

इति श्रीमत्परमहंसपरिव्रजकाचार्य-श्रीमच्छ्रद्धानन्दपूज्यपाद-
शिष्यश्रीमदानन्दज्ञानविरचितायां श्रीमच्छङ्करोद्योगभगवद्गीताभाष्य-
टीकायां अष्टादशोऽध्यायः समाप्तः ।

3254.

9179. *The Same.*

With its commentary, entitled गीताभाष्यविवेचनं ।

By Ānandatīrtha (with the text).

Substance, country-made paper. 13½ × 8 inches. Folia, 305. Lines, 14 on a page. Extent in ślokas, 15,250. Date, Śāmvat 1910. Character, Nāgara. Appearance, fresh. Complete.

The Bhāṣyavivecana begins thus :—

श्रीगणेशाय नमः । ॐ नमः ।

वृष्टिं मयि विशिष्टाशीं कृपापीयूषवर्षिणीं

हेरम्भ देहि प्रत्यूहस्तेड्ब्यूहनिवारिणीं । १ ।

यद्वक्त्रपङ्केदहसंप्रसृतं गीतामृतं विश्वविभागनिष्ठं

साध्येतराभ्यां परिनिष्ठितान्तं तं वासुदेवं सततं नतोऽस्मि । २ ।

प्रत्यक्षमश्रुतं नत्वा गुह्यमपि गरीयसः

क्रियते शिष्यशिष्यायै गीताभाष्यविवेचनं । ३ ।

कर्मनिष्ठाज्ञाननिष्ठेषुपायोपेयभूतं निष्ठाद्वयमधिज्ञात्य प्रवृत्तं
गौताशास्त्रं व्याचिख्यासुर्भगवान्भाष्यकारोऽविप्रोपन्नवोपश्रमनादि-
प्रयोजनप्रसिद्धये प्रामाणिकव्यवहारप्रमाणकमिष्टदेवतां गत्वानु-
स्मरणं मङ्गलाचरणं सम्पादयन् अवशेषेणेतिहासपुराणयो-
र्व्याचिख्यासितगौताशास्त्रेणैकवाक्यतामभिप्रेत्य पौराणिकमेव श्लोक-
मेकमन्तर्यामिविषयमुदाहरति नारायणः इति ॥ इत्यादि ॥

It ends :—

काण्डत्रयात्मकं शास्त्रं पदवाक्यार्थगोचरं ।
आदिमध्यान्तषट्केषु व्याख्यया गोचरीकृतं । १ ।
संक्षेपविस्तराभ्यां यो लक्ष्यौघपपादितः ।
सोऽर्थोन्तिमेन संक्षिप्य लक्ष्येण विवक्षितः ॥ २ ॥
गौताशास्त्रमहार्णवोत्थममृतं वैकुण्ठकण्ठोद्भवं
श्रीकण्ठापरनामवष्मुनिकृतं निष्ठाद्वयं द्योतितं ।
निष्ठा यत्र मतिप्रसादजननी साक्षात्कृतिं कुर्वती
मोक्षो[क्षे] पर्यवसास्यति प्रतिदिनं सेवध्वमेतद्बुधाः । ३ ।
प्राचामाचार्यपादानां पदवीमनुगच्छता
गौताभाष्यकृता टीका टीकतां पुबधोत्तमम् ॥ ४ ॥

The Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्यमुद्धानन्दपूज्यपादशिष्यभग-
वदानन्दज्ञानविरचिते श्रीगौताभाष्यविवेचने अष्टादशोऽध्यायः ।

The note of the scribe :—

१८ मिति सावन वदौ १ क संमत १९१० कालौषतं वृणा
पूजारी श्रीलक्ष्मीनाथजीका फतेपुर मंध ।

3255.

10971. *The Same.*

With Ānanda's commentary upon it.

Substance, country-made paper. 12×7 inches. Folia, 136. In Tri-
pāṭha form. . Character, Nāgara. Date, Sāmvat 1886. Appearance, fresh.
Complete.

Ānanda Giri's commentary begins:—

दृष्टिं मयि विप्रिष्टायां क्षपापौयूषवर्षिणी ।
 हेरम्ब देहि प्रत्यहद्वेड्यह निवारिणी ॥
 यद्वक्तृपद्मे हसन्मसूतं निष्ठाढ्यं विश्वविभागनिष्ठं ।
 साध्येतराभ्यां परिनिष्ठितान्तं तं वासुदेवं सततं नतोऽस्मि ॥
 प्रत्यक्षमच्युतं नत्वा गुरुनपि गरीयसः ।
 क्रियते शिष्यशिष्यायै गीताभाष्यविवेचनम् ॥

The last colophon of the commentary:—

इति श्री(स)[म]दानन्दगिरिश्रीचरणे(?)विरचितायां श्रीभग-
 वच्छङ्कराचार्यकृतश्रीभगवद्गीताभाष्यटीकायां अष्टादशोऽध्यायः ॥

Post Colophon:—

संवत् १८८६ मीः माघ शु च० द० वार शनी ॥

It ends:—

प्राप्तमाचार्य्यपादानां पदवीमनुगच्छता
 गीताभाष्ये कृता टीका टीकतां पुष्पकोसमं ॥

3256.

9180. *The Same with the same commentary and the text.*

Substance, country-made paper. 15×8 inches. Folia, 25. Lines, 18 on a page. Extent in ślokās, 1800. Appearance, tolerable. A fragment.

The Tikā is the same as noticed above. The MS. breaks off abruptly at the 9th śloka of the third chapter.

3257:

8989. *गीताभाष्यटीका ।*

A commentary on the same by Ānanda Giri.

Substance, 148 leaves in foolscap and the rest is country-made paper. 12×4½ inches. Folia, 273. Lines, 9 on a page. Extent in ślokas, 7650. Character, Nāgara. Worm-eaten. New. Complete.

3258.

4558. *The Same.*(*With the Bhaṣya.*)

Substance, country-made paper. 12×6 inches. Folia, 98+132.
Lines, 20 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Complete. Bound in Pothi form.

The Bhaṣya is complete in 98 leaves.

Post Colophon:—

ॐ नमो नारायणाय, etc., etc.

काश्रिवासिनिवासोऽस्य श्रिवस्य चरणोदकं ।

अन्नपूर्णाप्रसादेन लिखित् श्रीराममोहनः ॥

ॐ नारायण मम दोष नास्त्येति ।

काशीक्षेत्रनिवासश्रिवस्य चरणोदकं ।

पोत्तान्नदाप्रसादेन लिखित् राममोहनः ॥

Anandagiri's commentary is complete in 132 leaves.

Post Colophon:—

स्वाक्षरश्रीराममोहनशर्मा । सां वाराणसीक्षेत्र ।

Along with this there is in a different handwriting, Gurugītā-stotra from the Viśvasāra Tantra, in 9 leaves.

इति विश्वसारतन्त्रे देवीश्वरसंवादे श्रीगुरुगौतास्तोत्रं समाप्तम् ।

3259.

8652. *A commentary on the same.*

By Ānandajñāna.

Substance, country-made paper. 13×6½, 14×7 inches. Folia, 367.
Lines, 12, 16 on a page. Extent in ślokas, 20,000. Old and new. Good.
Incomplete.

1st chapter in 13 leaves.

2nd „ „ 60 „

3rd „ „ 23 „

4th „ „ 30 „

5th chapter in 20 leaves.

6th	„	„	22	„
7th	„	„	11	„
8th	„	„	14	„ (the 13th leaf missing).
9th	„	„	12	„
10th	„	„	10	„
11th	„	„	17	„
12th	„	„	8	„

An older MS. begins with the 13th chapter, p. 242.

The 13th (1-34) comes to an end on leaf 275th.

The 14th (1-10) comes to an end on leaf 285.

The 15th (1-9) comes to an end on leaf 294.

The 16th (1-8) comes to an end on leaf 302.

The 17th (1-7) comes to an end on leaf 309.

The 18th (1-58) comes to an end on leaf 367.

The last leaf is in a new hand.

3260.

10938. *The Same.*

By Ānandujñāna.

Substance, country-made paper. 11 × 5 inches. Folia, 336 of which the first nine are missing. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at both ends.

310A, इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छुद्धानन्दभगवत्पूज्यपाद-
शिष्यश्रीमदानन्दज्ञानविरचितायां गीताभाष्यटीकायां सप्तदशोऽध्यायः ।

It ends abruptly in the 18th Adhyāya.

3261.

9121. *The Same.*

Substance, country-made paper. 14½ × 6 inches. Folia, 66. Lines, 9 on a page. Extent in slokas, 1,650. Character, Nāgara. Appearance, fresh.

It begins :—

ॐ श्रीगणेशाय नमः ।

विशिष्टार्थान् विशिष्टो विशेषो ग्रन्थसमाप्तिरूपोऽर्थः फलं यस्याः सा तां हेरम्ब हे गणेश देहि प्रापणं कुरु छोड़ः विषं “ छोड़सु गरणं विषं ” इति कोषात् । १ । सर्वग्रन्थसाधारण-देवतारूपं गणेशं गत्वा गीताशास्त्रासाधारणदेवतां श्रीवासुदेवं नमस्करोति यद्वक्तोति । कुत्रचित् पुस्तके निष्ठाभूतमित्यस्य स्थाने गीताभूतमिति पाठोऽस्ति । स एव साधुर्बोध्यः विश्वविभागनिष्ठं । सर्वविवेचनतात्पर्यकं इदं हि गीताभूतस्य विशेषणं । साध्यतराभ्यां परिनिष्ठितान्तं । ज्ञानकर्मनिष्ठाभ्यां परिनिष्ठितो निष्ठितोऽन्तः समाप्ति र्यस्य गीताभूतस्य तमित्यादि ।

It ends :—

बुधा एतत् प्रतिदिनं सेवध्वं तत् किं यत्र निष्ठाद्वयं द्योतितं कथम्भूतं निष्ठाद्वयं अमृतममृतसाधनं । श्रीकण्ठापरनामवान् मुनिः शङ्करस्तेन कृतं प्रादुर्भूतं । यत्र यस्मिन्निष्ठा कर्मनिष्ठा मोक्षे पथ्यवस्यति पथ्यवसानवती भवति । साक्षात्कृतं साक्षात्कारं अथवा एतद्गीताभूतं सेवध्वं कथम्भूतं गीताभूतं शास्त्रमहाशब्दोक्तं वैकुण्ठकण्ठोद्भवादीनप्यस्मिन् पक्षे गीताभूतस्यैव विशेषणानि कृतं विवरणोक्तं । निष्ठाद्वयं द्योतितं येन गीताभूतेन तत्तथा । यत्र यस्मिन् गीताभूते इत्यर्थः । २ । पादानां ॥ पूज्यानां

3262.

4125. *A commentary on the Bhagavad-gītā entitled*
Subodhinī.

By Śrīdhara.

Substance, country-made paper. 12×2½ inches. Folia, 134. Lines, 6, 7 on a page. Character, Bengali of the seventeenth century. Appearance, old and burnt at both ends. Complete.

Often printed.

Last Colophon :—

इति श्रीधरस्वामिविरचितायां भगवद्गीताटीकायां सुबोधिन्यां
+ + + + +

3263.

5248. *The Same (with the text).*

Substance, country-made paper. $14\frac{1}{4} \times 3\frac{1}{4}$ inches. Folia, 89. In Tripāṭha form. Character, Bengali. Date, Saka 1639. Appearance, old and effaced. Complete.

Post Colophon Statement :—

शाकेन्द्ररामाङ्गसुधांशुसंख्ये
गीताभिधानाखिलयोगशास्त्रम् ।
श्रीकृष्णपादाम्बुजलिपुनान्ते
श्रीरामपुत्रेण मुदा खलेखि ॥
समाप्तश्चायं ग्रन्थः । श्रीरक्षु मयि लेखके, etc., etc.

3264.

8772. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 144. But folio No. 1, missing. Lines, 12, 13 on a page. Extent in slokas, 3,400. Character, Nāgara. New. Incomplete.

Complete in 144 leaves.

End of the commentary :—

तेनैव दत्तयामत्या तद्गीताविद्वतिः कृता ।
स एव परमानन्दस्तया प्रीणातु माधवः ॥
परमानन्दपादाङ्कित श्रीधारिणाधुना ।
श्रीधरस्वामियतिना कृता गीतासुबोधिनौ ॥
खप्रगल्भ्यवशाद्विलोप्य भगवद्गीतां तदन्तर्गतं
तत्त्वं प्रेम्सुखपैति किं गुह्यलपापीयूषदृष्टिं विना ।
अम्बुस्त्राङ्गलिना निरस्य जलघेरादित्सुरन्तर्मयी
नावर्त्तेषु न किं निमज्जति जनः सत् कर्माधारं विना ॥

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिण्यां श्रीधरस्वामि-
विरचितायां अष्टादशोऽध्यायः । १८ ।

3265.

9780. *The Same (with the text).*

Substance, country-made paper. 13×6 inches. Folia, 322. Lines, 6, 8 on a page. Extent in ślokas, 8,050. Character, Nāgara. Date, Samvat, 1717. Appearance, old. Complete.

Beautifully written in a large hand.

3266.

9033. *The Same (with the text).*

Substance, English paper. 9½×4 inches. Folia, 240. Lines, 10 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Samvat 1859. Fresh. Complete.

3267.

10809. *The Same.*

By Sṛīdhara Svāmī.

Substance, country-made paper. 15×3¼ inches. Folia, 58. Lines, 8 on a page. Character, Bengali. Appearance, old and discoloured. Complete. Date, Saka, 1720.

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिण्यां श्रीधरस्वामि-
रचितायां परमार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon :—

शकाब्दाः १७२० । श्रीहरये नमः ॥

3268.

6594B. *The Same.*

Substance, country-made paper. 17½×3¼ inches. Folia, 38. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीभगवद्गीतासुबोधिन्यां श्रीमत्श्रीधरशामिज्ञतायां
परमार्थनिर्णयो नामाष्टादशोऽध्यायः ॥ ० ॥ १८ ॥

6594C.

As a Supplement the MSS. has a portion of a grammatical work.

This contains the Sandhi section of Samkṣipta-sāra in 27 leaves ($15 \times 3\frac{1}{4}$ inches), together with a compendium on Sandhi, called Sandhi Kaṣācā in 6 leaves ($14\frac{1}{2} \times 3\frac{1}{2}$ inches). Written in modern Bengali.

3269.

3886. *The Same.*

By Śrīdhara Svāmī.

Substance, palm-leaf. $13 \times 1\frac{1}{2}$ inches. Folia, 134. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Incomplete at the end and without Mangalācaraṇa. Up to the beginning of the 16th.

It has five leaves more of another MS. of Subodhinī, marked 1 to 5, containing the colophon of the 15th Adhyāya and the beginning of the 16th.

3270.

9595. *The Same.*

Substance, country-made paper. $14 \times 6\frac{1}{2}$ inches. Folia, 11. Lines, 11 on a page. Extent in ślokaś, 270. Character, Nāgara. Appearance, fresh.

A fragment of the Bhagavadgītā accompanied by Śrīdhara's commentary.

3271.

4417. *The Same (with the text).*

(Up to IV 28, and a Bengali translation in verse, from beginning to end.)

Substance, country-made paper. 13×6 inches. Folia, 73. In Tri-pāṭha form. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3272.

454. श्रीमद्भगवद्गीता-गूढार्थदीपिका ।

Bhagavadgītā Gūḍhārtha-dīpikā.

By Madhusūdana Sarasvatī.

For the MS. see L. 1364.

3273.

2131. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 478 of which the last leaf is blank. Lines, 8, 9 on a page. Character, Nāgara of the later seventeenth century. Complete.

Post Colophon :—

सटीकसर्वग्रन्थसंख्या ६८६८ । मूल-७०० ।

3274.

629. *The Same (with the text).*

For the manuscript see L. 1470.

The colophon of the third chapter runs thus :—

इति आपरमहंसपरिव्रजकाचार्यश्रीमधुसूदनसरस्वतीविर-
चितायां श्रीमद्भगवद्गीतागूढार्थदीपिकायां ज्ञाननिष्ठावर्णनायां
द्वितीयोऽध्यायः ।

3275.

8589. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 416. Lines, 9 on a page. Extent in ślokas, 7,400. Character, Nāgara. Old. Complete.

3276.

8590. *The Same.*

Substance, country-made paper. 11×5 inches. Folia, 400. Lines, 13 on a page. Extent, in ślokas, 12,000. Character, Nāgara. Fresh.

Continuous pagination up to the end of the 15th chapter, in 333 leaves. Then a new pagination begins with newer paper and better handwriting for the rest of the work, covering 69 leaves. The scribe is Kṛṣṇadāsa Kāśmīrī, and the date is Saṃvat 1883.

3277.

849. *The same text with a commentary.*

By Hariyaśāh.

For the manuscript see L. 1693.

It is based on Madhusūdana Sarasvatī's commentary.

3278.

11188. *The Same (with the text).*

Substance, country-made paper. 12×6 inches. Folia, 178. In Tri-pāṭhā form. Character, modern Nāgara. Date, Saṃvat 1845. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीविश्वेश्वरसरस्वती-
पूज्यपादशिष्यश्रीमधुसूदनसरस्वतीविरचितायां अष्टादशोऽध्यायः ।

Post Colophon :—

संवत् १८४५ भाद्रपदमासे शुक्लपक्षे लिखितं गौजर गौड़ब्राह्मण
शालिग्रामलिखितं । श्रीगुरुचरणकमलेभ्यो नमः ।

3279.

779. *गीतातात्पर्यबोधिनी । Gītā-tātparyā-bodhinī.*

By Śaṅkarānanda Sarasvatī.

Substance, country-made paper. 13×5 inches. Folia, 44. Lines, 13 on a page. Extent in ślokaś, 880. Character, Nāgara. Appearance, old. Prose.

A mere fragment, repaired with transparent paper.

See L. 1456, and our Catal. Nos. 3280–81 below.

3280.8732. *The Same.**With Gītā-tātparyā-bodhinī.*

Substance, country-made paper. $14 \times 7\frac{1}{2}$ inches. Folia, 419. Lines, 12 on a page. Extent in ślokas, 15,000. Character, Nāgara. Dated, Samvat 1912. New.

The 1st chapter has 10 leaves.

„ 2nd	„	„	45	„
„ 3rd	„	„	24	„
„ 4th	„	„	25	„
„ 5th	„	„	20	„
„ 6th	„	„	35	„
„ 7th	„	„	22	„
„ 8th	„	„	18	„
„ 9th	„	„	26	„
„ 10th	„	„	15	„
„ 11th	„	„	16	„
„ 12th	„	„	13	„
„ 13th	„	„	39	„
„ 14th	„	„	16	„

The 15th chapter has 18 leaves; leaves 2, 3 and 4 are missing.

The 16th chapter has 9 leaves.

„ 17th	„	„	8	„
„ 18th	„	„	60	„

Date, Samvat 1912. भाद्र सुदि प्रतिपदायां बुद्धवारः । सुभख्ये
काशीमध्ये श्रीगङ्गा उत्तरभागे महालक्ष्मीमन्दिरे श्रीगीतातात्पर्यबो[f]धनीयाख्याने
केचित् पठनपाठनाय लोपोक्तं समाप्तं । पठितपाठकेभ्यः शुभमस्तु ।

3281.653. *The Same.*

Substance, country-made yellow paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Lines, 13 on a page. Extent in ślokas, 7,296. Folia, 192 (continuous pagination from I to IV coming to 62, V ending in 13, VI in 22, VII in 13, VIII in 10, IX

in 15, X in 11, XI in 11, XII in 8, XIII in 27). Character, Bengali. Appearance, fresh.

The MS. is incomplete and breaks off at the end of the 13th chapter.

For the beginning see L. 1456.

The Tīkā is based on Saṃkara's Bhashya commentary.

3282.

5751. गौता-तात्पर्यपरिशुद्धिः ।

Gītā-tālparya-pariśuddhiḥ.

By Rāmacandra Sarasvatī, with the text.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 189. Lines, 9 on a page. Extent in ślokas, 1,800. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The commentary belongs to the school of Saṃkarā-cārya. Aufrecht, in his Cat. Cat. Vol. I, says it is an abridgment of Saṃkara's Bhāṣya.

Beginning :—

यत् सच्चित्सुखमाद्यन्तरहितं शुद्धमव्ययम् ।

श्रीरामाख्यं परं ब्रह्म तदहं चाहमेव तत् ।

महागणपतिप्रोक्तै शङ्करादिशुद्धवर्त्मना ।

करोति गौताव्याख्यानं रामचन्द्रसरस्वती ॥

End :—

इति श्रीगौतातात्पर्यपरिशुद्धौ अष्टादशोऽध्यायः ।

यद्वाचानुदितं यतः प्रभवति खैरक्ष वाग् वैखरी

यमोच्चैर्मनुते मनागपि मनः तद्यस्य चाङ्गमर्तम् ।

तत् स्वाभासमनादिमन्तरहितं भेदभ्रमैर्बहिष्कृतं

सत्त्वानन्दमयं गलद्भूयसहं ब्रह्मास्मि नित्यंशयम् ॥ १ ॥

घाट्योर्न भगवद्गौतातात्पर्यस्योपवर्णने ।

रामचन्द्रसरस्वत्या रचितेऽस्य मनः सताम् ॥ २ ॥

जातो महारामचन्द्रान्महागणपतिर्बुधः ।
 तदध्येष्यतोऽकार्यौदिमां टौकां यतिः स्वयम् ॥ ३ ॥
 बहुदर्शनानि रघुनाथ + गोचराणि
 श्रान्तु बह्वारभवानि भवन्ति यस्मिन् ।
 पूतान्तरे यतिवरे खलु मत्सरित्वं
 + + + + + षष्ठियान् विहाय ॥ ४ ॥
 मानुषत्वोचितैस्तेतैर्गुणैर्निबन्धभागिव ।
 व्यंकुशायेश्वरत्वाय रामः कृष्णत्वमागतः ॥ ५ ॥
 तदीयवचनश्रद्धावद्भया न क्रिया धिया ।
 रामचन्द्रसरस्वत्या ग्रन्थोयं रचितो बुधाः ॥ ६ ॥
 ब्रह्मेश्वरे ब्रह्मकृताभ्यर्घ्ये ब्रह्माहृतस्वस्त्यिनी-त(द)[ठ]स्थे
 ब्रह्मादिरूपं बुदयादिशास्त्रं ह[]सेन सद्ब्रह्मसमाश्रयेण ॥ ७ ॥
 श्रीरामचन्द्राय परब्रह्मणे नमः ।

Then the following is added by a recent hand :—

यो मालवीयकुलवंशावतंसभूतो
 श्रीवाजपेयी विदितो रघुनाथनामा ।
 गोचदृवाणि प्रकाशिकमुख्यमध्ये
 ख्यातो विधिज्ञवरूपज्योतमः प्ररोचिः ॥

3283.

1569. गीताप्रदीपः । *Gītāpradīpaḥ.*

A commentary on the Bhagavadgītā of Śaṅkarācārya's School.

By Jagaddhara.

For the notice of the manuscript see L. 2138.

3284.

3680. भगवद्गीतारहस्यप्रकाशः ।

*Bhagavadgītā-rahasya-prakāśaḥ.**A commentary on Śrīmadbhagavadgītā.**By Jagadīśa Tarkālaṅkāra.*

Substance, country-made paper. 14½ × 3½ inches. Folia, 91. Lines, 7 on a page. Extent in ślokas, 2,000. Character, Bengali in a modern hand. Appearance, fresh. Complete.

The commentator does not seem to be the same person as the eminent Naiyāyika of the same name who flourished at Nadia in the 17th century, because the style is not that of a professor of Nyāya.

Beginning :—

संसारपङ्क्त्यर्थप्रशयानं जगदुद्धरन् ।

देवकीनन्दनः पायादपायात् घृतनार्हणः ॥

श्रीमता जगदीशेन चरणार्जं सु[सु]रक्षितः ।

आदाय हृदये गीतारहस्यार्थं प्रकाशयेत् ॥

इह पुनरज्ञानपरम्पराहृतमर्जुनं प्रबोधयन् अखिलवासनाविवश्रुतिबो
कंसहेषो भगवान् अखिलवर्णाश्रमधर्माणां मोक्षस्य चोपायं गीताशास्त्रेण
व्यक्तोचकार । व्यासमहर्षिस्तु तदेवाष्टादशभिर्ध्यायैः सप्तभिः प्रश्नोक्त-शतैराचक्ष
इति । तत्र छतराष्टस्य प्रश्नज्ञानार्थमाह छतराष्ट उवाचेति । कः प्रश्नमाह
धर्मोक्षेत्र इति ।

It ends thus :—

तस्माद्वर्षपुत्रादिजयाप्तां परित्यज्य ईश्वरानुग्रहेतैः श्रीविज-
यादियुक्तैर्मुग्धछिरादिभिः सह सन्निरेव विधीयतामिति भावः ।

Colophon :—

इति श्रीमहामहोपाध्यायजगदीशतर्कालङ्कारभट्टाचार्यविरचिते
गीतारहस्यप्रकाशे अष्टादशोऽध्यायः समाप्तः ।

समाप्तश्चायं गीतारहस्यप्रकाशः । श्रीविश्वेश्वरो जयति ।

श्रीअनपूर्णा जयति । श्रीकेदारेश्वरो जयति ।

3285.

850. *The same text with a commentary.*

For the manuscript see L. 1703.

The *Ṭikā* is anonymous. It is named पक्षोलौ on the obverse of the last leaf. The second leaf has पंचो on the left-hand upper margin, and most other leaves, पं गौ. Nowhere in the body of the manuscript the full name पक्षोलौ occurs.

Peterson in his sixth report mentions a commentary on the *Bhagavadgītā*, entitled *Pañcolī* by *Pañcolācārya*. But whether it is the same with the commentary under notice cannot be ascertained, as Peterson gives no extract from it.

The Post Colophon Statement :—

संवत् १८६० याशुग वदी ४ श्रीमदभ्युत्तरसि ओकाक्षीर-
मखलोदा + + सस्य जंमये ॥
शुभं शुभं ॥

3286.

608. **भगवद्गीता पैशाचभाष्यसहिता ।**

The same with Paisāca Bhāṣya.

Substance, country-made paper. $13\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 78. Lines, 13, 14 on a page. Extent in ślokas, 2,340. Character, Nāgara. Date, Samvat 1914. Appearance, tolerable. Complete.

The work is described in L. 672.

There is no mention of the authorship of the commentary, except the title *Paisācabhāṣya*, which purports to attribute it to a demon. In Aufrecht's Cat. Cat., however, it is attributed to Hanūmat.

The commentary slurs over the introductory portion of the work—the first chapter and first 10 ślokas of the second—and begins with अशोचान् अन्वशोचं स्वं, etc.

Post Colophon:—

संवत् १८९४ मिदं पुस्तकं लिखौ[खि]तं भगवान् दीनजिपाठीसे
जलिके

3287.

8471. गीतारहस्यम् । *Gītā-rahasyam.*

By Raghunātha.

Substance, country-made paper. 10×4 inches. Folia, 104 of which those marked 1, 3, 72-74, 87, 100 are missing. Lines, 9 on a page. Extent in slokas, 2080. Character, Nāgara of the eighteenth century. Appearance, fresh.

The object of the work is explained in the second leaf.

Fol. 2 begins :—

+ + + + + दासः समञ्जसं तनयस्तस्य वेदोक्तवर्त्म-
अद्भालुः सत्यसन्धः प्रतिदिवसजपध्यानशुद्धान्तरात्मा ।
यद्दाने सम्प्रदानं सकलमपि जगद्यच्च च स्वामिभक्तिः
पातिव्रत्यं प्रपेदे अयति यदपरं नैव विश्वोपकारः ॥
तस्याज्ञया रामरहस्यमादौ निर्भूय तच्चित्तविनोदनाय ।
महागभीरं रघुनाथशर्म्मा गीतारहस्यं विशदीकरोति ॥
आनन्दचैतन्यघनं मुकुन्दमानस्य भक्त्या रघुनाथशर्म्मा ।
कल्याणरायप्रणयप्रयुक्तो गीतारहस्यं प्रकटीकरोति ॥

तच्च यद्यपि भगवद्गीताभाष्यलङ्कारैव तदनुयायिभिर्न्येयं पदार्थवाक्यार्थौ
प्रतिपद्यं सन्त्यक् निरूपितौ तथापि आनन्दनन्दनपदारविन्दसेवासाधनपुष्प-
धौरेषप्रणयभङ्गभियां पदार्थविचारलोलुपधिया मयापि यथामति संकल्य
गीतावाक्यार्थौ विचार्यते ।

It ends :—

अनिपुणमतिनापि यन्मयेदं मतमखिलं निरुद्धारि शार्ङ्गपाथे ।
गुह्यचरणलपैव तच्च मूलं तरिरिव सन्तरये महानदीनां ।
सूक्तं दुर्लभमथवा ससद्भिवेकवैदग्ध्यविज्ञावधिया यदि हन्यन्ति ।
दण्दिनाखिलशुभाशुभकर्मणोव तेनापिते पितरि तुल्यतुल्यदेवः ॥

Last Colophon :—

इति श्रीमहाराजरामदासकारिते महामहोपाध्यायश्रीरघु-
नाथकृते गीतारहस्ये अष्टादशोऽध्यायः । समाप्तोऽयम् ।

3288.

8561. *A commentary on the 15th chapter of the Gītā.*
By Satyajñānānandatīrthamuni, the pupil of Rāma-
kṛṣṇānandatīrtha.

Substance, country-made paper. 9½ × 4 inches. Folia, 26. Lines, 10
on a page. Extent in ślokas, 600. Character, Nāgara. Appearance,
fresh.

The author says that the 15th chapter of the Gita is
the substance of all Śāstrās.

3289.

9143. *The Same.*

With an anonymous commentary.

Substance, country-made paper. 11 × 5 inches. Folia, 190. Lines, 8
on a page. Extent in ślokas, 3,800. Character, Nāgara. Dated, Samvat
1734 वर्ष भाद्रपद वदि १३ अमौ लिखितः । Appearance, tolerable and illegible.
Complete.

It begins thus :—

श्रीगणेशाय नमः ॥ ॐ नमो भगवते नमः ॥

एकं यज्जनयत्यनेकतनुवत् पस्थान्यजस्रं मिथो (?)

भिन्नाकारगुणानि कैश्चिदपि वा गोप्तं न सिक्तं जलेः

कालेनापि न जीर्यते ऊतमुजा गो दह्यते क्षिद्यते

नाद्विस्तृप्त सकलस्य बीजमसकृत् ब्रह्माभिधं धीमहि ॥ २ ॥

श्रीमत्पद्मजतार्क्ष्यपद्मशुक्रप्रह्लादभोषोद्भव-

व्यासाकूरपराशरभुवमुखान् वन्दे मुकुन्दप्रियान् ।

यैस्त्वैर्यैरिव पावितं त्रिभुवनं रत्नैरिवाजडृतं

सिद्धौचैरिव रक्षितं सुखकरैश्चान्नैरिवाध्यायितं ॥ २ ॥

इह खलु सकललोकहितवतारपरमकारुणिको भगवान् देवकीनन्दनः
तत्त्वज्ञानविष्टम्भित-शोकमोहविभ्रंशितविवेकतया निजधर्मेत्यागपरधर्माभि-
सन्धिपरं अर्जुनं धर्मेज्ञानरहस्योपदेशज्ञवेन तस्मात् शोकमोहसागरादुद्धारः ।
इत्यादि ।

It ends :—

हे राजन् यत्र येषां पक्षे योगेश्वरः सर्वयोगानामौश्वरः सर्व-
योगबीजभूः कृष्णो विराजते । यत्र यस्मिन् पक्षे गाण्डीवधन्वा
धनुर्धरः पार्थोऽर्जुनः वर्त्तते, तत्र पाण्डवानां पक्षे जयः, तत्र
और्विभूतिः राज्यलक्ष्मीः तत्रैव विजयाभूतिः । श्रियो विशेषः
उत्तरोत्तरावृद्धिः ध्रुवा अव्यभिचारिणी नीतिः । इति मे
मतिः । ३८ ॥

Colophon :—

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सप्तासयोगो नाम-अष्टादशोऽध्यायः ॥

Post Colophon :—

संवत् १७३४ वर्षे भाद्रपद वदि १३ भृगौ लिखितमिदं जयतु ।
जयोऽस्तु ।

3290.

10294. भावार्थदीपिका । *Bhāvārtha-dīpikā.*

Being a commentary on Bhagavadgītā (with the text).

By Makunda Dāsa.

Substance, country-made paper. 13 × 7 inches. Folia, marked 18-67.
In Tripātha form. Character, modern Nāgara. Appearance, fresh.
Incomplete at the end.

From III, 4 to XII, 21.

For the beginning of the work see, L. 680.

3291.

9133. *A commentary on Gītā entitled गीतार्थसंग्रहः ।*

By Abhinava Gupta.

Substance, country-made paper. 11 × 5½ inches. Folia, 44. Lines, 11 on a page. Extent in Slokas, 1,450. Character, Nāgara. Date, Śaka 1960. Appearance, tolerable. Complete.

Abhinava Gupta, the renowned Śaiva writer from Kāśmīra, seems to have flourished, according to Aufrecht, between 993–1015. This commentary on the गीता by him is a new discovery. He (*Abhinava Gupta*) appears to have written it at the request of his friend, Laḍhārka.

It begins:—

श्रीमहागणपतये नमः ॥ श्रीकृष्णो जयति ॥
य एष विततस्तरुद्विविधभावचक्रात्मकः
परस्परविभेदवान् विषयतामुपागच्छति ।
यदेकमयभावनावशत एव भेदान्वयं
स शम्भुरग्निवापहो जयति बोधभासां निधिः ॥ १ ॥
द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रशतसंमितमत्र मोक्षः ।
प्राधान्यतः फलतया प्रथितस्तदनऽ-
धर्मादि तस्य परिपोषयितुं प्रगीतं ॥ २ ॥
मोक्षश्च नाम सकलाप्रविभागरूप-
सर्वज्ञ-सर्वकारणादि-सुभक्तभावे ।
आकाङ्क्षा विरहिते भगवत्प्रदीपे
निवृत्तौदिते लय इयान् प्रथितः समासात् ॥ ३ ॥
यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
तथापि भगवद्गीताः सन्धक् तत्प्राप्तिदायिकाः ॥ ४ ॥
तास्तन्मैः प्राप्तनैर्वाख्या कृता यद्यपि भूयसा ।
न्याय्यस्तथाप्यद्यमो मे तद्गूढार्थप्रदर्शकः ॥ ५ ॥

भट्टेन्द्रराजादाज्ञायं विविच्य च चिरं धिया ।

छतोऽभिनवगुप्तेन सोऽयं गीतार्थसंग्रहः ॥ ६ ॥

विद्याविद्यात्मनोर्हयोरभिभाष्यविभावकात्वं प्रदर्शयितुं प्रथमा-
ध्यायप्रस्तावः । नञ्छान्तविद्याशेषावकाशउपदेशभाजनं नापि
निर्मूलितसमस्तविद्याप्रपञ्चः । एककोटि—ततः कोटेः च्यावयितु-
मशक्यत्वात् ॥ अज्ञानिपर्यस्तयोस्तूपदेशत्वं यदुच्यते तत् क्षपिदेव
तथा—मुख्योपदेष्टुष्ये सन्दिग्धतैव ॥ अतएव संशयनिर्णोदक एवोप-
देश इति ॥ विद्याविद्याङ्गसंघट्टमयः संशय उच्यते ॥ देवास-
हृष्टिश्च विद्याविद्यामयीति तत्त्वथोपक्रमणमेव मोक्षमार्गोपदेशनं ।
ज्ञानं च प्रधानं कर्मणि चापरिहर्षस्थानीति कर्मणां ज्ञानतया
क्रियमाणानामपि न बन्धकत्वमिति ज्ञानप्राधान्यं नान्तरीयकत्वन्तु
कर्मणां नतु ज्ञानकर्मणौ समतया समुच्चयेते इत्यत्र तात्पर्यं ।
एवमेव च मुनेरभिप्रायं यथास्थानं प्रतिपादयिष्याम इति किमन्यै-
स्तत्त्वदर्शनविप्रमात्रफलैर्वाग्जालैः ॥ धृतराष्ट्र उवाच ॥ इत्यादि ॥

It ends :—

सञ्जय उवाच ॥ इत्यहं यत्र योगीश्वरं ॥

सञ्जयवचनेन संवाद उपसंहरन् एतदर्थस्य गार्हपत्यक्रमेण
निश्चिन्तान्तासन्तानोपप्लवितैरन्तर्यादेव चान्ते सुपरिष्कृष्टनिर्वि-
कल्पाणुभवरूपतामापाद्यमानं स्मरणाभासमेव परब्रह्मप्रदाय-
मित्युच्यते ॥ एवं भगवद्वर्जुनसंवादमात्रस्मरणादेव तत्त्वव्याख्या ?
श्रीविजया विभूतय इति शिवं ॥ संग्रहोत्र ॥

भक्ता ज्ञानविमोहमश्रमयौ दत्त्वादिभिर्ज्ञां धियं

प्राप्य स्वात्मविबोधसुन्दरतया विष्णुं विकल्पातिगं ।

यत्किञ्चित् सरसोद्यदिन्निजनिजथापारमात्रस्थितेः

हेजातः कुरुते तदद्यसकलं संपद्यते शङ्करं ॥ १७ ॥

Colophon :—

इति श्रीमदभिनवगुप्ताचार्यविरचिते गीतार्थसंग्रहे अष्टा-
दशोऽध्यायः ॥ १८ ॥ ६ ॥

श्रीमत् काव्यायनोऽभूत् वररुत्तिसदृशः प्रमत्त बोधवत्
 कृतवंप्रालङ्कृतो यः स्थिरमतिरभवत् सौम्यकाव्योऽतिविद्वान् ।
 विप्रः श्रीभूतिराजस्तदनुसमभवत् तस्य स्रुतमहात्मा
 येनामी सर्वलोकास्तमसि निपतिताः प्रोद्धता भानुनेव ॥ १ ॥
 तच्चरणकमलमधुपो भगवद्गीतार्थसंग्रहं व्यधात्
 अभिनवगुप्तः सद्दिजलोढार्कचोदनावधृतः ॥ २ ॥
 व्यतद्दमयथार्थं वा यथार्थमपि सर्वथा नैव ।
 विदधामसूचनीयं कृत्यमिदं बान्धवार्थे हि ॥ ३ ॥ ६ ॥ ६ ॥
 काश्मीरपण्डितेनात्मारासेण सुहृदार्पिता ।
 गीताटीका लिपिं नीता विश्वनाथामिहोत्रिणा ॥ १ ॥
 षष्ठ्यष्टिसम्मितशक १६६० प्राग्भूत प्रतिपद् भृगौ ।
 पुनीता भगवद्गीता पूजानन्दप्रदायिनी ॥ २ ॥
 यथैकसप्तत्य ७१ न्दान्तं वासनाश्रीपतेर्गिरि ।
 तथैव सर्वदा तिष्ठेत् इत्येव प्रार्थना मम ॥

3292.

782. **भगवद्गीताभाष्यम् ।** *Bhagavadgītā Bhāṣyam.*

By Rāmānuja.

For the manuscript see L. 1563.

संवत् १७८९ ।

3293.

1125. *The Same.*

Substance, country-made paper. 12×5 inches. Folio, 154. Lines, 9
on a page. Extent in ślokas, 4,100. Character, Nāgarī. Date, Sanvat
1910. Appearance, fresh. Complete.

It begins thus :—

श्रीगणेशाय नमः ॥ श्रीमतेऽवेदान्तगुरवे नमः ।

श्रीमते रामानुजाय नमः ॥

वरदगुरुर्वेङ्कटेशो रामानुजवरदविष्णुचिन्ताय्यान् ।

कुरुकेश्वरस्य भाष्यकृतौ नमामि नाथेन यामुनं मुनिम् ॥

प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।

प्रसादयति यस्योक्तिः] स्वाधीनपथिकां श्रुतिम् ॥

यत्पादाभ्योऽहं ध्यानविध्वस्ताशेषकल्लभाः ।

(च) वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

अथःपतिर्निखिलहेयप्रत्यगीककल्याणगुणैकतानानन्तज्ञानानन्दस्वरूपस्वाभाविका-
नवधिकातिप्रयश्चानवलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येयकल्याणगुणगणमहोदधिः ॥
इत्यादि ।

It ends thus:—

यत्र योगीश्वरः कृत्स्नस्योच्चावचरूपेणावस्थितस्य चेतनाचेतनस्य
वस्तुनो ये ये स्वभावयोगास्तेषां सर्वेषां योगानां ईश्वरः स्वसं-
कल्पायत्तस्तेतरसकलवस्तुस्वरूपस्थितिप्रवृत्तिभेदकृष्णो वसुदेवस्तुः
यत्र पार्थो धनुर्धरः पिबस्वसुः पुत्रः तत्पदद्वन्द्वैकाग्रयः ॥ तत्र
श्रीर्विजयो भूतिर्नीतिः एते तत्र धीराः स्थिरा इति
मतिर्ममेति ॥ ७८ ॥

Colophon :—

इति श्रीभगवद्रामानुजविरचिते भगवद्गीतोपनिषद्भाष्ये
ऽष्टादशोऽध्यायः ॥ १८ ॥

Post Colophon :—

श्रीमते रामानुजाय नमः ॥ श्रीकृष्णार्पणमस्तु ॥
शुभमस्तु । श्रीसंमत् ॥ १९१० ॥ मीतौ ॥ ज्येष्ठमासे ॥ कृष्ण-
पक्षे एकादश्यां ॥ १९ गुरुवासरे ॥ समाप्त ॥
शुभ ॥ श्रीरामः ॥ श्रीरामाय नमः ॥

It belongs to a recension other than 782 the number
above.

3294.

1123. रसिकरञ्जनौ भगवद्गीता टीका ।

*Rasika-rañjanī, being a commentary on the Gītā.**By Kalyāṇa Bhaṭṭa.*

Substance, country-made paper. 12½ × 5 inches. Folia, 179. Lines, 10 on a page. Extent in ślokaś, 5,300. Character, Nāgara. Appearance, fresh. To the end of the 6th chapter.

Beginning :—

श्रीकृष्णो जयति ।

तं श्रीमद् गोकुलाधोऽं परमानन्दवियहम् ।

कृपाशुचिं गुणनिधिं नमामि पुरुषोत्तमम् ॥

अपीश्वराणां यं प्राप्तुं षष्ठ्यन्ते यत्नकोटयः ।

अतिस्मृतिपुराणाद्यैरलभ्यं चरणाम्बुजम् ॥

वन्दे श्रीकृष्णगीतां तत्स्वरूपं यादृ नः स्फुटम् ।

एवं कृतार्थयन्त्याः को गन्तुमान्दृष्टमौश्वरः ॥

व्याख्यानमिषादमुखास्तु सेविष्ये पदपङ्क्तवम् ।

ज्ञाद्याभिख्यामिमां गीताव्याख्यां रसिकरञ्जनौम् ॥

हृदा श्रीकृष्णरसिकाः पिवन्तेतत् कृपोदतां ।

ब्रजेन्द्रनन्दनस्यापि स्वप्रियस्य मम प्रभोः ॥

प्रापय कर्णातिथितां प्रीणन्तस्त्वं प्रसीदत ॥

The colophon of the 6th chapter :—

इति स्वयं भगवद्गीतोपनिषद्दीपिकायां निःशङ्कतदीयविविध-
प्रकर्षप्रकाशनारम्भटीकायां श्रीकृष्णरसिकरञ्जन्यां श्रीकृष्णकिङ्कर-
श्रीकल्याणभट्टविरचितायां तत्तत्सदृशैरलख्यचितायां अनाघारणा-
भिख्या तदीयबलाभ्यायव्याख्या समाप्ता ।

The text is also given along with the Tīkā.

3295.

1122. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 206. Lines, 7 to 10 on a page. Extent in ślokas, 2,400. Character, Nāgara. Appearance, new.

Commentary on chapters from VII to XII. Continuation of the previous number. The text in the middle and the commentary above and below it.

3296.

1124. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 128. Lines, 10 on a page. Extent in ślokas, 3,750. Character, Nāgara. Date, Samvat 1910. Appearance, fresh.

From chapter XIII to the end, being a continuation of the previous number. The text is given in the body of the *Tīkā*.

The commentary adds two short treatises in 8 verses or Aṣṭakas, entitled Kiśoryaṣṭaka and Kiśorāṣṭaka.

The Last Colophon runs:—

इति श्रीख्यं भगवद्गीतोपनिषद्गीतायां निःशङ्कतदीयविविध-
प्रकर्षप्रकाशनारम्भटीकायां श्रीलक्ष्मणसिक्करज्ञान्यां तद्विमुखमुख-
भङ्गन्यां श्रीलक्ष्मणकिङ्करश्रीकल्याणभट्टविरचितायां तत्तत्सदर्थ-
रत्नखचितयां असाधारणामिथ्या तदीयाद्यादशाध्यायव्याख्या
सम्पूर्णम् ।

Post Colophon:—

श्रीसम्बत् १९१० आषाढलक्ष्म्याष्टमी च शुक्रवारः । श्रीलक्ष्मणाय ॥

3297.

466. भगवद्गीतातात्पर्यनिर्णयः ।

Bhagavadgītā-tātparya-nirnayaḥ.

By Ānandatīrtha, the founder of the Mādhva school.

For the manuscript see L. 1350.

Post Colophon:—

संवत् १७५३ ।

तात्पर्यं कृष्णगीताया अलेखि रसिकेन तु ।

तुष्ट्यर्थं [स] ज्ञानानां हि पुष्ट्यर्थं ज्ञानसन्तते ॥

फाल्गुनशुक्लैकादश्यां गयापालेन धीमता ।

अलेखि रसिकेनेदं गीतातात्पर्यनिर्णयम् ॥

There are five lines more after this in a different hand on the Vaiṣṇava dogmatism.

3298.

465. भगवद्गीताभाष्यम् ।

Bhagavadgītā-bhāṣyaṃ, by the same.

For the MS. see L. 1349.

Post Colophon:—

श्रीगोपाले रतिरस्तु सदा मे १७५३ ।

फाल्गुनशुक्लैकादश्यां गीताभाष्यस्य पुस्तकं ।

अलेखि [र] सिकेनेदमद्य माधवतुष्टये ॥

3299.

1069. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 64. Lines, 8 on a page. Character, Nāgara. Appearance, fresh. The first seven leaves are missing.

An incomplete copy of our Catal. No. 3297.

3300.

326. प्रमेयदीपिका । *Prameya-dīpika.**A commentary on the same.**By Jayatīrtha Muni.*

Substance, country-made paper. 11×5 inches. Folia, 122. Lines, 12 on a page. Extent in ślokas, 3,660. Character, Nāgara. Appearance, tolerable. Complete.

This is a commentary on Ānandatīrtha's Bhāṣya commentary.

Beginning :—

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः । श्रीमदानन्दतीर्थ-
भगवत्पादाचार्येभ्यो नमः ।

गुणगणनित्यं यतिं नमामो

जगद्वदहमस्य वासवीस्रुतुं

मुनिकुलतिलकं च पूर्णबोधं

गुरुमपि च परमं गुरुस्य वन्दे ॥

आनन्दतीर्थं भगवत्पादाचार्यविनिर्मितं ।

व्याख्यास्ये भगवद्गीताभाष्यं तत्कल्याणलात् ॥

प्रारिक्षितविप्रविघातादिप्रयोजनं समुचितविशिष्टदेवता यथा-
रम्भे प्रतिज्ञाश्चादौ निबध्नाति देवमिति । अथ देवशब्दोः देवता-
परप्रथ्यायः प्रतिपाद्यमाह सन्निधानाय भगवद्गीताया इति ।

End :—

अक्षोभ्यतीर्थगुरुणा मुकवच्छित्तस्य मे ।

वचोभिरन्दतप्रायैः प्रीयन्तां सततं बुधाः ॥

Colophon :—

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितस्य श्रीमद्-
भगवद्गीताभाष्यस्य टीकायां जयतीर्थमुनिविरचितायां प्रमेयदीपि-
कायामष्टादशोऽध्यायः ।

After the colophon there are four lines and a half, discussing, in a philosophical language, the question of Jiva and Brahman.

3301.

1610. **गीतासाराथसंग्रहः ।** *Gītā-sārārtha-saṁgrahaḥ.*

(*With the text.*)

Substance, country-made paper, bound in book form. 8×6½. Pages, 426. Lines, 15 on a page. Extent in ślokas, 6,300. Character, Nāgari. Date, Samvat 1934. Appearance, fresh. Complete.

Post Colophon :—

ग्रन्थे स्वरथ्यङ्गनरेफविन्द-

मात्राविहीनं लिखितं मया यत् ।

तत्सर्व्वमाथ्यैः परिग्रोधनीयं

प्रायेण मुञ्चन्ति हि ये लिखन्ति ॥

वेदाग्निन्देन्दुमिते वैक्रमान्दे बुधेऽहनि ।

जैष्ठे मासि सिते पक्षे समाप्तोयं मया हतः ।

जैष्ठ्युक्ता १० बुधवासरे संवत् १९३४ शके १७९९ तारिख

२० जुन सन् १८७७ इस्वि ।

Anonymous.

Object of the work :—

श्रीमन्मध्वमुनिश्च तद्गतमहं नारायणं मुक्तिदं

निर्दीपं गुणसंयुक्तञ्च रघुपं व्यासं नृहृदय्यात्मकम् ।

आनन्द्याब्धिसुतायुतञ्च यदुपं गीतार्थसारप्रदं

बुभूक्षुं जयतीर्थपूर्व्वकगुरुन् संप्राथयेऽर्थज्ञताम् ॥

गीता भागवती श्रीमन् मध्वसिद्धान्तमादरात् ।

प्रपञ्चीक्रियतेऽव्यक्ता संश्रित्य ज्ञानसिद्धये ॥

इह हि परापरतत्त्वज्ञानाभावान्निरुद्धधर्माज्ञानाच्च संसारे

क्लिश्यमानं सज्जनब्रजमपेक्ष्योत्पन्नलपैः ब्रह्मादिभिरर्थितस्तदभय-

ज्ञानोत्पादनाच्च भगवान् नारायणो व्यासत्वेनावततार ।

Last Colophon :—

श्रीमद्भगवद्गीताविवरणे मध्यमतानुसारिणि गीतासाराधसंय-
हाख्ये गीताव्याख्याने सर्वशास्त्रार्थसंक्षेपयोगाम अष्टादशोऽध्यायः ।

There is a short Praśasti in 7 verses, in which 3rd and 4th verses run thus :—

गीताया भाष्यतात्पर्ये तट्टीकाविष्टतोरपि ।

अनन्तकृष्णप्रभृतिगुह्यभिस्तत्कृपावलात् ॥ ३ ॥

अत्रा मत्वा च व्यरचत् गीतासाराधसंयहम् ।

यस्तदस्मै तेन कृष्णोऽहर्ह्याख्यायमध्वगः (?) ॥ ४ ॥

3302.

1383. गीतार्थविवरणम् । *Gītārtha-vivaraṇam.*

By Viṭṭhala Dikṣita.

Substance, country-made paper. 11 × 4½ inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 140. Character, Nāgara. Date, Śaṃvat 1909. Appearance, fresh. Complete.

The same as 1323D. See below.

The Post Colophon Statement :—

संवत् १९०९ माघ वदी १४ ॥ चतुर्दशी सोमवासरे नि ।
कन्हैयालालक्षत्री ॥

3303.

1323. *The Same.*

(D).

Beginning :—

सर्वाभीष्टप्रदाने बलरिपुस्तत्रासहस्रे मुरारे
तुभ्यं गोपीसमाजप्रकटिततनवे कामकामाय तासां ।
उद्यदहर्हय तस्मायभिनवविभवैर्भूषणैर्भूषिताय
तस्मै कुर्मो नमस्यां मम मनसि सदा पादपद्मं तदीयम् ॥

The object of the work :—

धर्मज्ञानपलाय भक्तहृदये खण्डवासाङ्गवे
मन्नाथाय नमोऽस्तु भोगनिधये गोपीसमाजेऽनिशम् ।
तस्योदारचरित्रमादिकविना व्यासेन तन्मूर्तिना
श्रीमद्भारतसागरे विपलितं विस्तारितं सर्व्वतः ॥
महात्म्यं च स्वरूपं च यथाव्याख्यानमादरात् ।
भारते वेदसारे हि तस्य तुष्टिर्हरेर्वचः ॥
अतस्तद् वाक्पूरजानि खसुवर्गपदालये ।
संग्रथ्य भारते मध्ये सदृशीनां विवृद्धये ॥
वासुदेवमुखाम्भोजाद्वचनामृतवन्मणीन् ।
सुधियां ज्ञानसंसिद्धौ यथाशक्ति वयं स्तुमः ॥
भाष्याख्यत्र बह्वन्येव सन्ति किन्तु हरिप्रियाः ।
न मुदं तैः समायान्ति मततात्पर्यकुञ्जरैः ॥
निजबोधसुसिद्धार्थं मर्थतात्पर्यसंगतीः ।
कथयिष्यामि यज्ज्ञात्वा कृतार्थो भक्तिमान् भवेत् ॥

This is a succinct exposition of the Bhagavad-gītā by Viṭṭhaleśvara, son of Vallabhācārya.

Colophon :—

इति श्रीविठ्ठलेश्वर(विठ्ठलेश्वर)विरचितं गीतार्थविवरणं संपूर्णम् ॥

(E).

कृष्णार्जुनसौत्रप्रकाशः ।

Beginning :—

पक्षीबालकसंस्पर्शात् न रोचन्तेऽन्यदाश्रयः ।
तं राधानयनानन्ददायकं कृष्णमाश्रये ॥

Kṛṣṇāśraya-stotra by Vallabhācārya is a short hymn to Śrīkṛṣṇa in ten verses, beginning with :—

सर्व्वमार्गेषु गच्छेयुः कलौ च खलधर्मैरिण ।
पाशव्यप्रवरे लोके कृष्ण एव गतिर्मम ॥

कृष्णाश्रयस्य सर्वसाधकत्वात् स्त्रीयानां वरप्रदानमिव कुर्वत
श्रीवक्त्रभाषार्थचरणः श्रीकृष्णाश्रयस्तोत्रं निरूपयति ।

The present manuscript contains a commentary on it
by Kalyāṇa Rāya :—

श्रीमद्भट्टलगायपादकमले संवद्भक्त्या मुदा
कृष्णैकाग्रधियाय तातचरणान् तादृक्पिष्टव्यानपि ।
श्रीकृष्णाश्रयसंज्ञके स्तुतिवरे कल्याणरायाभिधः
श्रीगोविन्दस्तुतेः प्रकाशमकरोत् रयात् मुदे सद्भिषां ॥

Colophon :—

इति श्रीमद्भट्टलगायकृतौ चरचरणकमलैकतान-कल्याणराय-
विरचितः श्रीकृष्णाश्रयस्तोत्रप्रकाशः ।

3304.

1191. तत्त्वदीपिका श्रीमद्भगवद्गीताटीका ।

Tattva-dīpikā, being a commentary on the Gītā.

(*With the text.*)

Substance, country-made paper. 14×7 inches. Folia, 136. Lines, 8
to 15 on a page. Extent in ślokas, 4,000. Character, Nāgara. Appear-
ance, fresh. Complete.

An anonymous commentary of the school of Valla-
bhācārya on Śrīmad-bhagavad-gītā, which closely follows
the explanation of Viṭṭhalācārya.

Beginning :—

श्रीगणेशाय नमः ।

यदङ्घ्रि-पोतशरणस्वीर्त्वा मोहान्मुञ्चिं नरः ।
स्नातमधर्मेभ्युपैत्याराप्तं वन्दे पुरुषोत्तमम् ॥
यदीक्षणसुधाधाराप्यायितः सुकृतो नरः ।
कृष्णोऽपि लभते पुष्टिं तं श्रीवक्त्रभमाश्रये ।
यत् कल्याणरसकृष्णं हृदि हरिभक्त्यङ्गुरः ।
तं विदुर्लविभुमनिशं पूजानिन्दात्मकं वन्दे ॥

विचार्य श्रीमदाचार्यभारतौ तत्त्वदीपिकाम् ।

आरभे भगवद्गीता-व्याख्यां तद्व्याख्यानान्वितां ॥

The Last Colophon runs :—

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे तत्त्वदीपिकायां श्रीवत्सलभट्टादुर्भाविताया-
मष्टादशोऽध्यायः ॥ १८ ॥

श्रीगोवर्द्धननाथजी सहाय सदा सर्वदा ॥

3305.

1190. भगवद्गीतामृततरङ्गिणी ।

Bhagavad-gītāmṛta-taraṅgiṇī.

(*With the text.*)

Substance, country-made paper. 12½ × 5½ inches. Folia, 215. Lines, 8, 9 on a page. Extent in ślokas, 5,200. Character, Nāgara. Appearance, fresh. Complete. The text in the middle and the commentary above and below.

It is an anonymous commentary of Vallabhācārya's school on the Bhagavad-gītā. It is a complete manuscript of a work, of which only fragments are hitherto known.

Beginning :—

श्रीगणेशाय नमः ॥ श्रीमद्गोपीजनवल्लभाय नमः ॥

यन्नामस्तुतिमात्रेण निःशेषकेशसंक्षयः ।

जायते तत्क्षणादेव तं श्रीकृष्णं नमाम्यहम् ॥

यत्क्षपादृष्टिसंस्मिताः केहपस्तविताः सदा ।

रमयन्ति स्म गोपीशं तं श्रीवत्सलभमाश्रये ॥

श्रीविठ्ठलपदाम्भोजक्षपामधुसूपूरितः ।

व्याख्यास्ये भगवद्गीतां भक्तिमार्गानुसारतः ॥ ३ ॥

तत्र गीताशास्त्रं किंपरमिति पूर्वं विचार्यते । इत्यादि ॥

3306.

8364. तत्त्वप्रकाशिका । *Tattva-prakāśikā.*

Being a commentary on the Gītā.

By Keśava Bhaṭṭa of the school of Nimbāditya.

Substance, Śrīrāmpur paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 188. Lines, 11 to 13 on a page. Extent in slokas, 5,640. Character, Nāgara. Date, Śamvat 1932. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीकेशवभट्टविरचितायां भगवद्गीताटीकायां तत्त्व-
प्रकाशिकायां सर्वगौतार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon :—

मंगलं श्रीरमाकान्त० ।

संवत् १९३२ यदक्षरमित्यादि ।

Beginning :—

श्रीगणेशाय नमः । श्रीमते भाष्यकाराय नमः ॥ श्रीमते
निम्बादिभ्याय नमः ।

श्रीमायागुणदोषलेशरहितः स्वाभाविकैः सद्गुणैः

स्वतन्त्राखिलविज्ञाताद्यगणितैः युक्तोऽकाशादिस्तुतः ।

भक्ताभौष्टप्रदो रमैकरमणो वेदेकगण्यो हि यः

तं वंदे मनसा गिरा च शिरसा गोपीप्रियं श्रीहरिं ॥ २-३ ॥

... ..

संसाररोगप्रमने खलु निम्बबन्धौ

हार्दान्धकारहरणार्कवदेव यन्त्र ।

श्रीकृष्णपादपरिचारणतुष्टचेतः

निम्बार्क व्यार्थवर एव स मे गतिः स्यात् ॥

श्रीश्रीनिवासमाचार्य्यं गुह्यं श्रीगंगकाभिधं ।

प्रणम्य क्रियते गीताव्याख्या तत्त्वप्रकाशिका ।

End :—

व्याख्यातमादौ तदम्बोधात्
व्यापार्यवर्धेण हरिप्रियेण ।
निम्बार्कनाम्नातिगभीरबोधं
ओनारदानुग्रहभाजनेन ॥
तत्पादचिन्ताप्रतिबुद्धबुद्धिना भट्टेन श्रीकेशवसंज्ञकेन ।
तदर्थबोधाय तदाश्रितानां संक्षिप्य चैतद्विदितं सुबोधं ॥

3306A.

2746. भगवद्गीतासारः । *Bhagavad-gītā-sārah.*

Substance, foolscap paper. $14\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 4. Lines, 8 on a page. Extent in slokas, 120. Character, Bengali. Appearance, fresh.

The MS. contains :—(1) गीतासार, an extract from the Skanda Purāṇa, ending in 3B, followed by a work entitled (2) गुरुगीत from the Kaṅkālāmālini Tantra, complete in 4 lines of the MS., a description of which appears under No. 2746A in the Tantra section of this Catalogue.

(1) भगवद्गीतासारः ।

Colophon :—

इति स्कन्दपुराणे भगवद्गीतासारः सम्पूर्णः ।

Beginning :—

ॐ नमो नारायणाय ।

अस्य श्रीभगवद्गीतासारस्य भगवान् श्रीविष्णुर्हृदयानुदपहन्दः
श्रीपरमात्मा देवता, etc., etc.

It is an interlocution between Arjuna and Śrīkṛṣṇa.

अर्जुन उवाच ।

ॐकारस्य च माहात्म्यं रूपं स्थानं स्वरं तथा ।

तत् सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो यन्मां त्वं परिपृच्छसि ।

विस्तरेण प्रवक्ष्यामि तन्मे निगदतः शृणु ॥

एयिव्यधिञ्च ऋग्वेदो भूरित्येव पितामहः ।

अकारे तु लयं प्राप्ते प्रथमे प्रणवांशके ॥

अन्तरिक्षं ययुर्वायुर्भुवो विष्णुः सनातनः ।

उकारे तु लयं प्राप्ते द्वितीये प्रणवांशके ॥

द्यौः सूर्यः सामवेदश्च खरित्येव महेश्वरः ।

मकारे तु लयं प्राप्ते तृतीये प्रणवांशके ॥

See H.P.R., Vol. I, No. 92.

Though the title of the work represents it to be an abstract of the Bhagavad-gītā, it really presents the essence of the Yoga system, allocating the constituent letters of ओम् in different parts of the human body, and describing their significance, and pronunciation and how they lead to the bliss of nirvāṇa.

3307.

4374. महाभारतम् । *Mahābhārataṃ*.

(द्रोणपर्व) ।

Substance, country-made yellow paper. 20 × 4 inches. Folia, 239. Lines, 10 on a page. Character, Bengali. Date, Saka 1644. Appearance, old. Complete.

Post Colophon Statement:—

श्रीयुत गङ्गाधरराय चतुर्भुजोय पुस्तकमिदम् । अस्य शेषार्धे
श्रीरामनारायणशर्मेणा लिखितम् । शकाब्दाः १६४४ । १०
श्रीश्रीदुर्गा जयति ।

3308.

9228. *The Same.*

(द्रोणपर्व) ।

Substance, country-made paper. 16×7 inches. Folia, 304. Lines, 11 on a page. Extent in ślokaś, 10,800. Date Samvat 1837. Character, Nāgara. Appearance, tolerable.

The note of the scribe :

श्रीवेदव्यासाय नमः ।

संवत् १८३७ मार्गशीर्षशुद्धतृतीया भौमवासरेण लिखितं
ब्राह्मणशम्भुरामेण लेखकपाठकयोः शुभं भूयात् । श्रीकृष्णाय नमः ।

3309.

3846. *The Same.*

Substance, palm-leaf. 32×2½ inches. Folia, 323. Lines, 5 on a page. Character, Bengali of the early eighteenth century. Appearance, in good preservation. Complete.

3310.

3833. *The Same.*

(कर्णपर्व) ।

Substance, country-made paper. 28×2½ inches. Folia, 188. Lines, 5 on a page. Character, Bengali. Date, Saka 1638. Appearance, discoloured and worm-eaten.

Post Colophon :—

समाप्तश्चेदं कर्णपर्वेति । अस्यानन्तरं शाल्यपर्व भविष्यति ।

श्रीरामः । श्रीकृष्णः प्ररणम् । श्रीप्रसाददासस्य पुस्तकमिदं ।

श्रीहरिः ।

शुभमस्तु प्रकाश्याः १६३८ तेरिख २६ श्रे पौष ।

3311.

4482. *The Same.*

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 184. Lines, 6 on a page. Character, Bengali. Date, Śaka 1560. Appearance, old and discoloured. Complete.

Post Colophon Statement :—

शक १५६० ते कार्तिक मङ्गलवार ।

3312.

4065. *The Same.*

Substance, Kasmīrī paper. 13×10 inches. Character, Kasmīrī. Appearance, dilapidated.

It contains (1) *Aranya*, (2) *Virāṭ*, (3) *Karṇa*. (4) and *Bhīṣma parvans*.

(1) *Aranya-parvan*.

Sixty-six leaves, very much injured, containing the portion from the beginning of the 19th *Adhyāya* to the 17th verse of the 125th *Adhyāya*, as in the edition of *Vaṅgavaṣī*.

Thirteen leaves containing the portion from the 44th verse of the 158th *Adhyāya* to the third line of the 5th verse of the 177th *Adhyāya*.

Eighty-seven leaves, containing the portion from the second-half of the 42nd verse of the 181st chapter to the end.

The last few leaves are absolutely damaged, especially the last one, of which about three-fourths have gone off. It gives the date of the copying of the MS. as शके १६१० माघमासे शुक्लपक्षे १३ शुक्रे समाप्तम् and as संवत् ८९ (?).

There are two leaves, comparatively fresh, containing the first four chapters of the *Karṇa-parvan*.

(2) Virāṭ.

Leaves 2 to 42 of which 32 to 35 are missing. Leaves 2 to 5 are very much damaged.

(3) Karna-parvan.

Leaves 8 to 79. The 8th, 9th, 10th, and 11th have lost their leaf marks. In leaf 79th the Parvan comes to an end.

Post Colophon Statement:-

संवत् (लौकिक) ८४ शके १६३० वैशाख १ शुक्ले ।

(4) Bhīṣma-parvan.

It contains 110 leaves, marked in places and in some wrongly and arbitrarily. I have put them in order.

The 23rd chapter, as printed in the “Vaṅgavasi” Press, is not found in this. We have also noticed verses wanting here and there.

Post Colophon Statement :-

संवत् ८५ मागवति ॥ ११ ॥ बुधे वज्रदि ७ ॥ + + सुदि ॥
१६ + + + + ॐ नमः कमलदलविपुलनयनाभिरामाय
श्रीरामचन्द्राय नमः ॥ अथसे ॥ गणेशाय ॥

3313.

3835. *The Same.*

Substance, palm-leaf. 27 x 2 inches. Folia, 276. Lines, 4 on a page. Character, Bengali. Date, Saka 1637. Appearance, discoloured and worm-eaten.

The manuscript contains the Salya, Gadā, Sauptika, Aśika, Viśoka and Strī-parvans.

Post Colophon :-

शुभमस्तु ॥ शकाब्दाः १६३७ श्रीकृष्णाय नमः । ॐ वेद-
व्यासाय नमः ॥

3314.

7988. *The Same.*

(शल्य-गदा-सौप्तिक-विशोक-स्त्रीपर्वणि) ।

Substance, country-made yellow paper. $15\frac{1}{2} \times 4$ inches. Folia, 220, Lines, 9 on a page. Character, Bengali. Date, Saka 1738. Appearance, discoloured.

The Scribe's note :—

शल्यदिपर्वपञ्चकं व्यलेखीदमनुत्तमं ।

वसुग्रनेत्रकाचलचन्द्रमितेऽष्टमौतिथौ ॥

पक्षेऽसिते गृह्योदिने श्रीबह्वीदासशर्मणा ।

चायायण त्रिंशमिते नैत्र (?) मितं प्रयत्नतः ॥

3315.

8098. *The Same.*

(सौप्तिक-ऐषिक-विशोक-स्त्रीपर्वणि) ।

Substance, palm-leaf. $12\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 178. Lines, 4 on a page. Snuptika-parvan ending in 87B, Aisika in 112B, Viśoka in 130A, and Stri in 178. Character, Nāgara in a Uḍiya hand, written with a style. Appearance, fresh.

3316.

8653. *The Same.*

(*Aiśika parva.*)

Substance, country-made paper. 13×4 inches. Folia, 51. Lines, 10 on a page. Extent in Slokas, 2,000. Old. Fresh.

महाभारते ऐषिकपर्व from 2 to 10.

„ सौप्तिकपर्व fifteen leaves (incomplete).

„ स्त्रीपर्व 1, 10-15, 17-34, 37, 38 and the last with the colophon :—

इति श्रीमहाभारते ... स्त्रीपर्वणि ... समाप्तं ।

3317.

8097. *The Same.*

(शान्तिपर्व) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{4}$ inches. Folia, 233. Lines, 4 on a page. Character, Nāgari in a Uḍiā hand, written with a style. Appearance, fresh. Complete.

3318.

3635. *The Same.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7 to 295. Lines, 9 on a page. Character, Bengali of the seventeenth century. Appearance, old, faded and worn out.

A fragment containing the Dānadharma-parvādhyāya of the Śānti-parvan.

The first seven leaves are missing. But the end of the MS., from 246 to 295, is to be found in the MS. No. 3632.

3319.

3843. *The Same.*

(दानधर्मः from Santi-parvan) ।

Substance, palm-leaf. 28×2 inches. Folia, 249. Lines, 5 on a page. Character, Bengali. 247th leaf is missing. In the eighteenth century handwriting. Appearance, worm-eaten. Complete.

3320.

3839. *The Same* (राजधर्मः) ।

Substance, palm-leaf. $28\frac{1}{2} \times 2\frac{1}{4}$ inches. Folia, 240. Lines, 4 on a page. Character, Bengali. Date, Śaka 1638. Appearance, in good preservation.

Post Colophon : --

सुभमस्तु ! शक्राब्दाः १६३८ । श्रीलक्ष्माय ॥

3321.

6578. *The Same.* (शान्तिपर्वराजधर्मः) ।

Substance, unseasoned palm-leaf. 29×2 inches, divided by two holes, to the right and left of the centre. Folia, 227. Lines, 4 on a page. Character, Bengali. Date, Saka 1639. Appearance, fresh. Complete.

Last Colophon :—

इति महाभारते श्रुतसाहस्र्यां संहितायां वैयासिक्यां शान्ति-
पर्वणि राजधर्मे कृतब्रह्मोपाख्यानं समाप्तं । समाप्तस्यायं राजधर्मः ॥
अस्यानन्तरं मोक्षधर्मेस्तस्यायमभिसन्धिः ॥

सुधष्ठिर उवाच ॥

धर्माः पितामहेनोक्ता राजधर्माः श्रिताः शुभाः ।
धर्मेमाश्रमिणां श्रेष्ठं वक्तुमर्हसि पार्थिव ॥

Post Colophon : —

शकाब्दाः १६३६ ।

नन्दरामनृपसन्मते शका-

दित्य-वर्षे इभवेरिगे रवौ ।

राजधर्मलिपिपारगोभवत्

राधयानुगतवल्लभाभिधः ॥ ० ॥

गोविन्दे विन्देदेवेनं श्रीराधावल्लभधर्मणा लिखितं पुस्तक-
मिदं ।

नारायण जय दुरितनिवारण गोविन्दायुत विष्णो ।

मधुसूदन नरनिह जगद्गुरु दामोदर सुरजिष्णो ॥ ० ॥

एतल्लिपिप्रमफलं श्रीनारायणचरणसङ्गीतं समर्पितमिति ॥

जिह्मति प्रियतमे मुखपद्मं

हुङ्कृतं कवरिकामधुपेन ।

गौविकां स्पृशति नूतनतन्त्र्याः

किं किमित्यङ्गि किंकिशिकाभिः ॥

3322.

9840. भौष्मस्तवराजः । *Bhīṣmastavarājaḥ*.

Substance, country-made paper. 6 × 3½ inches. Folia, 11. Lines, 8 on a page. Extent in ślokaś, 110. Character, Nāgara. Appearance, old. Complete.

A fragment. Bhīṣmastavarāja is the 47th chapter of the Rājadharmā-parvādhyāya of the Śānti-parvan in the Asiatic Society's edition.

Colophon :—

इति श्रीमहाभारते शतसहस्रां संहितायां शान्तिपर्वणि
राजधर्मेषु भौष्मपितामहाभौष्मस्तवराजाः समाप्ताः ।

3323.

2482. भौष्मस्तवराजः and अनुस्मृतिः ।

Bhīṣmastavarājaḥ and Anuśmṛtiḥ.

Substance, country-made paper. 6 × 4 inches. Folia, 28. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Bhīṣmastavarāja is complete and Anuśmṛti incomplete.

16A. इति श्रीमहाभारते शान्तिपर्वणि राजधर्मेषु भौष्मस्तवराजः
समाप्तः ।

श्रीमणेशाय नमः अथानुस्मृति प्रारम्भः । Not found in the Śānti-parvan, Mahābhārata. See Cat. Cat. Vols. II and III अनुस्मृति ।

शतानीक उवाच ।

महाव्रत-महाप्राज्ञ-सर्वशास्त्रविदां वरेत्यादि ।

भौष्म उवाच ।

यदुक्तं च हितं कृष्णमित्यादि

श्रीवत्साकं जगद्भोजनमन्तं लोकभावनमित्यादि ।

It breaks off abruptly at the 91st verse.

3324.

11061. भौष्मस्तवराजः *Bhīṣmastavarājah.**From the Mahābhārata.*

Substance, country-made paper. 10 × 4½ inches. Folia, 13. Lines, 6 on a page. Character, Nāgara. Date, Samvat 1856. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
श्रीभीष्मस्तवराजः संपूर्णः ।

Post Colophon : -

संवत् १८५६ मासे आषाढ शुक्ल १० काश्यां मध्ये लिखितं
पुस्तकं श्रीवाब्राह्मणः ।

3325.

11059. *The Same.*

Substance, country-made paper. 9½ × 5 inches. Folia, 5. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :—

ॐ जनमेजय उवाच ।

ॐ शूरतल्पे श्रयानस्तु भारतानां पितामहः ।

कथमुत्सृष्टवान् देहं कं च योगमधारयन् ॥

वैशम्पायन उवाच ।

इदं व्यावहितो राजन् शुचिर्भूत्वा समाहितः ।

भीष्मस्तु कुरुशार्ङ्ग देहोत्सर्गं समाश्रयत् ॥

The MS. ends abruptly in the 80th verse.

3326.

9623. *The Same.*

Substance, country-made paper. 10 × 5 inches. Folia, 9. Lines, 9 on a page. Extent in ślokaś, 126. Character, Nāgara. Appearance, old. Complete.

3327.**2110. गजेन्द्रमोक्षणम् ।** *Gajendra-mokṣaṇam.**Said to be from the Mahābhārata.*

Substance, foolscap paper. 6×4 inches. Folia, 24. Lines, 7.
 Character, Nāgara. Date, Śaka 1722. Appearance, fresh. Complete.
 Verse.

Post Colophon : -

शके १७२२ गौडनाम संवत्सरे चैत्रमासे कृष्णपक्षे दशम्यां तिथौ
 भृगुवासरे । श्रीरस्तु

It forms one of the jewels of Panca-ratna. For a description see Oxf. No. 35, p. 5a.

It is a well-known tale of the liberation of two mythological Gandarvas named Hāhā and Huhu from the curse of Devala by the mercy of Lord Kṛṣṇa. It is to be found in the 37th chapter of the Itihāsa-samuccaya.

3328.**10852. The Same.**

Substance, country-made paper. 10×4 inches. Folia, 16. Lines, 7
 on a page. Character, Nāgara of the nineteenth century. Appearance,
 fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां शान्तिपर्वणि
 गजेन्द्रमोक्षणं स्तवराजः सम्पूर्णः ।

3329.**10950. The Same.**

Substance, country-made paper. 10×5 inches. Folia, 8. Lines, 14
 on a page. Character, modern Kāśmīrī. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
 शान्तिपर्वणि गजेन्द्रमोक्षणं समाप्तम् ।

3330.

3837. शान्तिपर्वोय मोक्षधर्मः ।

Mokṣa-dharma from the Śānti-parvan.

Substance, palm-leaf. 30 × 2½ inches. Folia, 262. Lines, 5 on a page. Character Bengali. Date, Saka 1638. Appearance, discoloured and worm-eaten.

Post Colophon :—

श्रीजितमणिदेवशर्मणः स्वाक्षरमिदं पुस्तकमिति ।

शकाब्दाः १६३८ ।

3331.

4810. *The Same.*

Substance, palm-leaf. 24 × 2½ inches. Folia, 75. Lines, 5 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. To the end of the 89th Adhyāya.

3332.

3636. *The Same.*

Substance, country-made paper. 24½ × 5 inches. Folia, 3 to 42. Lines 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

A fragment of the Mokṣa-parvan of the Mahābhārata.

3333.

9942. विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu-sahasra-nāma-stotraṃ.

Substance, country-made paper. 12 × 6 inches. Folia, 4. Lines, 11 on a page. Extent in slokas, 128. Character, Nāgara. Appearance, old. Incomplete at the end.

Viṣṇu-sahasra-nāma, a thousand epithets in praise of Viṣṇu in 149th chapter of Anuśāsana parva of the Maha-

bhārata. The actual hymn commences in śloka 15 and ends in 121. The rest of the chapter down to 143rd verse deals with Phalaśruti.

The stotra runs thus :—

ॐ विष्णुं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
 भूतहृद भूतभृद्भावो भूतात्मा भूतभावनः ॥
 पूतात्मा परमात्मा च सुक्तानां परमा गतिः ।
 अथयः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ इत्यादि ।

3334.

9582. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 2. Lines, 23 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, tolerable.

3335.

9543. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 20. Lines, 7 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, fresh. Complete.

A hymn in praise of Viṣṇu, belonging to the Mahā-bhārata.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
 शान्तिपर्वणि उत्तमानुशासने दानधर्मेषु श्रीविष्णोर्नामसहस्रं
 सम्पूर्णं । शुभमस्तु ।

3336.

9500. *The Same.*

Substance, country-made paper. 6½×3½ inches. Folia, 31, the first leaf missing. Lines, 7 on a page. Extent in ślokas, 217. Character, Nāgara. Appearance, decayed.

3337.

9482. *The Same.*

Substance, country-made paper. $4\frac{1}{2} \times 4$ inches. Folia, 3-44. Lines, 5 on a page. Extent in ślokas, 132. Character, Nāgara. Appearance, old. Incomplete at both ends.

3338.

9290. *The Same with a commentary.*

Substance, country-made paper. 13×6 inches. Folia, 27. Lines, 10 on a page. Extent in ślokas, 810. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Mahābhārata.

Colophon :—

इति श्रीमहाभारते शतसाहस्रं संहितायां वैयासिक्यां
शान्तिपर्वण्युत्तमानुशासने दानधर्मेषु भौद्यप्रोक्तं श्रीविष्णोर्दिव्य-
सहस्रनामस्तोत्रं सम्पूर्णं ।

Colophon of commentary :—

इति श्रीविष्णुसहस्रनाम विवृतिः समाप्ता ।

It begins :—

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥
नमः समस्तभूतानामादिभूताय भूभृते ।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥ २ ॥

End :—

पठेन्नाम सहस्रं गवां कोटिफलं लभेत् ।
शिवायै पठेन्नित्यं तुलसीवनसंस्थितः ॥ १६२ ॥
नरो सुक्तिमवाप्नोति चक्रपाणेर्वचो यथा ।
ब्रह्महत्यादिकं पापं सर्वं पापं विनश्यति ॥ १६३ ॥

3339.9218. *The Same.*

Substance, country-made paper. 11×5 inches. Folia, 19. Lines, 6 on a page. Extent in slokas, 220. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्रीमहाभारते शतसहस्रसंहितायां वैयासिक्यां शान्ति-
पर्वणि दानधर्म्मोत्तरे श्रीविष्णोर्द्विचसहस्रनामस्तोत्रं सम्पूर्णं ।

3340.8958. *The Same.*

Substance, country-made paper. 10½×4 inches. Folia, 12. Lines, 7 on a page. Extent in slokas, 150. Character, Nāgara. New. Complete.

Complete in 12 leaves and 143 verses.

The Last Colophon runs thus :—

इति श्रीमहाभारते शान्तिपर्वणि दानधर्म्मोत्तरे युधिष्ठिर-
भौष्मसंवादे श्रीविष्णोर्नामसहस्रं समाप्तं । शुभमस्तु ।

3341.1862. *The Same.*

Substance, country-made paper. 6×4½ inches. Folia, 15. Lines, 8, 10 on a page. Character, Nāgara. Appearance, old. Complete.

One thousand epithets of Viṣṇu from the Mahābhārata, given in prose, with the word नमः added to each of the epithets, in the 4th case ending.

3342.2478. *The Same.*

Substance, country-made paper. 5×3 inches. Folia, 50. Lines, 5 on a page. Character, Nāgara. Date, Śamvat 1859. Appearance, discoloured. Complete.

Post Colophon :—

संवत् १८५६ नभोमासे आषाढपक्षे अन्तकतिथौ कर्म-
साक्षीपक्षे इन्दु अभिधानसंज्ञितनक्षत्रे एतस्मिन्नहनि विराम-
संज्ञकथा मे तद्दिने श्रीगोविन्दपुरनिवासीचातुर्धर्युपनामक वेशवं-
तात्मजमहोपतिना इदं पुस्तकं रामचन्द्रपंत मयूरग्रामवासी
तेषामिदं दत्तम् । श्रीगणेशो जयतितराम् ।

Colophon :—

इति श्रीमहाभारते अनुशासनपर्वणि दानधर्मे
श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णम् ।

3343.

11215. *The Same.*

Substance, country-made paper. 11 × 5 inches. Folia, 10. Lines, 9
on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
शान्तिपर्वणि दानधर्मोत्तमानुशासनेषु भोग्ययुधिष्ठिरसंवादे
विष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णम् ।

3344.

11029. *The Same.*

Substance, country-made paper. 7 × 4 inches. Folia, 24. Lines, 7 on
a page. Character, Nāgara of the eighteenth century. Appearance, old
and discoloured. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां विष्णुसहस्रनाम-
स्तोत्रं सम्पूर्णम् ।

3345.

3932. *The Same with the Bhāṣya.*

By Śaṅkara.

The commentary by Śaṅkarācārya the Great, on the Viṣṇu-sahasranama-stotra from the Mahābhārata.

Substance, country-made paper. 17 × 3½ inches. Folia, 53. Lines, 8 on a page. Character, Bengali. Date, Śaka 1778. Appearance, in fair preservation. Complete.

Colophon :—

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यशङ्करभगवत्कृतौ सहस्र-
नामभाष्यं सम्पूर्णम् ।

Post Colophon :—

लिखितं वज्रयत्नेन श्रीगामताम्रगुणशर्मेणा ॥ शुभमस्तु शकाब्दाः
१७७८ । ६ । २२ कार्तिकेय्य द्वाविंशतिदिवसे । श्रीमते
रामानुजाय नमः ॥

See I.O. Catal. Nos. 3282 and 3283. Oxf. 4A.

Printed in the Mysore Sanskrit Series.

3346.

3684. *The Same Bhāṣya only.*

Substance, palm-leaf. 15 × 1½ inches. Folia, 61. Lines, 45 on a page. Extent in ślokas, 1,200. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

3347.

2651. *The Same Bhāṣya.*

Substance, country-made paper. 13½ × 7 inches. Folia, 47. Tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete. Date, Samvat 1900.

Post Colophon :—

मास भाद्रपद मुक्तापक्ष अष्टमी संवत् १९०० ।

3348.8987. *The Same Bhāṣya.*

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 49. Lines, 13 on a page. Extent in slokas, 1,250. Character, Nāgara. Old. Fresh. Complete.

Oxf. 4A.

3349.8526. *The Same Bhāṣya (with the text).*

Substance, country-made paper. $13 \times 6\frac{1}{2}$ inches. Folia, 65. Lines, 11-12 on a page. Extent in slokas, 1850. Character, Nāgara. Appearance, fresh.

Both the text and the commentary are complete in 65 leaves; the text in the middle and the commentary above and below. The text is complete in 143 verses. It is to be found in Dānadharmā in the Śānti-parvan of the Mahābhārata in some recensions but in others the Dānadharmā-parvādhyāya of the Śānti parvan is regarded as a separate parvan called the Anuśasana-parva.

The Colophon of the commentary:—

इति श्रीशङ्कराचार्यविरचिता सहस्रनामविद्वतिः समाप्ता ।

But before this there is the following verse included in a bracket:—

सहस्रनामव्याख्येयं ब्रह्मज्ञानप्रदीपिका ।

शङ्करार्येण भगवत्पादाचार्येण निर्मिता ॥

Brackets in Sanskrit MSS. mean omission. So this verse is not to be there.

3350.9452. *The Same. A text with a commentary.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 28. Lines, 11 on a page. Extent in slokas, 1,350. Character, Nāgara. Appearance old. Complete.

It is a hymn enumerating the thousand names of Viṣṇu, from the Mahābhārata. As for the commentary, the MS. under notice gives no name of its author, but in Oxf. 4A it is said to be by Śaṅkarācārya.

The text is in rubrics and begins:—

वैशम्पायन उवाच ।

श्रुत्वा धर्मान्शेषेण पावनानि च सर्वशः ।

युधिष्ठिरः श्रान्तगवं पुनरेवाभ्यभाषत ॥

युधिष्ठिर उवाच ।

किमेकं दैवतं लोके किंवाप्येकं परायणं ।

स्रुवन्तः कं कर्म कुर्वन्तः प्राप्नुयुर्मानवाः शुभं ॥

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् । इत्यादि ।

Ends :—

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रौन् लोकान् व्याप्य भूतात्मा मुहूर्त्ते विश्वसुगन्धयः ॥ १४० ॥

इमं स्तवं भगवतो विष्णोर्व्यासेन कौर्त्तितं ।

पठेद् य इच्छेत् पुण्यः श्रेयः प्राप्तुं सुखानि च ॥ १४१ ॥

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययं ।

भजन्ति वे पुष्कराक्षं न ते यान्ति पराभवं ॥ १४२ ॥

Colophon :—

इति श्रीविष्णुसहस्रनामस्तोत्रं समाप्तं ।

The Commentary begins :—

श्रीगणपतये नमः ।

श्रीरामचन्द्राय नमः । श्रीकृष्णचन्द्राय नमः । श्रीशिवाय नमः ।

श्रीसरस्वत्यै नमः । श्रीगुरवे नमः ।

सच्चिदानन्दरूपाय कृष्णायान्तिष्ठकारिणे ।

नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ २ ॥

हृष्याद्वैपायनं व्यासं सर्वलोकहिते रतं ।

वेदान्तभास्करं वन्दे श्रमादिनिजयं मुनिं ॥ १ ॥

सहस्रमूर्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः ।

सहस्रनामस्तवनं प्रशस्तं निरुध्यते जन्मजरादिशान्धे ॥ ४ ॥

वैशम्पायनो जनमेजयं प्रत्यवाच अत्रेति ॥

End :—

विश्वेश्वरमित्यादिना विश्वेश्वरोपासनादेव स्तोत्रारम्भे घन्याः

ज्ञातार्थाः कृतकृत्या इति दर्शयति । १४२ ।

प्रमादात् कुर्वतां कर्म प्रपद्येताध्वरेषु यत् ।

स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादिति स्मृतिः ॥

व्यादरेण यथा स्तौति घनवन्तं घनेच्छया ।

तथा चेद् विष्णुर्कारं को न मुच्येत बन्धनादिति ॥

व्यासवचनं ।

सहस्रनामसम्बन्धि-व्याख्या सर्वसुखावहा ।

अति-स्मृति-न्यायमूला रचिता हरिपादयोः ॥

पञ्चायधस्य नामानि सदा सर्वत्र कीर्तयेत् ।

नाशौचं कीर्तितं तस्य स पवित्रकरो यतः ॥

Colophon :—

इति श्रीविष्णुसहस्रनामस्तोत्रं समाप्तं ।

3351.

10808. *A commentary on the same text.*

Substance, country-made paper. 12×4 inches. Folia, 10. Lines, 13 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

Beginning :—

ॐ नमः हृष्याय ।

सच्चिदानन्दरूपाय हृष्यायास्तृप्तकर्मणे ।

नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

हृष्याद्वैपायनं व्यासं सर्वलोकहिते रतं ।

वेशाजभास्करं वन्दे समाधिनिजयं मुनिम् ॥

सहस्रमूर्तेः पुरवोत्तमस्य सहस्रनेत्राननपादबाहोः
सहस्रनामस्वरूपं प्रशस्तं निरुच्यते जन्मजरादिशान्त्यै ।
ओवैश्वन्यावनो जनसेनयमुवाच ॥
अत्र धर्म्मनिष्ठादि ।

3352.

9904. विष्णुसहस्रनाम सटीकम् ।

The same text with the same commentary.

Substance, country-made paper. 9×5 inches. Folia, 44, the first missing. Lines, 12 on a page. Extent in slokas, 558 Character, Nāgara. Date, Samvat 1657. Appearance, old.

It belongs to the Mahābhārata. The MS. is very old and dilapidated, specially the last leaf, which is also worm-eaten and pasted, most of the letters of the Tīkā colophon being lost.

Post Colophon :—

संवत् १६५७ समये पौष वदि ३ भौमवासरे ॥ शुभमस्तु ॥

The colophon of the text runs thus :—

इति श्रीमहाभारते शान्तिपर्वणि दानधर्म्मोक्तं विष्णोर्नाम-
सहस्रं सम्पूर्णम् ।

3353.

1736. विष्णुसहस्रनामविहृतिः ।

A commentary on the same text.

By Vanamāli.

Substance, country-made paper. 10½×4½ inches. Folia, 44. In the Tripāṭha form. The first leaf is missing. Character, Nāgara. Date, Samvat, 1860. Appearance, tolerable. Complete.

Colophon :—

इति श्रीभारते उत्तमानुशासने श्रीविष्णुसहस्रनामां परविहृतिः
वनमालिविरचिता समाप्ता ।

Post Colophon :—

शुभमस्तु श्रीसंवत् १८६० आश्विनमासे कृष्ण ५ तिथि
शिवलाजका ।

End :—

हरिभक्तौ वर्णादिनियमो नास्ति इत्याशयेनाह विन्ध्येश्वरमिति ।
कामक्रोधादिभिः पराभवं न यान्तीति । १४२ ।
हता श्रीहरवक्त्रेण दाया वै वनमालिना ।
नाम्नां हरेः सहस्रस्य टीका सम्पूर्णतामिता ॥
श्रीगोविन्दविहारभूषितभुवो रुन्दावनात् प्राग्दिशि
क्रोशोने त्रियुगे पुरे सुसुवि ये विप्रा भरद्वाजजाः ।
श्रीसद्माहमुचो वसन्ति मुकुले तेषां सृजातो करो (?)
वर्णौवाङ्मयपूजनं मुररिपोः [प्री] यातु वै तेन सः ॥
भगवतोऽङ्गिकंजस्य श्रीगोपालस्य देणवः ।
क्षिपामु त्वैर्भवं वाचा मधराष्ट्रेषु शोधनम् ॥

3353A.

1315. विष्णोर्दिव्यसहस्रस्य विवर्तिः ।

श्रीवल्लभाख्या ।

Substance, country-made paper. 10½ × 5½ inches. Folia, 90. Lines.
9 on a page. Extent in ślokas, 1080. Character, Nāgara. Appearance,
tolerable. Complete.

This is a commentary on the Viṣṇu-sahasra-nāma of
the Śānti parvan of the Mahābhārata, according to Val-
labha's school.

Beginning :—

श्रीगणेशाय नमः ॥

नमः कृष्णाय विश्वात्मविभूत्यंशावतारिणे ।

श्रीवल्लभाय लीलायै विद्याज्ञानादिप्रकृते ॥ १ ॥

अथेह श्रीकृष्णदैपायनेन मुनिना आविर्भाविते महाभारते
हरन्तिपर्वण्युत्तमानुशासने दानवर्ज्ये जगज्जयन्तमिमुञ्चोर्ज्वन्
श्रीवैष्णवायन उवाच अथेति ।

It ends thus :—

विष्णुं क्षामिनमानस्य विष्णुक्षामिनमौरिता ।
 विष्णुनामैकसाहस्रोविटतिर्विष्णुवक्त्रभा ॥ १ ॥
 क्षात्मनः कण्ठमारभ्य पदपर्यन्तजम्बिनी ।
 श्रीविष्णोर्वक्त्रभा नाम स्रष्टृदत्तमालिका ॥ २ ॥
 इति श्रीशाचार्यवर्यपदभक्तिमता मया ।
 श्रीवक्त्रभविभोरग्रेऽर्पिता श्रीविष्णुवक्त्रभा ॥ ३ ॥

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिण्यां
 श्रान्तिपर्वण्युत्तमानुशासने दानधर्मे श्रीविष्णोर्द्विष्यसहस्रस्य
 विटतिः श्रीवक्त्रभाख्या सम्पूर्णा ।

3354.

9624. अनुस्मृतिः । *Anusmṛtiḥ.*

Substance, country-made paper. 10 × 5 inches. Folia, 7. Lines, 9
 on a page. Extent in ślokas, 102. Character, Nāgara. Appearance,
 old. Complete.

Colophon :—

इति श्रीमहाभारते श्रान्तिपर्वणि विष्णुधर्मे अनुस्मृतिः सम्पूर्णा ।
 शुभं भूयात् ।

See above Catal. No. 3323. Though not found in the
 Mahābhārata it is found in the work entitled Viṣṇu-
 dharma, which seems to have been a part of the Mahā-
 bhārata at one time.

3355.

11063. *The Same.*

Substance, country-made paper. 10 × 4 inches. Folia, 8. Lines, 7
 on a page. Character, Nāgara. Date, Samvat 1856. Appearance, fresh.

Colophon :—

इति श्रीमहाभारते श्रान्तिपर्वणि शतसाहस्र्यां संहितायां
 विष्णुधर्मोत्तरे (?) अनुस्मृति सम्पूर्णा ।

Post Colophon :—

श्रीगङ्गादेव्यै नमः ॥ श्रीसंवत् १८५६ श्रीरामाय नमः ।

3356.

11234. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 7 on a page. Character, Nāgara. Appearance, fresh.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
ब्रह्मधर्मोत्तरे (?) अनुसूतिः समाप्ता ।

3357.

9754. *शिवव्रतकथा । Śiva-vrata Kathā.*

From Śānti-parvan.

Substance, country-made paper. 8×4 inches. Folia, 7. Lines, 8 on a page. Extent in ślokas, 48. Character, Nāgara. Appearance, old. Complete.

It is said to belong to the Śānti-parvan of the Mahabharata.

Colophon :—

इति महाभारते शान्तिपर्वणि शिवव्रतकथा समाप्ता ।

3358.

9186. *शिवाष्टोत्तरसहस्रनामावली ।*

Śivāṣṭottara-sahasra-nāmāvalī.

Substance, country-made paper. $10 \times 6\frac{1}{2}$ inches. Folia, 13. Lines, 9 on a page. Extent in ślokas, 140. Dato. Śamvat 1875. Character, Nāgara. Appearance, tolerable. Complete.

It begins :—

अथ शिवाष्टोत्तरसहस्रनामावली प्रारम्भः ।

तं हि उवाच ।

अष्टोत्तरसहस्रन्तु नाम्नां प्रव्वस्य मे प्रदत्त ।

यच्छ्रुत्वा मनुजस्थात्र सर्वान् कामानवाप्नुयसि ॥ १ ॥

ॐ स्थिराय नमः । ॐ स्थानवेः ॥ प्रभवे० । भीमाय० ॥

प्रवराय० ॥ वरदाय० ॥ वराय० ॥

It ends :—

पराय० ॥ ब्रह्मणे० ॥ भक्तानां परमागतवे० ॥ विसृक्ताय० ॥

मुक्ततेजसे० ॥ श्रीमते० ॥ श्रीवर्द्धनाय० ॥ जगते नमः ॥ नामानि ॥

नुत्यानीमानि नामानि तद्विभर्गवतोऽन्यत ।

देवप्रसादाद्देवेश पुरा प्राह महात्मने ॥

This verse is not to be found in the Mahābhārata.

Colophon :—

इति श्रीमहाभारते आनुशासनिके पर्वणि दानधर्मे शिवा-

ष्टोत्तरसहस्रनामावली सम्पूर्णा । श्रीशिवः प्रीयतां । संवत्

१८७५ मिति फाल्गुन सुदी ॥ ६ ॥ बुधवासरे

Taken from the Mahābhārata Ānuśāsana parva Adhyāya 17. The stava begins from the 31st verse and ends in verse 153, A.S.B. Edition.

3359.

4479. *The Mahābhārata.*

कर्णपर्व, शान्तिपर्व, (राजधर्म, मोक्षधर्म, दानधर्म,)

अश्वमेधपर्व, आश्रमवासिपर्व, मौषलपर्व, महा-

प्रास्थानिकपर्व, स्वर्गरोहणपर्व ।

Substance, country-made yellow paper. 21×5 inches. Folia, 533. Karna-parvan is complete in 109 leaves; Śānti-parvan (Rājadharm-parvan is complete in 116 leaves, Mokṣadharm in 134, and Dānadharm in 181), Āśvamedha in 53 leaves, Āśrama-vāsika-parvan in 21, Mauṣala in 5, Mahāprāsthānika in 3 and Svargārohaṇa in 4 leaves. Character, Bengali. Date, Śaka 1739. Appearance, fresh.

The Post Colophon Statement to the Karna-parvan :—

वन्द्यघटोय महामहोपाध्यायस्य कुलचक्रवर्त्तिनः औयुतरामचन्द्र-
वन्द्योपाध्यायस्य पुस्तकम् ।

निवातो यस्य विप्रस्य ख्यातो वैद्यपुरेति च ।

औमद् गोकुलचन्द्राख्यो ज्येष्ठो यस्य महात्मनः ॥

तस्येदं पुस्तकं सर्व्वं भारताख्यं शुभप्रदम् ।

प्रालिखेत् दिनः कश्चित् औरामलोचनाञ्जयः ॥

धौरो धौरघराष्टतां दृतिमतां धर्मात्मनां धार्मिकः

काले काव्यकलाकलापकुशलः कौलीन्यकान्तोन्मरः ।

विप्रः औयुतरामचन्द्रकृतिको यत्नाद्यतोऽलेखयत्

शाके बहुकनेचसिन्धुशशिके (?) औकर्ण्यपर्व्वभिधम् ॥

शकाब्दाः १७३६ ।

3360.

3674A. *The Same.*

आश्वमेधिकपर्व्व, आश्रमवासिकपर्व्व, मौषलपर्व्व,
महाप्रास्थानिकपर्व्व and स्वर्गारोहणपर्व्व ।

Substance, palm-leaf. 24 × 1½ inches. Folia, 213. Lines, 4 on a page. Character, Bengali. Appearance, old and dilapidated.

Āśvamedhika-parvan ends in 128A :—

शकाब्दाः १६६१ । औरामकृष्णदेवशर्मायः पुस्तकमिदं

साक्षरम् ।

Āśrama-vāsika-parvan ends in 178B.

Mauṣala-parvan ends in 195B with the date शकाब्दाः १६६१ ।

Mahāprasthānika-parvan ends in a leaf, the mark of which is lost by corrosion.

Svargārohana-parvan ends in leaf 213B with the date १६९, after which the figure for the unit is gone. From what is left of it, it is either 6 or 3. शकाब्दाः १६९ +

3361.

3674B. *The Same.*

(आरण्यपर्व) ।

Substance, country-made-leaf. $24 \times 3\frac{1}{2}$ inches. Folia, 30 to 324. Lines 7 to 8 on a page. Character, Bengali. Appearance, old, discoloured and worn off. Date, Saka 1649. Incomplete.

Post Colophon :—

शुभमस्तु प्रकाश्या १६४९ अग्रहायणस्य द्वादशदिवसे कृष्णपक्षे
त्रयोदश्यां त्रिंशो समाप्तमन्त्रायं ग्रन्थः श्रीबनन्तरामशर्म्मा
लिखितमिति पुस्तकञ्चेति श्रीहरिचरणे मम भक्तिरस्तु, etc.

Last Colophon :—

इति श्रीमहाभारते, आरण्यकपर्वद्वितीयं समाप्तम् ।

There is an underleaf of folia 324 having the same pagination. There is a stray leaf marked 210 with the colophon :—

इत्याख्यपर्वणि पारिजातहरणे ।

3362.

8095. *The Same.*

(आश्वमेधिकपर्व) ।

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 189. Lines, 3 on a page. Character, Nāgara in a Uḍiya hand. Written with a style. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्रं संहितायां वैयासिक्या-
माश्वमेधिकं पर्व समाप्तं ।

Post Colophon :—

भौमस्यापि, etc., etc.

3363.

7989. *The Same.*

(अश्वमेध-आश्रम-मौषल-महाप्रस्थान-स्वर्गरोहण-
पर्वणि) ।

Substance, country-made paper. 16×3½ inches. Folia, 196. Lines, 9, 10, 11 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Svargārohaṇa ends abruptly.

Aśvamedha parvan complete in 121A, Āśramvāsik complete in 171B, Maṇḍala complete in 183B, Mahāprastana complete in 188, and Svargārohaṇa incomplete.

3364.

10773. *The Same.*

Substance, palm-leaf. 15½×1½ inches. Folia, 90. Lines, 4 on a page. Character, Bengali of the seventeenth century. Appearance, old and discoloured.

The MS. contains Āśrama-vāsika (ending in 59A), Maṇḍala (ending in 74A), Mahāprāsthānika (ending in 80A), Svargārohaṇa (ending in 90B).

3365.

4807. स्वर्गरोहणपर्वव्याख्या ।

A commentary on Svargārohaṇa-parvan from the same

Substance, palm-leaf. 15×2 inches. Folia, 6. Three of them are marked 14, 15 and 25. Character, Bengali of the eighteenth century. Appearance, old and dilapidated.

3366.

8728. *The Same.*

The Mahābhārata.

Substance, country-made paper. 16×6 inches. Folia, 123. Lines 12 on a page. Extent in ślokaś, 5,900. Fresh. Incomplete.

(1) The Ādi-parvan. Incomplete ; leaves from 1 to 123, ending with महाभारते आदिपर्वणि प्रकोपाख्यानम् ।

Substance, country-made yellow paper. 13×5 and $15 \times 5\frac{1}{2}$ inches. Folia, 140. Lines, 10 on a page. Extent in Slokas, 4,200. Fresh. Incomplete.

(2) Another copy of the Ādi-parvan. Incomplete ; 140 leaves ; in leaf 139B इत्यादिपर्वणि छतराष्ट्रविवाहः ।

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 71. Lines, 10 on a page. Extent in Slokas, 2,880. Character, Nāgara. Fresh. Incomplete.

(3) Another incomplete copy of the same. Leaves from 239 to 309 ; commencing from आदिपर्वणि खण्डवदाहः to the end (309). Dated, Samvat 1751.

Substance, country-made paper. $17\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 138. Lines, 9, 10 on a page. Extent in Slokas, 11,000. Character, Nāgara. Date, Samvat 1805. Good. Complete.

(4) The Sabha-parvan. Complete in 138 leaves and 72 Adhyayas, with the commentary by Nilakanṭha entitled भारतभावदीप, copied in Samvat 1805 आषाढमासे शुक्लपक्षे द्वितीयायां ।

Substance, country-made paper. $15\frac{1}{2} \times 7\frac{1}{2}$ inches. Folia, 62. Lines, 15 on a page. Extent in Slokas, 2975. Dated, Samvat 1850. Character, Nāgara. Fresh. Complete.

(5) The Sabhā-parvan. Complete in 62 leaves ; no chapter numbers ; one verse more at the end not found in the last copy ; dated, Samvat 1850, मीनौ पुष वदी ११ वार अतवार ।

Substance, country-made paper. 11×4 inches. Folia, 143. Lines, 7 on a page. Extent in Slokas, 3,100. Date, Samvat 1603. Character, Nāgara.

(6) Another copy of the Sabhā-parvān. Complete in 143 leaves ; no chapter number, no verse number ; dated, बुद्धदिने, समत् १६०३. On the reverse of the leaf 143, there is a document of borrowing money, dated 1603.

Substance, country-made paper. 15×6 inches. Folia, 217. Lines,

14 on a page. Extent in ślokas, 12,100. Character, Nāgara. Dated, Samvat 1851. Fresh. Incomplete.

(7) Aranya-parvan. Complete in 217 leaves ; first two leaves are missing ; dated Samvat 1851.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 399. Lines, 11 on a page. Extent in ślokas, 12,700. Character, Nāgara. Dated, Samvat 16 (?). Old. Complete.

(8) Vana-parvan. Complete in 399 leaves and 269 chapters ; the number of verses 15,664 ; dated, Samvat 16[00] ; first and last leaves have modern papers pasted behind them.

Substance, country-made paper. $13 \times 5\frac{1}{2}$ inches. Folia, 82. Lines, 11 on a page. Extent in ślokas, 2,400. Character, Nāgara. Dated, Samvat 1771. Old. Complete.

(9) विराट् पर्व. Complete in 82 leaves ; the leaves 25th and 82nd are missing ; dated, Samvat 1771 चैत्रमासे शुक्लपक्षे त्रिंशो पौर्णमास्यां[स्य] पुस्तकं लिखितं गुणावराध पाठकेन ।

Substance, country-made paper. $16 \times 6\frac{1}{2}$ inches. Folia, 59. Lines, 12 on a page. Extent in ślokas, 2,300. Character, Nāgara. Dated, Samvat 1852. Complete.

(10) Another copy of the same as above. Complete in 59 leaves and in 69 chapters ; dated Samvat 1852. समय भादौ सुदी ६ वार मङ्गल । शुभमस्तु ।

Substance, country-made paper. $14\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 175. Lines, 13 on a page. Extent in ślokas, 8,800. Fresh. Incomplete.

(11) उद्योगपर्व. Complete in 180 leaves. The first five leaves are missing.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 165. Lines, 13 on a page. Extent in ślokas, 1,350. Character, Nāgara. Fresh. Complete.

(12) कार्यपर्व. Complete in 165 leaves.

Substance, country-made yellow paper. $14 \times 5\frac{1}{2}$ inches. Folia, 306. Lines, 9 on a page. Extent in ślokas, 7,625. Character, Nāgara. Dated, Samvat 1665. Old. Good. Complete.

(13) श्लोकपर्व. Complete in 306 leaves and 170 chapters, dated, Samvat 1665. The number of verses, 9,989.

Substance, country-made paper. $14\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 165. Lines, 12 on a page. Extent in ślokas, 6,600. Character, Nāgara. Old. Fresh. Complete.

(14) कर्णपर्व । Complete in 165 leaves.

Substance, country-made paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 83. Lines, 10 on a page. Extent in ślokas, 2,000. Character, Nāgara. Date, Samvat, 1665. Old. Good. Complete.

(15) गदापर्व । Complete in 83 leaves and in 32 chapters. Dated, Samvat 1665.

(16) सौप्तिकपर्व । Complete in 17 leaves.

(17) ऐषिकपर्व । Complete in 11 leaves.

(18) विशोकपर्व । Complete in 9 leaves. Dated, Samvat 1665.

(19) स्त्रीपर्व । Complete in 19 leaves.

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches. Folia, 56. Lines, 11 on a page. Extent in ślokas, 2,200. Character, Nāgara. Old. Complete.

(20) शान्तिपर्वणि आपद्धर्मे । Complete in 56 leaves.

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 56. Lines, 12 on a page. Extent in ślokas, 2,600. Character, Nāgara. Old. Incomplete.

(21) An incomplete copy of Rājadharmā with the commentary by Nilakaṇṭha, from leaf 67 to leaf 122.

Substance, country-made paper. 15×6 inches. Folia, 257. Lines, 9, 10 on a page. Extent in ślokas 10,000. Character, Nāgara. Dated, (in new) Samvat 1921. Good. Complete.

(22) शान्तिपर्वणि मोक्षधर्माध्यायः । Complete in 257 leaves, of which leaves from 241 to the end is a restoration. Dated, Samvat 1921. पाद्मपुराणे शुक्लपर्वे सप्तम्यां मन्वासादे लिखितं चिह्ननेतारि महर्षि सिद्धेश्वरीसमीपे ।

(23) आश्वमावासपर्व । Complete in 36 leaves. Date, Samvat 1665.

(24) महाप्रस्थानपर्व । Complete in five leaves.

3367.

4291. **उत्तरगीता ।** *Uttara Gītā.*

With the commentary of Gauḍapādā.

Substance, country-made paper. 9×5 inches. Folia, 33. Lines, 10 on a page. Extent in ślokas, 660. Character, Nāgara of the nineteenth century. Appearance, discoloured.

22A, श्रीमन्महाभारते शतसहस्रसंहितायां वैयासिक्यां अश्वमेधपर्वशी(?)
ॐ तत्सदिति श्रीमदुत्तरगीतासूत्रनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे ब्रह्मविद्या आरब्धुः आरब्ध प्रतीपादकयोगो ना[म] प्रथमोऽध्यायः ।

Commentary :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमद्गौड़पादाचार्य-
विरचितायामुत्तरगीताव्याख्यायां प्रथमोऽध्यायः समाप्तः ।

33A, (the last leaf).

Of the text :—

श्रीमन्महाभारत० आरब्धुः आधिकारयोगो नाम द्वितीयो-
ऽध्यायः ।

Of the commentary :—

० द्वितीयाध्यायः समाप्तः ।

For the text see L 933, and for the commentary see L. 2144. In both the manuscripts the text has only two chapters.

Aufrecht says that it is an extract from the Bhīṣma-parvan of the Mahābhārata. But according to the present manuscript it is said to belong to the Āśvamedha-parvan.

3368.

10251. *The Same.*

With the same commentary.

Substance, country-made paper. 9½×4 inches. Folia, 41, of which those marked 1, 3, 9 are missing. Lines, 8 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Defective.

The text in three chapters is commonly believed to be taken from the Bhīṣma-parvan of the Mahābhārata. It is, however, not found there in the Bengal recension at least.

For the commentary see L. 2144. R. Mitra thought this to be a commentary on the Bhāgavat Gītā though the extract given by him distinctly says that Arjuna forgot all Bhagavān's teachings in the Gītā and again asked Him to explain those very topics of ātmatattva. Hence this work is called Uttara Gītā. It is in three chapters while the Gītā is in eighteen.

23B, इति श्रीगौडपादाचार्यविरचितायामुत्तरगीतायाख्यायां प्रथमोऽध्यायः ।

37A, • ब्रह्मोपदेशो नाम द्वितीयोऽध्यायः ।

It ends abruptly in the 15th śloka of the 3rd chapter.

3369.

5565. नाशकेतोपाख्यानम् । *Nāśketopākhyānam.*

From the Mahābhārata.

Substance* country-made paper. 11 × 5 inches. Folia, 40. Lines, 10 on a page Character, Nāgara. Date, Śaṃvat 1918 and Śaka 1783. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते अष्टादशसाहस्र्यां संहितायां नाशकेतोपा-
ख्याने शुभाशुभकृतजन्मान्वेषणो नामाष्टादशोऽध्यायः । समाप्तः
शुभम् ।

The Mahābhārata is here called Aṣṭādaśasāhasrī. The story is not to be found in the extant copies of the Mahābhārata. A shorter story is found in the 21st chapter of the Itihāsa-Samuccaya.

Post Colophon Statement :—

श्रीसम्बत् १९१८ श्रावणे १७८३ मास शुक्लतिथौ ९ तृतीयाश्रमौ
विद्याधरद्विवेदिना लिखितं काश्यां स्वार्थं परार्थम् । श्रीराम ।

3370.

5601B. **सत्यनारायणव्रतकथा ।**

Satyanārāyaṇa-vrata-kathā.

From the Mahābhārata.

Substance, palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 19. Lines, 4 on a page. Character, Uḍiyā, written about 25 or 30 years ago. Appearance, fresh. Complete in four Ādhyāyas.

Last Colophon :—

इति श्रीमहाभारते इतिहाससमुच्चये साधुचरितवर्णने सत्य-
नारायणव्रतकथा नाम चतुर्थोऽध्यायः ।

Itihāsa Samuccaya is said to be a summary of the Mahābhārata.

3371.

1573. **महाभारतार्थसंग्रहदीपिका ।**

Mahābhāratārtha-saṅgraha-dīpikā.

(आदिपर्व) ।

By Arjuna Miśra, son of Iśāna.

For the manuscript see L, 2126. Rājendralāla takes शकाब्दाः १६ as 1600. How far he is justified is open to doubt. It is, however, found usual with ordinary scribes to omit the first two digits. It may be a case of omitted hundreds.

3372.

3577. *The Same.*

Substance, country-made paper. $14\frac{1}{2} \times 2$ inches. Folia, 88. Lines, 5, 6 on a page. Extent in ślokaś, 3,000. Character, Bengali. Date, Śaka 1584. Appearance, fair.

Contains the commentary on Hari-vaṃśa, called here Āścarya-parvan.

Colophon:—

इति चम्पाहेठिकुलसरिमाधेन्दु-भारताचार्यपाठक-ओमदीपान-
तनयभारताचार्यओमदर्जुनमिश्रकृतौ महाभारतसंग्रह-
दीपिका सुसमाप्ता ॥

Post Colophon:—

ओरस्तु मयि लेखके । श्रीरामकृष्णचक्रवर्तिनः स्वाक्षरमिदं
पुस्तकञ्च ।

श्राक्ते वेदाष्टबाणावनिपरिगणिते १५८४ ।

From Śake to guṇite the letters have been blurred over with ink. The same is also the case after the figures of the date for more than a line, after which यथादृष्टमिच्छादि ॥ ओ ओ ओ . Then in a Devanāgarī hand रामाय रामचन्द्राय राम राम राम ।

It begins thus:—

ॐ नमो गोपीजनवल्लभाय ।
काव्यरसपीयूषनिधिस्थासात्मने नमः ।
अज्ञानतिमिराच्छन्नजगदालोकभानवे ॥
ओदेवबोधपादादिमतमालक्ष्य साम्प्रतम् ।
आख्यार्थपर्वणो यत्नान्मया पद्यं विविच्यते ॥

What is Āścarya-parvan:—

नन्वाख्यार्थपर्वणः कथं भारते संगतिः संपद्यते । अष्टादश-
संस्थापरिमितस्य भारतस्य स्वर्गारोहणान्तैव समाप्तत्वात् ।

उक्तञ्च:—

“उक्तानि वेदविदुषा पर्वण्यष्टादशैव तु” इति ।

भविष्यपुराणे परिगणितमेव यथा ।

आदिः सभा-वन-विराटमथोद्यमश्च
भीष्मो गुरूरविजमद्रपसौप्तिकश्च ॥
कौपर्व्यं श्रान्तिरनुशासनमश्वमेध-
वासाञ्चमौ मुषलयानदिवावरोहः ॥

इतीत्थं प्रकरणसङ्कतिर्नास्त्येव । नचाप्युपोद्घातसंगतिर्भारत-
चिन्ताविरामात् ।

आदौ यस्य न सङ्गावस्वन्तेवापि न विद्यते ।

चिन्तां प्रकृतिसिद्धार्थमुपोद्घातं विदुर्बुधाः ॥

इति तल्लक्षणायोगात् । नाप्यर्थतः संगतिः ॥ + + +
+ + + एकस्मिन्नेककारणे वाक्ये स्थानान्तरस्थितस्य
कारणवशात् स्थानान्तरसम्बन्धः । न च प्रकृते तथास्ति । तस्मा-
न्नास्त्येवास्य संगतिः । माभूत् संगतिरिति चेत् न परिगणितानु-
क्रमण्यमस्याप्यन्वाख्यानान् पुराणान्तरान्वाख्यानवत् । अस्या-
प्यनुक्रमण्यमुपपत्तिर्भविष्यतीति चेन्न । अस्यापि पूर्वसमाख्यया
भारते न सत्त्वैकधा पठनश्रवणात् तस्मादक्तव्या सङ्कतिः ॥ उच्यते-
ऽत्र प्रकरणसंगतिरेवास्य शतसाहस्रग्रन्थपरिमितस्य भारतस्य
मर्त्तलोके मुनिनोक्तत्वात् । न च हरिवंशमन्तरेण लक्षसंख्या-
पूर्त्तरस्ति पर्व्याख्यानमप्यत एव युक्तं । ऊनविंशतिपूर्वत्वं तर्हि न
शान्तिरनुशासनमित्यस्य अनुकूलमासनैकपद्यात् श्रीजावच्छेदकप्रकरण-
इतिवन्मुनिवचनोपपत्तेः । उक्तञ्च प्रागेव ।

पदज्ञानातिनिर्बन्धः कर्त्तव्यो मुनिभाषिते ।

अनुस्मरयतात्पर्यान्नाम्रियन्ते हि लक्षणम् ॥ इत्यादि ।

किन्तु खर्गारोहणपर्वान्ते यदुक्तं ।

उक्तानि वेदविदुषां पर्व्याख्यादशैव तु ॥

तत् कथं संगच्छताम् उच्यते अष्टादशपर्वान्ते अतिसंक्षिप्तस्य
हरि[ह]वंशार्थस्य प्रश्नादिस्तरकथनेपि तस्याष्टादशपर्वत्वं युक्त्या
तूनविंशतिपूर्वत्वमायाति । तथाप्यदोषः । भारतान्तर्गतत्वे प्रकरण-
संगतिरेव वा । पूर्वं हि जनमेजयेन पाण्डवाख्यानप्रसङ्गेन
श्रीविष्णुमाहात्म्यं श्रुतम् । सम्यति तमेव मुख्यतया ओतुं राधा
वैशम्पायन उक्तः ॥

उक्तञ्च पूर्वमेव गुह्या यत्र यत्र संग्रहोऽस्य सर्व्वं तत्त्वं वक्ष्यसीति
अतोऽस्यस्य संगतिरिति उक्ततया च संगतिर्भविष्यतीत्येव तत्ते
भारतं कथितं मवेति वचनात् । उक्तञ्च प्रसङ्ग एव यौष्मरादि-

प्रादुर्भावानान्तु विष्णुमाहात्म्यकथाप्रसङ्गसङ्कतिः । त्रिपुरवधो-
पाख्यानस्य विष्णुक्षेत्रपालतया संगतिः । सर्वे समञ्जसम् । अस्य
चार्थनसंज्ञानिबन्धनमिदमुक्तं पुनरनुक्रान्तं खिलमित्यभिधीयते ।
इत्यादि ।

It ends thus:—

श्रीदेवबोध-विमलबोध-शाखिल्य-माधवाः ।
नारायणाख्य सर्वज्ञाः पिता च गुरवो मम ॥
गतेषामुपदेशेन मन्मथा च क्वचित् क्वचित् ।
हरिवंशस्य विहतावद्यमोऽयं ममाभवत् ॥
तत्र भवद्भिः + + + साहाय्यमनसूयिभिः ।
श्रीमतः सख्यखानस्य योगक्षेमान्मयाधुना ॥
टोकेयं रचिता विद्वत्प्रिया गङ्गानिधेविना ।
अत्राङ्गलिर्मया वद्धो विद्वत्सु कृतबुद्धिषु ॥
तैरेवास्याः परिष्कारो विधेयो गतमत्सरैः ।

3373.

4035B. *The Same.* (*Udyoga and Bhīṣma.*)

Here called Mahābhārataṛtha-dīpikā.

Substance, country-made paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches, Folia, 71 + 11
lines, 8 on a page. Extent in ślokas, 2,000. Character, Bengali of the
eighteenth century. Appearance, fresh.

The MS. contains Arjuna Miśra's commentaries on the
Udyoga and Bhīṣma parvans, each separately paged.
The commentary on the Udyoga-parvan contains 71 leaves
and that on Bhīṣma 11, of which the first is missing.

The commentary on the Udyoga-parvan begins thus:—

ॐ नमो गणेशाय ।

धर्माधैकामनिर्वाण-फलभारमनोहरम् ।

वृजते वाङ्मयं वृद्धं कानीनमुनये नमः ॥

कृत्वा विवाहमित्यादेः ब्रह्मे गायत्रीवधन्वनि इत्यन्तस्य सम्प्रति
दुर्व्योघने युधिष्ठिरेण किं करणीयमिति, etc., etc.

Colophon :—

इति भारतार्थश्रीमदर्जुनमिश्रकृता चद्योगपर्वटीका समाप्ता ।

Post Colophon :—

शकाब्दाः । १६ ।

कार्तिकस्य तु ममस्य टौकेयं प्रथमेऽहनि ।

लिखितार्जुनमिश्रेण कृता श्रीश्यामशर्मेणा ॥

संग्रामे भवदङ्घ्रिधूलिरुचिरे विख्यातधौरध्वने ।

स्वत्-काखेन हतस्य जीर्यवपुषो मृत्यौ न दुःखं मम ॥

किन्तु आवणवारिवाहपटलकिग्धं वपुः श्यामिकां ।

दिष्ट्वा दृष्टिपथं गतामपि कथं नालोकयिष्ये चिरम् ॥

The Colophon of the Bhīṣma-parvan runs :—

इति पाठकराज-श्रीभारताचार्यश्रीमदोशानतनय-श्रीमदर्जुन-
मिश्र-कृतौ महाभारतार्थदीपिकायां भोक्षपर्वविवरणं समाप्तम् ॥

Post Colophon :—

यो गोशतं कनकशृङ्गमयं ददाति

विभ्राय वेदविदुषे सुवञ्जश्रुताय ।

पृष्ठाक्ष भारतकथां शृणुयाच्च निखं

तुल्यं फलं भवति तस्य च तस्य चैव ॥ श्रीगुरवे नमः ॥

हैपायगोष्ठपुटनिःसृतमप्रमेयं

पुण्यं पवित्रमथ पापहरं शिवञ्च ।

यो भारतं समधिगच्छति वाच्यमानं

किन्तस्य पुष्करजलैरभिसेचनेन ॥ श्रीरामः सहाय ॥

3374.

6589. *The Same.*

(चादिपर्व only) ।

Substance, palm-leaf. 18½ x 2 inches. Folia, 78. Lines, 4 to 6 on a page. Character, Bengali. Date, Saka 1611. Appearance, old and worn out. Complete.

Preceded by five leaves, containing, among others, a table of contents of Ādi-parvan, and followed by two.

Last Colophon :—

इति श्रीवर्जुनमिश्रकृता आदिपर्वटीका समाप्ता ॥

Post Colophon :—

गत्वा रामं वनश्यामं प्राक्ते खड्गकलामिते ।

लिखिता मालरामेण टीकार्जुन्यादिपर्वणः ॥

शकाब्दाः १६११ । २६ चैत्र ॥ श्रीरामः शरणं ॥ ॐ नमो

गुरवे ॥ ॐ हनुमते नमः ॥

See I.O. Catal. Nos. 3169–3178 (I.) and W. No. 392.

3375.

4035A. महाभारतटीका ।

A commentary on Mahābhārata.

By Rām Kṛṣṇa.

(सभा, वन, भीष्म, द्रोण) ।

Substance, country-made paper. 18×4 inches. Folia, 23+59+37+1-10, 15 and 38. Lines, 7 to 9 on a page. Character, Bengali of the eighteenth century. Appearance, fresh.

Sabhā-parvan has 23 leaves and is very nearly complete. See L. 2089. The present MS. gives a different Maṅgalācaraṇa :—

सुस्तिष्ठं शिशुपालस्य प्रणम्य परमेस्वरम् ।

सभापर्वगता व्याख्या रामकृष्णेण तन्यते ॥

Vana-parvan has 59 leaves. It is not complete. See L. 2090. We have here a different Maṅgalācaraṇa :—

प्रणिपत्य हरिं भक्त्या सर्वलोकैकपालकम् ।

तन्यते रामकृष्णेण व्याख्यारण्यकपर्वणः ॥

On the reverse of the last leaf the following is recorded in a later hand:—

शकाब्दा १६८२ इति श्रीहरितर्कभूषणेर स्थाने १२ पौष
राजधर्म रहिल २७ श्रे पौष श्रीकन्दर्पसिद्धान्तेर स्थाने विराट-
पर्वेर टिप्पणी रहिल ।

The Bhīṣma-parvan is complete in 37 leaves. See L. 2093.

The present manuscript gives a different Maṅgalacarana verse:—

भगवन्तं नमस्कृत्य भक्ताभीष्टफलप्रदम् ।
तन्यते रामकृष्णेन व्याख्यानं भीष्मपर्वणः ॥

Colophon:—

इति विरोधभञ्जिन्यां भीष्मपर्वार्थप्रकाशनं समाप्तम् ।

The Droṇa-parvan has 12 leaves. A mere fragment.

It has a verse more on Maṅgalacarana at the beginning:—

अप्याकाश इव व्याप्यो द्योतितास्वर्थदीपनः ।
ज्ञानदीपनदीप्यो यस्तमौखरमुपास्यते ॥
चक्रपाणिं नमस्कृत्य सर्वदा भक्तपालकं ।
तन्यते रामकृष्णेन व्याख्यासप्तमपर्वणः ॥

3376.

9222. *The Same.*

(आदिपर्व) with the commentary entitled भावदीपः ।

By Nīlakaṇṭha.

Substance, country-made paper. 16×7 inches. Folia, 448. Lines, 10 on a page. Extent in ślokaś, 11,000. Character, Nāgara. Date, Samvat 1837. Appearance, tolerable. The text above and below the commentary.

The Last Colophon of the text runs thus:—

इति श्रीमहाभारते शतसहस्र्यां संहितायां वैयासिक्यामादि-
पर्वणि खाण्डवदाहः समाप्तः । शुभमस्तु । मङ्गलं चास्तु ।
श्रीरस्तु । लेखकपाठकयोः शुभं भवतु । हस्ताक्षरं वेकाजि-
गणेश सातवलेकर । संवत् १८३७ कार्तिक सुघ ।

The Colophon of the commentary:—

इति श्रीमत्पदवाक्यप्रमाणचमर्थ्यादाधुरन्धरचतुर्द्धरवंशावतंस-
गोविन्दसूत्रिस्तुतोः श्रीनीलकण्ठस्य कृतौ भारतभावदौपे आदिपर्वणि
खाण्डवदाहार्थप्रकाशः समाप्तश्चायमादिपर्वणि भावदौपः ।

श्रीछायासहायः । पुस्तकमिदं पद्माकर पंत सुभेदावरस्य स्वायं
परार्थे च । लिखितमिदं विदुरजातोयेन वङ्गाजिगणेशेन । पुस्तक-
पतेर्वाचकस्य च शुभमस्तु ।

खजसुततनयारिष्टचमिचं

दिजपतिजनकात्मजानिवासं ।

अजसुतमुखजामिदग्धतान्तं

प्रभुवरमणिप्रं गतोऽस्मि छायां । १

शिवनाथकृतं पद्यं ।

3377.

9223. *The Same.*

(सभापर्व) with the commentary by *Nilakanṭha*.

Substance, country-made paper. 15½ × 7 inches. Folia, 117. Lines, 12 on a page. Extent in slokas, 5,000. Character, Nāgara. Appearance, tolerable.

3378.

9223 A. *The Same.*

(वनपर्व) with the commentary by *Nilakanṭha*.

Substance, country-made paper. 16 × 7 inches. Folia, 355. Lines, 10, 11, 12 on a page. Extent in slokas, 12,000. Character, Nāgara. Appearance, tolerable. The text above and below the commentary.

3379.

9224. *The Same.*

With the same commentary.

Substance, country-made paper. 16×7 inches. Folia, 171. Lines, 11 on a page. Extent in ślokas, 4,200. Character, Nāgara. Appearance, fresh.

This is in continuation of the previous number. It begins from leaf 356 and runs to the end in leaf 527.

3380.

9225. *The Same.*

(विराटपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 114. Lines, 11, 12 on a page. Extent in ślokas, 4,110. Character, Nāgara. Appearance, tolerable. The text above and below the commentary. Complete.

3381.

9226. *The Same.*

(उद्योगपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 297. Lines, 11, 13, 15 on a page. Extent in ślokas, 7,500. Character, Nāgara. Appearance, tolerable. Complete.

3382.

9227. *The Same.*

(भौक्षपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 339. Lines, 11, 13 on a page. Extent in ślokas, 12,200. Date, Samvat 1837. Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe :—

श्रीकृष्णाय नमः ।

संवत् १८३७ भाद्रपद शुद्ध ।

(145)

3382A.

9228. *The Same.*

(द्रोणपर्व) ।

Substance, country-made paper. 17×6 inches. Folia, 304. Lines, 11 on a page. Character, Nāgara. Appearance, fresh. Complete. Date, Samvat 1837.

Colophon :—

इति श्रीमद्भारते शतसाहस्रं संहितायां वैयासिक्यां
द्रोणपर्वखण्डानुक्रमणिकाध्यायः समाप्तः ।

Post Colophon :—

श्रीवेदव्यासाय नमः । संवत् १८३७ मार्गशीर्ष शुद्धतृतीया ।
भौमवासरेण लिखितं ब्राह्मणशम्भुरामेण । लेखकपाठकयोः सुभं
भूयात् । श्रीकृष्णाय नमः ।

3383.

9229. *The Same.*

(कर्णपर्व) with *Nilakaṇṭha's commentary.*

Substance, country-made paper. 16×7 inches. Folia, 218. Lines, 10 on a page. Extent in ślokas, 6,350. Character, Nāgara. Appearance, tolerable. Complete.

3384.

9230. *The Same.*

(शल्यपर्व) with the same commentary.

Substance, country-made paper. 16×7 inches. Folia, 55. Lines, 12 on a page. Extent in ślokas, 1980. Character, Nāgara. Appearance, tolerable. Complete.

3385.

9231. *The Same.*

(गदापर्व शल्यपर्वान्तर्गतं) with the same commentary.

Substance, country-made paper. 16×7 inches. Folia, 50. Lines, 13 on a page. Extent in ślokas, 1,000. Date, Śaka 1702=Samvat 1837. Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe :—

श्रीसंवत् १८३७ शके १७०२ विरोधी संवत्सरे कार्तिक शुद्ध
१० चन्द्रवासरे समाप्तं ।

Gadā-parvan is included in Śalya-parvan.

3386.

9232. *The Same.*

(सौप्तिकैषिकपर्वणौ) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 36. Lines, 12 on a page. Extent in ślokas, 1,200. Appearance, tolerable. Complete.

The Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां सौप्तिकैषिकं पर्व समाप्तं । पर्वद्वयमिदं संलग्नं ।

For Nilakanthas commentary on the different parvans see I.O. Catal. 3216–3223.

3387.

9233. *The Same.*

(विशोकपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 9. Lines, 13, 14 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, tolerable.

Viśoka though made a separate Parvan in this MS., is generally included in the Śtri-parvan.

The Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां विशोकपर्व समाप्तं । अष्टमोऽध्यायः ॥ ७ ॥
अस्यानुसन्धौ स्त्रीपर्व भविष्यति ।

3388.

9234. *The Same.*

(स्त्रीपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 25. Lines, 10-12 on a page. Extent in slokas, 900. Character, Nāgara. Appearance, tolerable. Complete.

इति श्री० स्त्रीपर्व समाप्तमिदं ।

अस्यानन्तरं राजधर्मस्यायमाद्यश्लोकः ।, etc.

3389.

9238. *The Same.*

(आनुशासनिकपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 315. Lines, 11, 12 on a page. Extent in slokas, 10,100. Character, Nāgara. Appearance, tolerable. Date, Samvat 1838, Śaka 1703. Complete.

Colophon :—

इति श्रीमहाभारते दानधर्म उक्तमानुशानने अध्यायः
दानधर्माः समाप्ताः । आनुशासनिकं पर्वं समाप्त ।

Post Colophon :—

संवत् १८३८ । शके १७०३ । चैत्र शुक्ल ८ ।

3390.

9239. *The Same.*

(आश्वमेधपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 146. Lines, 11 on a page. Extent in slokas, 5,068. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्री० आश्वमेधिकं पर्वं समाप्तं । शुभमस्तु ।

अतः परं आश्वमेधवासिकं ।

3391.

9240. *The Same.*

(आश्रमवासिकपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 29. Lines, 13 on a page. Extent in Slokas, 700. Date, Samvat 1837=Saka 1702 Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्रीमहाभारते आश्रमवासिकं पर्वं समाप्तमिति ।

श्रीमन्मार्तण्डभैरवाय नमः ।

श्रीसंवत् १८३७ शके १७०२ फाल्गुन शुद्ध १३ शुक्लवासरे
समाप्तं काश्यां । ब्रह्मचद्रे पद्मगङ्गा बिन्दुमाधवसन्निधौ ।

3392.

483. *The Same.*

राजधर्म्य and आपद्धर्म्य *with the same commentary.*

Substance, country-made paper. 8½×4 inches. Folia, 83, of which the first two leaves are missing. Lines, 13-15 on a page. Character, Nāgara. Appearance, old.

The present MS. contains the commentary on Rājadharmā and Āpaddharma of the Śānti-parvan in two separate paginations. Rājadharmā : complete in 65 leaves. Āpaddharma : complete in 18 leaves.

65B, इति श्रीमत्पद्माक्षप्रमाणमर्थ्यादाधुरन्धरचतुर्धरवंशावतंस-
श्रीगोविन्दहरिसूतोः श्रीनीलकण्ठस्य कृतौ भारतभावदीपे शान्तौ राजधर्म्यार्थ-
प्रकाशः समाप्तः ।

18B, (of the second pagination) :—

•शान्तावापद्धर्म्यार्थप्रकाशः समाप्तमगमत् । शुभमस्तु ।

3393.

8639. *The Same.*

मोक्षधर्मपर्व्याध्यायः ।

(*Mokṣa-dharma-parvādhyāya*) *with the same commentary.*

Substance, country-made paper. 12×7 inches. Folia, 588. Lines, 16 on a page. Extent in ślokas, 23,000. Character, Nāgara. Old. Complete.

3394.

9243. *The Same.*

(स्वर्गारोहणपर्व) with the same commentary.

Substance, country-made paper. 16×7 inches. Folia, 14. Lines, 11 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्री ० सर्वपर्वानुकीर्तनं समाप्तं ।

The Colophon of the Tīkā runs :—

इति श्रीमत् पदवाक्यप्रमाणमर्थोदाधुरन्धरचतुर्द्धरवंशावतंस-
श्रीगोविन्दसूरिसूनुः श्रीनीलकण्ठस्य कृतौ भारतभावदीपे स्वर्ग-
रोहणपर्वार्थप्रकाशः समाप्तिमगमत् ॥

श्रीवेदव्यासाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीः । शुभमस्तु ।

3395.

9242. *The Same.*

**स्वर्गारोहणपर्वान्तर्गतमहाप्रास्थानिकम्) with the same
commentary.**

Substance, country-made paper. 16×7 inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्री ० महाप्रास्थानिकं पर्वणि तृतीयोऽध्यायः ।

महाप्रास्थानिकं पर्वं समाप्तं ।

3396.

9241. *The Same.*

(मौषलपर्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 14. Lines, 11 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, tolerable. Complete. The commentary above and below the text.

Colophon:—

इति • मौषलपर्वणि अष्टमोऽध्यायः । मौषल-पर्वेदं समाप्तं ।

3397.

2929. **महाभारततात्पर्यटीका ज्ञानदीपिका ।**

Mahābhārata-tātparyā-ṭikā Jñānadīpikā.

By Devabodha, the disciple of Satyabodha.

Substance, country-made paper. 12×5 inches. Folia, 54. Lines, 9 on a page. Extent in ślokas, 1075. Character, Nāgara of the early eighteenth century. Appearance, discoloured. Ādi-parvan only.

Colophon:—

इति श्रीपरमहंसपरिव्राजकाचार्यभट्टारकश्रीमत्सत्त्वबोध-
शिष्यस्य परमहंसपरिव्राजकाचार्यश्रीदेवबोध[स्य] कृतौ महा-
भारततात्पर्यटीकायां ज्ञानदीपिकायामादिपर्वं समाप्तम् ।

It begins:—

तिर्यग्गवान्ति यदाज्ञयैव मरुतो यस्याक्षया भारतः
प्रागक्तात्रिगतागते(?)रहरहः खिन्नो न विश्रान्धति ।
प्रज्ञाब्धोतिरुपास्यते त्रिसुवने यस्य त्रिवेदीमयं
तत्तेजः कथमप्यमेयविवर्धं नारायणीयं नमः ॥

It ends:—

आह्वयन् शोमवीचीःखरतुहिनकरो वेगवाधो विवर्त्तौ
निर्व्याप्य द्योतमानो निजनखरचिभिर्भासयन् भूर्भुवःखः ।

आमर्त्यादावसत्यात् प्रथमचरमदिभित्तिमूलं करोडश्री (?)
पायान्नारायणीयश्चिरचकिततरस्यास्यमाभौप्रबोधः ॥ (?)

See L. 527.

3398.

5755. *The Same.*

उद्योगपर्व *only with the same commentary.*

Substance, country-made paper. 12×5½ inches. Folia, 17. Lines, 25 on a page. Extent in slokas, 1,462. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning:—

श्रीगणेशाय नमः ।

लक्ष्मीभर्तुः प्रसर्पत्पदकमलमुवः पातु वो + + दंजा-

मुह्यद्देत्येन्द्रपर्वज्वरभरविटपिओमुखः सप्तलोकान् ।

स्वं भर्तुः कल्पवृक्षात् त्रिभुवनकमलाकेलिहिन्दोलवृक्षा-

च्छायावृक्षाः सुराणां यमनियमभृतां दुःखनिर्ब्बाणवृक्षाः ॥

धर्मार्थकामनिर्ब्बाणफलभारमनोहरं ।

वृजते वाङ्मयं वृक्षं कानौनमुनये नमः ॥

उद्योगे देवबोधस्य वाग्वाङ्मयमरीचयः ।

पिवन्वज्ज्ञानदुर्ज्ञेयरक्षोरक्षमहार्यवं ॥

Colophon:—

इति परमहंसपरिब्राजकाचार्यभट्टकश्रीमदेवबोधस्य कृतौ
महाभारततात्पर्यटीकायां ज्ञानदीपिकायामुद्योगपर्व समाप्तमिति ।

Post Colophon:—

मुभमस्तु । काश्यां लिखितमस्ति श्रीविश्वेश्वरनिकटे । श्रीचन्द्र-
पूर्णा जयति ।

3399.

4814. *The Same.*

Substance, palm-leaf. 11½×2 inches. Folia, 3 to 118, of which the following leaves are missing:—13, 39, 53, 54, 62, 63, 81, 85, 86, 98, 100 to 109 and 111. Lines, 5 on a page. Character, Nāgara of the sixteenth century. Appearance, old and mouse-eaten.

Leaf 18A,

अनर्थक इव क्वापि गङ्गगीर्ण्मिक्ते क्वचित् ।

संजयोक्ते तमः स्याच्चेद् गृह्यतां चानदीपिका ॥

संजयायानं समाप्तम् ।

43B, प्रजागरः समाप्तः ; 73A, सनत्सुजातं समाप्तम् ।

There are 20 stray leaves, of which one marked 25 contains the following colophon:—

इति कालोत्तरोक्तं उत्पादकरणपटलम् ॥

3400.

5823. **महाभारतटिप्पनी ।** *Mahābhārata-ṭippanī*.

By Vimalabodha.

Substance, country-made paper. 11×4 inches. Folia, 99 to 128. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, old and soiled. A fragment.

Vimalabodha's commentary on the *Mahābhārata* is entitled *Durbodhapada-bhañjinī*, being concerned only with the difficult passages. See L. 3011.

111A, एते अश्वमेधोपश्लोकाः । इति महाभारतस्य टिप्पणो श्रीमद्विमलबोधविरचिता समाप्ता ।

Here ends the MS. described by Rājendralāla. But our MS. still continues.

112A, गदापर्वणि ; 113A, अथ दानधर्मश्लोकविवरणं ; 124A, इति दानधर्मविवरणम्, अथान्वमेधिकम् ; 124B, इति अनुगोताविवरणम् ; 127B, ब्राह्मणगोता समाप्ता ; अथान्वमेधिकं समाप्तम् ।

The subsequent portion does not bear the name of Vimalabodha and seems to be a later addition, commenting on verses left out by Vimalabodha as easy.

3401.

10151. *The Same here called*

दुर्घटार्थप्रकाशिनौ or दुर्बोधपदभञ्जिका ।

Durghatārtha-prakāśinī or Durbodha-pada-bhañjikā.

Notes on all the difficult passages in the Mahābhārata.

By Vimalabodha.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. A fragment containing leaves marked 1, 15-23, 27-33, 40-69 and 74. The first leaf belongs apparently to a different manuscript. All the leaves are marked, on the reverse side, with the letters मा० टौ०. Character, Nāgara of the eighteenth century. Appearance, old and discoloured.

Beginning:—

नमो धर्म्माय महते नमः कृष्णाय वेधसे ।

नमो व्यासाय गुरवे चैरिदं धार्यते जगत् ॥

निचंदुभाष्यनिगमनिबद्धानि विशेषतः ।

वैशंपायनटीकादिदेवस्वामिसतानि च ॥

वीक्ष्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनौ ।

भवद्विमलबोधेन भारताख्यानवेदिना ॥

श्रीमहाभारताख्यान-दुर्बोधपदभञ्जिका ।

टीका विरच्यतेऽस्माभिरादिपर्व्वक्रमादियम् ॥

तत्रादि वाक्यं ॐ नमो भगवते वासुदेवाय, etc., etc.

See L. 3011:

17B, एते आदिपर्व्वणि श्लोकाः; 18A, इत्यादिपर्व्वणि विषमोदाहरणं दर्शितं । तथा सभापर्व्वणि नारदो युधिष्ठिरमष्टब्धत् ।

42A, विराटपर्व्वणि विषमश्लोकाः; 59B, इत्युद्योगपर्व्वणि विषमश्लोकाः; 64B, एते भौष्मपर्व्वणि विषमश्लोकाः; 69A, एते कर्णपर्व्वणि विषमश्लोकाः । शल्यादिपर्व्वणि सुगमानीति ॥ “इदानीं राजधर्म्मो निरूप्यते”

3402.

3593. महाभारतटिप्पनी । *Mahābhārata-tippanī*.*By Śrīśīdhara.*

Substance, country-made paper. $15\frac{1}{2} \times 3$ inches. Folia, 41. Lines, 9 on a page. Extent in slokas, 2,800. Character, Bengali of the sixteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीसृष्टिधरस्य सृष्टेयं हरिवंशस्य टिप्पनी ।
स्वार्थमालेखनीयम् ।

Beginning :—

नमो गणेशाय नमः । कृष्णाय नमः ॥

तत्र देवबोधस्वामिमते पञ्चनमस्कारा न सन्त्येव अध्ययनाकुस्तु नमस्कारत्रयमेव विधिना तन्मात्रस्यैव बोधनात् । अत्र किमादि-
भारतं इत्यत्र विचारः । विमलबोधमते ॐ नमो भगवते वास-
देवावेत्यादिकमेव तेन पञ्चनतिव्याख्यानात् मन्वादिभारतमित्यस्यापि
मन्वतया द्वादशाक्षरस्य व्याख्यानात् तन्मते प्रथमतो नमस्कार-
त्रयम् । तदनु पञ्चनमस्काराः । तदनु नारायणमितिश्लोक
इति । चतुर्भुजमिन्द्रमते प्रथमतो विधिबोधितमध्ययनाङ्गं नम-
स्कारत्रयम् । तदनु नारायणमितिश्लोकः । मन्वादिभारत-
मित्यत्र मनुपदेन नारायणमिति श्लोकस्योक्तत्वात् । तदनु पञ्च
नमस्कारा इति । तदन्तरं पञ्चनतिव्याख्यानात्तेषामप्यध्ययनाकुत्वे-
नोक्तत्वात् । तदनु लोमहर्षणपुत्र इति नेदं युक्तिसम्बद्धं अन्तरा-
नमस्कारपञ्चके मानाभावात् वस्तुतस्तु नमस्कारपञ्चकं नाङ्गं किन्तु
सम्प्रदायबलात् मङ्गलरूपतया प्रथमतः पठ्यते न तु श्लोका-
न्तरम् । अङ्गव्याख्यापत्तेः तस्मादादौ नमस्कारपञ्चकं तदनु
विधिबोधितनमस्कारत्रयम् तदनु भारतादिनारायणमितिश्लोकः ।
अयमेव पन्तः सर्वसम्मतो ग्राह्यः ।

28B, इति आदिपर्वव्याख्या, अथ सभापर्वव्याख्या ; 30A, इति सभापर्व-
व्याख्या, अथ वनपर्वव्याख्या ; 36B, इति वनपर्वव्याख्या, अथ विराटपर्वव्याख्या ;

39A, इति विराटपर्वव्याख्या, अथोद्योगपर्वव्याख्या : 43A, इत्युद्योगपर्वव्याख्या, अथ भौगपर्वव्याख्या : 44B, इति भौगपर्वव्याख्या, अथ द्रोणपर्वव्याख्या : 53A, इति द्रोणपर्वव्याख्या, अथ कर्णपर्वव्याख्या : 65A, इति कर्णपर्वव्याख्या, अथ शल्यादिपर्वव्याख्या : 78B, इति शल्यादिपञ्चकव्याख्या, अथ राजधर्मव्याख्या : 93A, अथ मोक्षधर्मव्याख्या : 121B, अथ हरिवंशस्य व्याख्या ।

3403.

5061. **विराटपर्वोद्दीचटीका ।** *Virāṭa-parvodicā-tīka.*

Substance, country-made paper. 13×3 inches. Folia, 16, of which the first is a restoration. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, faded and worn out. A fragment. The first leaf has a portion of the left-hand side torn off breadthwise.

Beginning:—

+ + + + + अभिमंस्यते पृच्छति ज्ञातुमिच्छतीत्यर्थः

विराटे तत्समौपे ॥ विराटपर्वविंश संमन्त्रणे । प्रथमोऽध्यायः ।

The leaves 1 to 10 are marked as विराटोद्दीचटी०.

3404.

4005. **सभापर्वव्याख्या ।** *Sabhā-parva-vyākhyā.*

*By Jagadīśa Cakravartī, son of Vāṇīkaṇṭha Ācārya.
a native of Nalāhāṭī.*

Substance, country-made paper. 16½×3½ inches. Folia, 94. Lines, 8 on a page. Extent in ślokas, 3,400. Character, Bengali. Date, B.S. 1159. Appearance, worn out. Complete.

Colophon :—

इन्द्राण्यौ प्रकरयान्तर्वर्त्ति-नलाहाटोग्रामनिवासि-श्रीवाणौ कण्ठा-
चार्यसुत-श्रीजगदौघचक्रवर्त्तिहतायां महाभारतटीकायां सभा-
पर्वटीका ।

Post Colophon :—

श्रीध्यामसुन्दरदेवशर्म्माः पुस्तकमिदं लेखनञ्च । श्रीगुरुः ।
श्रीभक्तिरक्षु परदेवतायां सन ११५६ साल तां २२ फाल्गुन ।

Beginning :—

तदीयचरणाजयोः स्मृतिरतीव येषां भवेत्
भवानि भववेदनामनुभवन्ति नो ते जनाः ।
इतीह निखिलश्रुतिस्मृतिपुराणतन्त्रादितो
न सा भवति जानतो यदि तदास्ति सैव स्थिरा ॥
येन स्तनामग्राह्यतोषितेन दुःशासनाकृष्टविवद्ववस्था ।
दुष्पारलज्जाम्बुनिधौ पतन्ती कृष्णा छुता कौरवराजगोद्याम् ॥
समां सभायां विषमार्थपद्ये पर्वण्यसद्व्यक्तितोषभौतम् ।
विशुद्धभक्त्या हृदयेऽनुवेलं निवेश्यमानः परिपातु कृष्णः ॥
विभव्य वेदश्च तदर्थजातं चक्रं परामृश्य पुनः पुराणम् ।
तदीयमर्थश्च विज्ञाय चक्रे यो भारतं तत्र मग्नो ममास्ताम् ॥
नलाहाटोयामवासौ वाणिकगृहसुतः सुधोः ।
जगदीशोऽकरोद् व्याख्यां पूर्व्वटीकानुसारतः ॥
सकलभारतसूत्रमादिपर्व्वणि विधाय उपोद्घातसंगत्या भारत-
युद्धनिदानरूपराजसूत्रयाद्युपलक्षितं सभालक्ष्यार्थावच्छिन्नं सभा-
पर्व्वोपक्रमते तत इति ।

Nalāhātī is a small village on the Hughli near Katwa in the District of Burdwan inhabited chiefly by learned Brahmins.

3405.

4034. **विराटपर्व्वटीका ।**

A commentary on Virāṭa-parvan.

By Kaṇṭhābharana.

Substance, country-made paper. 18 × 3½ inches. Folia, 29. Lines 9 on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति विराटपर्व्वटीका समाप्ता ।

It begins thus :—

द्वैपायणपदाम्भोजं भक्ताभौष्टसुरभूमम् ।

प्रणम्य विदधे टीकां वैराटौ विज्ञतोषिणीम् ॥

कण्ठाभरणघौरेण रचितार्थप्रकाशिनौ ।
सहृदां कण्ठलभास्तां वैराटौ विज्ञतोषिणौ ॥
ममपूर्वपितामहा इति ।

3406.

5701. मोक्षधर्मटीका ।

A commentary on Mokṣadharmā.

By Paramānanda Bhaṭṭācārya.

Substance, country-made paper. 12×5½ inches. Folia, 226. Lines, 12 on a page. Extent in ślokas, 10,840. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

Beginning :—

श्रीगणेशाय नमः ।

साधको यः प्रमाणानां बुद्धौद्धो बोधकश्च यः ।
तं सरामं भजे रामं विश्वाराममनुत्तमम् ॥
दूर्वाकाण्डदलश्यामश्रीरामचरणद्वयम् ।
द्वैतज्ञानोदयोच्छेदि चकास्तु हृदि सन्ततम् ॥
रामतौर्थाभिधं ज्योतिरन्याभास्यमहं भजे ।
स्नान्तवासिजनस्नान्तध्वान्तसन्ततिनाशनम् ॥
सतामतिमनोहरं सुपदवाक्यमानार्थवत्
मुनीन्द्रसमनिर्मितं यदपि भाति टीकाश्रतम् ।
तथापि मितभाषितां विरचयामि टीकामिमां
स्वमाननविशुद्धये स्वमितमोक्षधर्मेष्वपि ॥

Colophon :—

इति श्रीपरमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ।
कृता श्रीपरमानन्दभट्टाचार्येण यत्नतः ।
श्रीमोक्षधर्मटीकेयं परमानन्ददायिनौ ।
समाप्तश्चायं ग्रन्थः । शिवमस्तु ॥

3407.

9235. *The Same.*

(राजधर्मपर्व) *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 244. Lines, 12-14 on a page. Character, Nāgara. Appearance, tolerable. Complete.

इति श्री० शान्तौ राजधर्माः समाप्ताः ।

3408.

9236. *The Same.*

(शान्तिपर्वीय आपद्धर्मपर्व) *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 79. Lines, 10, 11 on a page. Extent in ślokas, 2,370. Appearance, tolerable. Complete.

श्री० शान्तिपर्वीय आपद्धर्मो वृत्तप्रोपाख्यानं समाप्तम् । आप-
द्धर्मः समाप्तः । अतः परं मोक्षधर्माः ।

3409.

9237. *The Same.*

मोक्षधर्मपर्व *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 576. Lines, 12, 13 on a page. Extent in ślokas, 14,400. Appearance, tolerable. Complete.

The commentary appears above and below the text.

Colophon:—

इति श्री० शान्तिपर्वीय मोक्षधर्मेषु उच्छिद्यपाख्यानं
समाप्तं । समाप्तश्चेदं शान्तिपर्वः ।

अस्यानु आनुशासनिकं ।

3410.

8646. मोक्षधर्मटीका । *Mokṣa-dharma-ṭīkā.*

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 168. Lines, 7 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, old and worm-eaten. Incomplete.

The MS. comes up to the 79th chapter.

It begins:—

यः श्वेतत्वमुपागतः कृतयुगे त्रेतायुगे रक्ततां
 प्रप्ये यः कपिलः कलौ च भगवान् कृष्णत्वमभ्यागतः ।
 यं वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
 न ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नमः ॥
 मधुर-मधुर-सुगन्ध-स्नेह-वक्त्रारविन्दा
 मधुकरमृदुघोरप्रोक्तसत्सतन्त्रौ
 मधुपतिरिव हन्दाराधितश्रीप[दा]ङ्गा
 वदनमुकुरवन्दे[हन्दे] नृत्यतां भारती नः ॥
 राजधर्मद्वारा त्रिवर्गे श्रुत्वा तत्र गृहोक्तमपवर्गं विस्तरेण
 वसुत्वसुर्यधिष्ठिरश्चोदयति भीष्मं धर्मः पितामहेनेति ।

3411.

8645. मोक्षधर्मटिप्पनिका ।

Mokṣa-dharma-ṭippanīkā, otherwise called Vidyāsāgarī.

Substance, country-made paper. 11×4 inches. Folia, 74. Lines, 12, 13 on a page. Extent in ślokas, 35,000. Character, Nāgara. Old. Complete.

Complete in 74 leaves.

Last Colophon:—

इति श्रीमत्परमहंसपरिब्राजकाचार्याभयानन्दपूज्यपादशिष्येण
 भयानन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामघेयेन विरचितायां व्याख्या-
 रत्नावल्यां शान्तिपर्वणि मोक्षधर्मटिप्पनिका समाप्ता ।

3412.

4014.

Substance, country-made paper. 16 x 3 inches. Folia, 13. Lines, 6 on a page. Extent in Slokas, 350. Character, Bengali of the nineteenth century. Appearance, fresh.

These leaves contain notes on the Udyoga, Bhīṣma and Droṇa *parvans*, in portions considered difficult by the anonymous writer.

4B, इत्यद्योगपर्वव्याख्या ; 6B, इति भीष्मपर्वव्याख्या ; 13B, इति द्रोणपर्वव्याख्या .

3413.5450. हरिवंशः । *Hari-vamśaḥ*.

Substance, palm-leaf. 30 x 2½ inches. Folia, 370. Lines, 5 on a page. Character, Bengali. Date, Saka 1,600. Appearance, old and faded. Complete.

Last Colophon :—

इति महाभारते शतसाहस्रं संहितायां वैयासिक्यां व्याख्यार्थ-
पर्वणि खिलेषु हरिवंशे त्रिपुरवधः । समाप्तस्यायं पारिजात-
भट्टारकः । शतसाहस्रसंहिता समाप्ता ।

Post Colophon Statement :—

हरिवंशस्य सूत्रे विशेषः पात्रजनाईनः etc., etc., etc.
शकाब्दा १६०० श्रीरामेश्वरप्रसादः स्वाक्षरमिदं औद्युतजगन्नाथ-
दासस्य पुस्तकोऽयम् । ओझषाय नमः । यथादृष्टमित्यादि ।

3414.4860. *The Same*.

Substance, palm-leaf. 23 x 2½ inches. Folia, 1 to 383, of which the 269th leaf is missing, while 167 and 244 mark two leaves each—433 to 445—482 to 525. The 525th is the last leaf. There are 115 broken leaves of which the leaf marks are lost. Character, Bengali. Date, L.S. 424. Appearance, very old.

Colophon:—

इति श्रीमहाभारते शतसाहस्रं संहितायां वैयासिक्यां
पारिजाते हरिवंशः समाप्तः ।

Post Colophon :—

शुभमस्तु । श्रीरस्तु ।

भास्त्रे मासि सिते दले रविदिने श्रीगौडभूमौपते-
गन्धे सागर-पक्ष-वेदमहिम्ने वधां तिथौ व्यालिखत् ।

श्रीचन्द्रो ऋग्विंशपुस्तकमिदं स्वात्मावबोधाय
मिश्रश्रीनयदेवपादकमलद्वन्द्वप्रसादात् सुखम् ॥

ॐ कृष्णाय नमः ।

3415.

3633A. *The Same.*

Substance, country-made paper. 20×5 inches. Folia, 352. Lines, 10, 11 on a page. Character, Bengali. Date, Saka 1656. Appearance, discoloured. Complete.

Post Colophon :—

नत्वा भवानौ गुरुपादपद्मं

पित्रोः पदाब्जं शिरसा विधृत्य ।

सखिन्य नित्यं द्विजपादपद्मं

लिलेख पुस्तौ द्विजरामभद्रः ॥

भौमस्यापि रणे भङ्गः, etc, यथादृष्टम्, etc.

रामगोविन्दचक्रवर्त्यात्मजश्रीरामभद्रदेवशर्मेणो लिपिरेषा ।

कार्तिकपक्षदशदिने गुरुवासरे द्वितीयायान्तिथौ इयं पुस्तकौ

समाप्तः । प्रकाब्दाः १६५६ ।

वाणश्रुत्वैक(?)मिमे प्रकाब्दे

प्रणम्य नारायणपादपद्मम् ।

हरिवंशपुस्तौ विदुषां मनोषं

समालिख (?) श्रीरामभद्रशर्मा ॥

इमां मदीयां यदि नाम कश्चित्

विवेकग्न्यो हरते च पुस्तौम् ।

नेत्रस्य हानिन्तनयस्य शोको
सर्वाङ्गकुलं लभते च नूनम् ॥
भग्नदण्ड, etc.

3416.

3633B. *The Same.*

I.

Substance, country-made paper. $20\frac{1}{2} \times 5$ inches. Folia, 312. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old, discoloured and worn out. Complete. Leaves 205 to 216 and 236 are a restoration.

Post Colophon :—

+ + + + +
+ + + + पुस्तकं ।

लिखे धीरो वसुदेवप्रभो

तस्यैव प्रेक्षातिनिबद्धचेताः ॥

यत् पुस्तकं वीक्ष्य मया व्यलेखि

तदत्यमुद्धं खलु + + + ।

+ + + + +

+ + + + + ॥

यथावृत्तं तथालिखितमिच्छामि ।

किन्तु श्रेष्ठपुस्तकस्य किञ्चिन्नास्तीति [न] मे भ्रमो यद्वृत्ता लिखितं
तस्यैव + + + + ।

II.

Substance, country-made paper. $22 \times 4\frac{1}{2}$ inches. Folia, 85 to 241. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, discoloured and worn out. A fragment.

In leaf 89B ends the chapter in which the killing of Kālanemi is described. In the foregoing leaves there is no colophon. In leaf 239 ends the chapter in which the

abduction of Bhānumatī is described. The last two leaves have no colophon.

There is one dilapidated stray leaf kept with it.

3417.

3636. *The Same.*

1.

Substance, country-made paper. $22 \times 4\frac{1}{2}$ inches. Folia, 273 to 376, and 3 leaves not marked. Lines 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. 376th is the last leaf.

In this MS. there are fragments of Bhīṣma Parvan, Rāmāyaṇa Ayodhyā Kāṇḍa ; Mokṣa-dharma, Yogi-prāṇā-yāma and Araṇya Parvan.

3418.

9706. *The Same.*

Substance, country-made paper. 13×5 inches. Folia, 393. Lines, 11 on a page. Extent in slokas, 2,944. Character, Nāgara. Date, Saṃvat 1680. Appearance, decayed. Complete.

Last Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
खिलेषु हरिवंशे पारिजातहरणं नाम समाप्तं ।

शुभमस्तु । संवत् १६८० माघवदि दशमी । राम । राम ।

3419.

3847A. *The Same.*

Substance, palm-leaf. 27×2 inches. Folia, 1 to 260. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten.

From the beginning to the end of Rukmiṇībarāṇa. It contains also the beginning of the next chapter, which is continued in No. 3847B *i.e.*, the next MS.

3420.

3847B. *The Same.*

Substance, palm-leaf. $26\frac{1}{2} \times 2$ inches. Folia, 261 to 573. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Leaves 350 to 359 are missing.

From Ruknivadha to the end of the work.

3421.

9200. *The first two chapters of Harī-vaṃśa.*

Substance, country-made paper. 11×6 inches. Folia, 5. Lines, 10 on a page. Extent in Slokas, 125. Character, Nāgara. Date, Śaṃvat 1919. Appearance, tolerable.

3422.

6585. *A commentary on the same.*

By Arjuna Miśra.

Substance, palm-leaf. $15 \times 1\frac{1}{2}$ inches. Folia, 85 (by counting). The numbering of the leaves ceases after the 65th. Then we have the last three leaves marked 82-84, although there are seventeen leaves unmarked and No. 82 should be 83. Character, Bengali. Date, Śaka 1610. Appearance, old and worm-eaten.

Beautifully written in two different hands. The second hand begins in fol. 15A and continues to fol. 47A. The other hand resumes in 47B and goes to the end of the MS.

This contains the commentary of Āścarya-parvan, defective in the beginning, for which see I.O. Catal. No. 3298.

It begins :—

नन्दकेन खड्गेन यत्नाश्रयत्रार्द्धमपि त्वया जितो न पारिजातस्य ।

10B, यथोपदेशं ययामति च व्याख्या कथयस्तुतिः ।

वारेङ्ग-चम्पाहेट्टीय-भारताचार्य-श्रीमदर्जुनमिश्रकृतौ भारतार्थ-
संग्रहद्वीपिकायां आख्यपर्वणि खिलेषु हरिवंशे पारिजातहरणे
कथ्यपस्तुतिः ।

37B, इति चम्पोहेटिककुलसरोजविकाशभारताचार्य-श्रीमदर्जुनमिश्रकृतौ
भारतार्थसंग्रहद्वीपिकायां आख्यपर्वणि हरिवंशे बाणयुद्धं समाप्तम् । समाप्त-
आख्यपर्वेति ।

73A, पूर्वव्याख्यानसारेण तथा तातोपदेशतः ।
विहताः पौष्करश्लोका योगोपनिषदाश्रयाः ॥
दुरूहपौष्करश्लोके मम स्यात् कथमुद्यमः ।
तथापि लिखितं किञ्चित् आख्यस्य समापनम् ॥
इत्याख्यपर्वणि हरिवंशे पौष्कर] प्रादुर्भावः ।

It ends :—

इयमाख्यपर्वीयदुर्बोधपदबोधनी ।
टीका विरचिता शुभा सतामास्तां मुदे सदा ॥
श्रीदेवबोधविमलबोध [शाण्डिल्य I.O.M.] माधवाः ।
नागायणस्य सर्वज्ञः पिता च गुरो मम ॥
एतेषामुपदेशेन स्वमत्या च क्वचित् क्वचित् ।
हरिवंशस्य विहतावुद्यमोऽयं समाभवत् ॥
तत्र मे सूरिभिः कार्यं साहाय्यमनसूयिभिः ।
... ..
टीकेयं रचिता विद्वत्-प्रिया गङ्गानिधेविणा ।
... ..

Last Colophon :—

इति चम्पाहेट्टीयकुलसरिज्ञाधेन्दुभारताचार्य श्रीमदर्जुनमिश्र
+ + + + महाभारतार्थसंग्रहद्वीपिकायां हरिवंशः समाप्तः ।

Post Colophon :—

श्रीराम प्रसौद । शकाब्दाः १६१०-१८ आश्विन ।

3423.

8634. भारतभावदीपः । *Bhārata-bhāva-dīpah.**A commentary on the same with text.**By Govinda Caturdhara's son Nilakanṭha Caturdhara.*

Substance, country-made paper. $14\frac{1}{2} \times 6$ inches. Folia, 708. Lines, 8, 9 on a page. Extent in ślokas, 21,000. Character, Nāgara. Dated, Samvat 1871. Good. Complete.

Complete in 708 leaves. The Pūrvārdha comes to an end on leaf 456. From 423 to the end the paper used is thick *tula* with two red stripes at the two ends of the writing. All before that is a restoration in 391 leaves, on inferior paper and in inferior hand. Out of these again, leaves 301 to 338 are written on beautiful *tula* of shorter dimensions, in a neat hand, often marked with red.

The commentator is Nilakanṭha Caturdhara, son of Govinda Caturdhara.

Last Colophon :—

इति श्रीमत्पद्माक्षप्रमाणमय्यादाधुरन्धर-चतुर्धरवंशावतंस-
श्रीगोविन्दस्वरिसूनीर्गौलकण्ठस्य कृतो भारतभावदीपे हरिवंशान्त-
र्यशार्थप्रकाशकः समाप्तिमगमत्

After this there is the फलश्रुति in 18 verses, after which :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
खिलेषु हरिवंशे अवगणफलं समाप्तम् । सम्बत् १८७१ ।

Just before the Colophon of the 317th chapter occur these three verses :—

शाखाचार्यमिवोत्तमकत्वं ह्योतद्वयागौतमी (?)
यं प्रत्यक्प्रवणो यद्यस्य कृतौतिसिद्धेश्च लाभामवत् । (?)

विह्वलसुवणपूर्णाघटितं सम्भूधयां कूर्पर-
 ग्रामं यं ससुपाश्रयन्ति सुधियो दूरास्त संवत्सरं ॥ (?)
 तत्र ब्रह्मकुलं महद्भिजयते गोत्रेण यत् गौतमं
 धर्मज्ञानविरागवैभवचतुर्भङ्गेण चातुर्द्धरम् ।
 गोविन्दः स्वयमत्र जन्म दृष्टवान् यो नीलकण्ठं शिवं
 दृष्ट्वां व्यम्बकमित्यमूनजनयत् फुल्लाम्बिकाख्यां सुतां ।
 तेषां ज्येष्ठो नीलकण्ठः काश्यां विश्वेशत्थये ।
 व्यतनोत् भारते भावदौपमान्यविनाशनम् ॥

After the Maṅgalācaraṇa occurs the following :—

वाङ्मस्तेनाभिभाषी वह्निदवसितं याति तर्कोऽप्रतिष्ठो
 मौमांसाप्रतिहात्यं भजति गुणगणं यस्य संख्यातिसांख्यः ।
 हृत्पीठे योगशुद्धे निहितमुपनिषद्वाह्यन्दैः परं मे
 भाग्यं श्रीलक्ष्मणार्थो जगति विजयते यस्य लेखाः शिवाद्याः ॥ २ ॥
 व्याचक्रे चित्तशुद्धौ श्रुतपथहृदयं यः पुराणेतिहासै-
 स्त्रितैकाग्रैकबीजं फणिपतिविहितं योगशास्त्रं च भाष्यैः ।
 मूलध्वान्तापहृत्यै अतिशिखरगिरिं ब्रह्मसूत्रै रहस्यं
 वेदव्यासः स भूयादखिलभवभयध्वस्तबेऽस्मद्विधानाम् ॥ ३ ॥
 हरिविधिवसिष्ठशक्तौपागश्रव्यासमुक्तदेवान् ।
 वैष्णंपायनमुग्रश्रवसं च नुमः पुराणगुरुमुख्यान् ॥ ४ ॥
 सर्वविद्येशतामाविस्त्रिकौर्भू पूर्वपुरुषो ।
 श्रीनारायणघोरेशरूपौ हरिहरौ नुमः ॥ ५ ॥
 वदन् समाहृत्य विभिन्नदेशान् कोषान् विनिश्चित्य च पाठमग्रम् ।
 प्राच्यां गुरुणामनुकृत्य वाचं आरभ्यतेऽयं हरिवंशदीपः ॥ ६ ॥
 टीकान्तराणि दुरविप्रभाणि वाङ्मार्थरत्नानि च काशयन्तु ।
 अन्तर्निगूढार्थचयप्रकाशे दीपः क्षमोभारतमन्दिरेऽस्मिन् ॥ ७ ॥
 ईशप्रसादादवितुं स्वयंशान् भगीरथेनेव मया प्रणीता ।
 वंशे हरेर्यां जनि तीर्थगङ्गा लोकत्रयीजायमलं धुनोत् ॥ ८ ॥
 उत्तानेम्बिह कोशविग्रहवनं पद्येषु नैवाश्रितम् ।
 गम्भीरेषु न सेतवो न विह्विताः कूटाननस्रोदिताः ।

नष्टिमानतमस्वराननततिर्भक्ताननाहादिता । (?)

नोदीनाश्च विभीषणा न विहिताः श्रीलक्ष्मणार्थस्मितैः ॥ ६ ॥ (?)

3424.

5824. हरिवंशोद्योतः । *Harī-vamśodyotah.*

Being a commentary on the same.

By Mahādeva Paṇḍita.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 33. Lines, 16 on a page. Extent in ślokas, 1,650. Character, Nāgara of the eighteenth century. Appearance, old and damaged. Complete.

Beginning:—

ॐ नमो भगवते वासुदेवाय ।

असम्भवमिति विद्युत् विद्योतनमात्रकारौ अशनिर्हन्तौ ।, etc.,
etc.

Colophon:—

इति हरिवंशोद्योतः । समाप्तश्चायं शाखिल्यकुलकमलिनौ
मार्त्तण्ड्यस्य पण्डितमहादेवकृतिः ॥ भारतप्रकाश इति ।

3425.

8458. हरिवंशेंदुचन्द्रिका । *Harī-vamśendu-candrikā.*

Being a commentary on Harīvamśa.

By Jayarāma.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 73. Lines, 12-15 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Incomplete at the end.

Beginning:—

भवानोशंकरौ ठुडिं कालराजं जगद्गम् ।

भास्करं दंडिनं नौमि काशीं गंगासुदग्धहाम् ॥

रामानंदवनाङ्गुलमञ्जानतिमिरापहम् ।

वृद्धयेषु समाविष्टत् सख्यार्थप्रकाशकम् ॥

(169)

टीकां यत्कृतिमानोक्तं पदभावार्थदीपिकाम् ।

निख्यते जयरामेण हरिवंशेन्दुचन्द्रिका ॥

The last colophon in the incomplete manuscript :—

73B, त्रिचत्वारिंशाधिकशततमः ॥

The MS. ends abruptly.

3426.

8630. *The Same.*

Substance, country-made paper. 14 × 5 inches. Folia, 62. Lines, 11 on a page. Extent in ślokas, 2,700. Character, Nāgara. Good. Incomplete.

Comes up to the 56th verse of the chapter 144.

It begins :—

भवानीशङ्करौ दुष्टिकालराजं अनार्हणम् ।

भास्करं दखिन् नौमि काशीं गङ्गामुदग्वहाम् ॥

रामानन्दवगाङ्गप्रथमज्ञानतिमिरापहम् ।

हृदयेऽस्तु ममाचिन्तितं सुखं स्मार्थप्रकाशकम् ॥

टीकां यत्कृतिमानोक्तं पदभावार्थदीपिकाम् ।

निख्यते जयरामेण हरिवंशेन्दुचन्द्रिका ॥

Based on the commentary entitled Padabhāvārthadīpikā on the Harivaṃśa by Rāmānanda-Vana.

3427.

8631. पुष्करपादुर्भावः । *Puṣkara-prādurbhāvaḥ.*

Being a part of Harivaṃśa and its commentary

मिताक्षरा ।

Substance, country-made paper. 13½ × 6 inches. Folia, 76. Lines, 15 on a page. Extent in ślokas, 4,500. Character, Nāgara. Old. Complete.

Complete in 26 Adhyāyas.

3428.

5832. *The Same.*

With the same commentary.

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 30. Lines, 10 on a page. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Incomplete at the end.

The text begins :—

बीजनमेजय उवाच ।

प्रभावं पद्मनाभस्य रूपतः सागराम्भसि ।

पुष्करे वै यथोद्भूता देवाः सर्षिगणाः पुरा ॥

It is a treatise on the nature of God and Creation, included in the Harivaṃśa. It is in 26 adhyāyas.

The last colophon in the incomplete manuscript :—

81B, इति पुष्करप्रादुर्भावे(व) सटीके संक्षेपतः सर्गप्रलयनिरूपणं नाम द्वादशोऽध्यायः ।

For the commentary see I.O. Catal. No. 3712.

3429.

8632. *Another incomplete copy of the same as above, coming up to the 10th chapter and 13, 14.*

Substance, country-made paper. $13 \times 6\frac{1}{2}$ inches. Folia, 38. Lines, 18 on a page. Extent in Slokas, 2,000. Character, Nāgara. New.

3430.

8482. पुष्करप्रादुर्भावप्रकाशः ।

Puṣkara-prādurbhāva-prakāśaḥ.

A commentary by Tryambaka, son of Govinda Sūri on the same.

Substance, country-made paper. 13×6 inches. Folia, 59. In Tri-pāṭha form. Character, Nāgara. Date, Śaṃvat 1719. Appearance, old and discoloured. Complete.

A treatise on the nature of God Viṣṇu in 26 Adhyāyas,
assigned to Harivaṃśa.

Beginning :—

जनमेजय उवाच ।

प्रभावं पद्मनाभस्य स्वपतः सागराम्भसि ।
 पुष्करे वै यथोद्भूता देवाः सर्षिगणाः पुरा ॥ १ ॥
 एतदाख्याहि निखिलं योगं योगविदां पते ।
 प्रदग्धवत्स्तस्य वै कीर्त्तिं न हस्तिरभिजायते ॥ २ ॥
 कियंतं चैव कालं वै श्रयिता पुरुषोत्तमः ।
 किमयं श्रूयते कालं तस्य कालस्य सम्भवः ॥ ३ ॥
 कियता चैव कालेन प्रबुध्यति सुराधिपः ।
 कथमुत्थाय भगवान् ऋष्टजन्निखिलं जगत् ॥ ४ ॥
 के प्रजापतयस्तात आसन् पूर्वं महासुने ।
 कथं निर्मितवाञ्छैव स तु लोकं सनातनम् ॥ ५ ॥
 एवमेकार्णवे लोके नष्टे स्थावरजङ्गमे ।
 नष्टे देवासुरगणे प्रनष्टोरगराक्षसे ॥ ६ ॥
 नष्टानलानिले लोके नष्टाकाशमहीतले ।
 केवलं गङ्गारोभूते महाभूतविपर्यये ॥ ७ ॥
 प्रभुर्महाभूतपतिं महातेजा महाततिः ।
 आस्ते सुरगुरुश्रेष्ठो विधिमादाय कं सुने ॥ ८ ॥
 तन्मे त्वमुपपन्नाय ब्रह्ममेतदसंशयं ।
 वक्तुमर्हसि धर्मिष्ठ-यशो नारायणात्मकम् ॥ ९ ॥
 प्रादुर्भावं पुरस्कृत्य भूतं भव्यं महात्मनः ।
 आङ्गानामुपविष्टानां भगवन् वक्तुमर्हसि ॥

The commentary begins :—

पुष्करप्रादुर्भावेऽध्यात्मविद्यास्वरूपेणाधिदैविकादिरूपेण च
 दर्शितां तां यथामति व्याकुर्मे ॥

The text ends :—

यच्चैनमग्रपुरुषं पुराणं सदाश्रमतः प्रहृष्टयाद्यथोक्तम् ।
 अवाप्य कामानिह वीतशोकः परत्र च स्वर्गफलानि सुंक्ते ॥

Last Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
खिलेषु हरिवंशेषु पुष्करप्रादुर्भावे षड्विंशोऽध्यायः ।
पुष्करप्रादुर्भावः समाप्तः ।

Post Colophon :—

संवत् १७१६ चैत्र वदि इया पुढ्योत्तमेन लिखितं ।

(Comm.) इति श्रीमत्-पदवाक्यप्रमाणमर्थ्यादाधुरंधरचतुर्धरवंशावतंस-
गोविन्दसूरिसूनुन्यम्नककृतौ पुष्करप्रादुर्भावे भावप्रकाशे षड्विंशोऽध्यायः समाप्तः ।
समाप्तोऽयं ग्रन्थः ॥ श्रीगोपालाय नमः ॥

Post Colophon :—

संवत् १७१६ × × × × ।

3431.

5712. पुष्करप्रादुर्भावटीका ।

A commentary on the same.

Substance, country-made paper. 14×6 inches. Folia, 82. Lines, 6
on a page. Character, Nāgara of the early nineteenth century. Appear-
ance, discoloured. Incomplete at the end.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

ॐ अन्तर्भाजं जलितकुठिलावस्थितिस्थानुशोभः

शम्भोर्नेत्रोत्पलद[म]लः पातु वामम्बिकायाः ।

यः कन्दर्पद्विपमधिवपुः संयमं नेतुमुच्चैः

प्रादुर्भूता + + इव नवोल्लासिनो यौवनस्य ॥

यद्विद्यानामिदमुपनिषद्भूतं काव्यरत्नं

चक्रो चाबस्तरदुदगुणं चारिरत्नाकरेण ।

तज्ज्ञानचर्चिणि विषमता संस्मितानां प्रदानां

उद्योताय स्मरति जडधीजीवितं नः प्रयत्नः ॥

काव्यारम्भे बह्वचनविग्रहपरतमे परमेश्वरकीर्तनं कीर्त्तिविशेषाधिगतये च
ब्रूतृणां हर्षमाश्रीर्दारिणं चिकीर्षुराह दीपमत्र यमुनामध्यं जलवत् + + +
देवायनं यस्य स द्वैपायनः तं “द्वीपे न्यस्तः स यद्दालो द्वैपायन इति स्मृतः” ।

3432.

1735. जैमिनिभारतम् । *Jaimini-Bhāratam.*

Substance, country-made paper. 13×8½ inches. Folia, 191. Lines, 12 on a page. Character, Nāgara. Date, Samvat 1886. Appearance, fresh. Complete.

The first leaf belongs to an older manuscript.

Last Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां आश्वमेधिके
पर्वणि अश्वमेधसमाप्तिर्नाम अध्यायः ।

Post Colophon :—

शुभमस्तु संवत् १८८६ श्रीगोपालेन अलिखत् ।

Often printed. Of Jaimini's Mahābhārata only the *Asvamedha parvan* is known. This is to be differentiated from the Mahābhārata by Vyāsa. It was complete in 100,000 ślokas of which the *Aśvamedha-parvan* alone is known. It was translated into Bengali verse in the beginning of the 16th century at Chittagong under the patronage of Chūti Khan.

3433.

3421. *The Same.*

Substance, country-made paper. 13½×3 inches. Folia, 215. Lines, 6 to 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Post Colophon :—

समाप्तश्चेदं जैमिनिभारताख्यं आश्वमेधिकं पर्वेति ।

श्रीसदाशिवस्य पदाब्जे भक्तिरस्तु सदा मे

श्रीरामगोपालशर्म्माः साक्षरश्चदम् ।

आश्वमेधिकपर्व्याख्यशेषार्द्धं लिखितम् मया ।
 लिखितश्चातिथ्यत्वेन फलं दास्यति वा न वा ॥
 इति मे व्याकुलं चित्तं स्वेयं माभूत् कथञ्चन ॥
 श्रीः ॥ दुर्गा ॥ शिव शिव ॥ हर हर ॥ राम राम ॥ कृष्ण
 कृष्ण ॥

3434.

3850. *The Same.*

Substance, palm-leaf. $29\frac{1}{2} \times 2$ inches. Folia, 179. Lines, 4 on a page. Character, Bengali of the early eighteenth century. Appearance, old, discoloured and worm-eaten.

Colophon :—

इति श्रीमहाभारते जैमिनीये आश्वमेधिके पर्वणि श्रवणफलं
 नाम नवषष्ठितमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

3435.

4566A. *The Same.*

Substance, country-made paper. $18\frac{3}{4} \times 6\frac{1}{2}$ inches. Folia, 100. Lines, 14 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Post Colophon :—

समाप्तश्चेदमाश्वमेधिकपर्वेति ।

ॐ काले वर्षतु पर्जन्यः पृथिवी शस्यशालिनौ ।

देशोऽयं क्षोभरहितः ब्राह्मणाः सन्तु निर्भयाः ॥

3436.

1649. **भारतसारः** or **भारतसमुच्चयः** ।*Bharatasāra or Bhārata-samuccaya.*

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{3}{4}$ inches. Folia, 108. Lines, 16 on a page. Extent in ślokas, 3,000. Character, Nāgara. Date, Samvat 1680. Appearance, very old. Complete in 68 Adhyāyas. Verse.

It is an abridgment of the great epic Mahābhārata (historical portion only); and it ends with the fall of Duryōdhana, the last prince of the Kuru dynasty.

Last Colophon :—

इति श्रीमहाभारते भारतसारे वैशम्पायनजन्मेजयसंवादे
अष्टषष्ठितमोऽध्यायः ।
भारततिलकोऽयं ग्रन्थः समाप्तः ।

Post Colophon :—

संवत् १९८० वर्षे वैशाखमासे शुक्लपक्षे ५ रवौ बलिनावास्तव्यं
नागराजातीय रा० हर्गिनाथसुत-रां लक्ष्मीदासेन लिखितम् ।
सकूटप्रत्यालिखितं विद्वद्भिः मम दोषः न दातव्यः शुभं भवतु
श्रीरस्तु कल्याणं अस्तु यत्नेन रत्नगीयं इदं पुस्तकं । शुभप्रष्टौ
इत्यादि ।
शास्त्रकर्त्ता भवेद्यो(सो)[सौ] लेखका[ः] । गुणनायकः ।
तयो वै वलते बुद्धि[ः] । मनुष्याणां तु का कथा ॥

The work begins :—

यो गोशतं कनकशृङ्गमयं ददाति
विप्राय वेदविदुषे सुवञ्जश्रुताय ।
पुण्यां च भारतकथां शृणुयाच्च नित्यं
तुल्यं फलं भवति तस्य च तस्य चेह ॥
पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेशरं हरिकथासम्बोधनाबोधितं ।
लोके सज्जनघटपदै रहरह पेपौयमानं सुदा
भूयात् भारतपङ्कजं कलिमलप्रद्वंसि वः श्रेयसे ॥
द्वैपायनोऽष्टपुटनिष्ठतमप्रमेयं
पुण्यं पवित्रं अथ पापहरं शिवं च ।
यो भारतं समधिगच्छति वाच्यमानं
किन्तस्य पुष्करजलैः अभिषेचनेन ॥
नारायणं नमस्कृत्य इत्यादि ।
श्रीमहाभारते अष्टादशपर्वसमुच्चये श्रीभारतकथा पुण्या तां
आह—

कृष्णद्वैपायनो व्यासो जन्मद्वीपस्य मध्यतः ।
 मङ्गतीं राजधानीं च दृष्ट्वा जन्मेजयस्य च ॥
 दृष्ट्वा गङ्गातटं रन्ध्रं उपविष्टो नदीतटे ।
 तत्रैव चागतं व्यासं राजा जन्मेजयः प्रभुः ॥
 प्रणम्य शिरसा पादौ पादार्चनमकरोत् तदा ॥

 पाण्डवकौरवानां च कथनेषां क्षयं गतं
 कुरुणां पाण्डवानां च न तु सा दृश्यते (?) मयि

5B, इति श्रीमहाभारते भारतसमुच्चये सप्तमप्रवेशः नाम प्रथमोऽध्यायः ;
 7B, • शिवहत्यामुक्तिर्नाम द्वितीयोऽध्यायः ; 11A, • व्यासवरप्रदानः नाम
 तृतीयोऽध्यायः ; 14A, • दुर्वासावरप्रदानः नाम चतुर्थः • ; 16A, • कर्णोत्पत्ति
 कथनं नाम पञ्चमः • ; 18A, भौमः]नागलोकादागतः नाम षष्ठः ; 20B,
 युधिष्ठिरराजधान्यां श्रीकृष्णप्रवेशः नाम सप्तमः ; 22A, जरासन्धवधो नामाष्टमः ;
 23A, राजसूत्रे शिशुपालवधो नाम नवमः ; 24A, राजसूत्रे पाण्डुपरलोकगमनः
 नाम दशमः ; 25A, राजसूत्रयज्ञसमाप्तिर्नाम एकादशः ; 26A, पाण्डववन-
 प्रवेशः नाम द्वादशः ; 27A, दुर्योधनबन्धनमोचनः नाम त्रयोदशः ; 28A,
 वकदेववधादनन्तरं पाण्डवाङ्गानो नाम चतुर्दशः ; 29A, जाह्नवाघवणदाहे
 दुम्बकोवाक्यं नाम पञ्चदशः ; 30A, हृदिम्बवधः हृदिम्बावरणं नाम षोडशः ;
 31A, किमौरवधवर्ज्यैकघटोत्पत्तिकथनं नाम सप्तदशोऽध्यायः ; 32A,
 त्रौपदीपरिग्रहो नाम अष्टादशः ; 33B, दुर्वासा वरप्रदानं पश्चात् प्रयानं नाम
 एकोनविंशतिमः ; 34B, पाण्डवानां हस्तिनापुरप्रवेशः नाम विंशतितमोऽध्यायः ;
 36A, त्रौपदीवस्त्रप्रदानो नाम एकविंशति and द्वाविंशतितमोऽध्यायः ; 37A,
 पाण्डवानां वनवासो वर्षद्वादशसन्मृगो नाम त्रयोविंशतितमोऽध्यायः ; 40A,
 विराटपर्वणि जौमूतमक्षपराजयो नाम चतुर्विंशः ; 43B, पञ्चविंशोऽध्यायः ;
 45B, षड्विंशोऽध्यायः ; 48A, कौचकवधोनाम सप्तविंशः ; 48B, अष्टाविंशो-
 ऽध्यायः ; 52A, विराटपर्वणि दक्षिणगोमृहो नाम एकोनविंशोऽध्यायः ;
 54B, वृहन्नजोत्तरसंवादः नाम त्रिंशत्तमोऽध्यायः ; 55B, विराटपर्वणि उत्तर-
 गोमृहे अश्वत्थामाकर्णपरस्परसंवादोनाम एकत्रिंशः ; 58B, उत्तरगोमृहे
 धनञ्जयकृतयुद्धं नाम द्वात्रिंशत्तमोऽध्यायः ; 61A, उत्तरस्य नगरप्रवेशः नाम

चयस्त्रिंशोऽध्यायः; 62B, कृष्णकुन्तीविराटनगरप्रवेशो नाम चतुस्त्रिंशोऽध्यायः; 65B, विदुरस्य वरप्रदानो नाम पञ्चत्रिंशोऽध्यायः; 67B, आचारप्रशंसा नाम षट्त्रिंशोऽध्यायः; 70A, कृष्णदुर्योधनसंवादे सप्तत्रिंशः; 70B, अष्टत्रिंशोऽध्यायः; 71B, कृष्णगमनात् दुर्योधननिन्दनं नाम एकत्रिंशोऽध्यायः; 73B, विराटे दूतप्रवेशो नाम एकचत्वारिंशत्तमः; 75A, दुर्योधनचिन्तायां द्विचत्वारिंशोऽध्यायः; 76A, सेनावरणं नाम त्रिचत्वारिंशः; 77A, सञ्जय-वृतराष्ट्रसंवादे वर्वर्गीकवधो नाम चतुश्चत्वारिंशोऽध्यायः; 78A, पूर्वदिने भीष्मयुद्धं नाम पञ्चचत्वारिंशत्तमः; 80A, भीष्मार्जुनयुद्धे षट्चत्वारिंशोऽध्यायः; 83A, भीष्ममृत्युविज्ञानं नाम सप्तचत्वारिंशोऽध्यायः; 83B, गाङ्गेययुद्धं पूर्णे अष्टचत्वारिंशः; 85A, अभिमन्युप्रयाने परौक्षिदुत्तिकथनं नाम एकत्रिंशत्तमः; 86B, अभिमन्युवधः पञ्चाशत्तमः; 87B, जयद्रथवधो नाम एकपञ्चाशोऽध्यायः; 88B, भगदत्तवधो नाम द्विपञ्चाशोऽध्यायः; 90B, घटोत्कचवधो नाम त्रिपञ्चाशोऽध्यायः; 92A, भीमकर्णयुद्धं नाम चतुःपञ्चाशोऽध्यायः; 93B, द्रोणाचार्यवधो नाम पञ्चपञ्चाशोऽध्यायः; 94A, विष्णुपदौमध्वे अश्वत्थामाचर्वजाप्यप्रारम्भो नाम षट्पञ्चाशः; 95B, कर्णकवचप्रार्थना नाम सप्तपञ्चाशोऽध्यायः; 96A, अर्जुनस्य विश्वावलोकनं नाम अष्टपञ्चाशोऽध्यायः; 97A, कर्णचिन्ताप्रपन्नो नाम एकत्रिंशत्तमोऽध्यायः; 99A, कर्णपतनं नाम षष्टितमोऽध्यायः; 100A, दुर्योधनविलापो नाम एकषष्टितमोऽध्यायः; 102A, कर्णवधो नाम द्विषष्टितमोऽध्यायः; 102B, शल्यवधो नाम त्रिषष्टितमोऽध्यायः; 103A, दुःशासनवधो नाम चतुःषष्टितमोऽध्यायः; 105B, दुर्योधनवधो नाम पञ्चषष्टितमोऽध्यायः and गान्धार्यनृपप्ररोक्षो षट्षष्टितमः; 107A, वृतराष्ट्रचिन्तायां सप्तषष्टितमः ० ।

3437.

3788. महाभारतकथासंग्रहः ।

Mahābhārata-kathā-saṁgrahaḥ.

Substance, country-made paper. 19 × 3½ inches. Lines, 6 on a page. Folia, 132 + 42 + 129 + 33 + 50 + 56 + 64 + 36 + 9 + 11 to 13 and 24. Character, Bengali of the nineteenth century. Appearance, fresh.

The Ādi-parvan is complete in 132 leaves, Sabhā in 42, Vana in 129, Virāṭa in 33, Udyoga in 50, Bhīṣma in 56, Droṇa in 64, and Karna in 36. Gadā and Śalya are incomplete. The former has 1 to 9 leaves and Śalya 11 to 13 and 24.

We have the following statement at the end of the Vana-parvan :—

इति वनपर्वकथा समाप्ता । अथानन्तरं विराटपर्वकथा
भविष्यति । श्रीरामकानाह गोस्वामीन पुस्तक ।

3438.

3666. उद्योगपर्वकथामंग्रहः ।

Ud-joga-parva-Kathā-Saṁgrahaḥ.

Being an abridgment of Udyoga-parvan.

Substance, country-made paper. 13×3½ inches. Folia, 8. Lines, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Incomplete.

Notes and extracts made for the use of professional expounders called Kathakas throughout India.

The present MS. relates to the Udyoga-parvan of the Mahābhārata.

Here is a specimen, shewing how the Mahābhārata is condensed by Kathakas :—

वैशम्पायन उवाच ।

राजसूयधारय श्रूयताम् । विवाहे भूते सर्वे सदसि यथायोग्यं
सम्भाषादिकं कृत्वा ऊतुः । अतुः । श्रीकृष्ण उ सर्वे प्रहसन्तु
सम्पत्तिं यास्यन्ति भवत्प्रसादाद्भक्तैः प्रतिज्ञात उन्नीर्णाः सम्पत्ति
किं कार्यं तत् कथ्यताम् । राम उ कश्चिद् गत्वा न्यूनं स्त्रीकारं
कृत्वा दुर्वर्त्तिः । राज्यं प्रार्थयतु । सात्य उ० वरं मर्यादं नैतत् कार्यं
यथा त्वं । तथोक्तम् । स पापिष्ठः मृदुतया । न राज्यं दास्यति
• कृपा मृदुमुपहसन्ति तस्माद्युद्धोद्योगे स्थीयताम् ।

3439.

3691. हरिवंशकथासंग्रहः ।

Harivaṃśa-Kathā-Saṃgrahaḥ.

Substance, palm-leaf. 18½ × 2 inches. Folia, 188 by counting. Lines, 4 on a page. Extent in ślokas, 3,000. Character, Bengali. Date, Śaka 1702. Appearance, fresh. Complete.

An abridgment of the story of Harivaṃśa for the use of the Kathakas.

It begins :—

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः, etc., etc.

पितामहाद्यं प्रवदन्ति षष्ठं

महर्षिमक्षय्यविभूतियुक्तं ।

नारायणस्यांशजमेकपुत्रं

द्वैपायनं वेदमहानिधानम् ॥

अञ्जे वज्रञ्जमिति (?) द्वैपायनौ ख्व (?) इति यो गोशतमिति,
etc., etc.

Colophon :—

इति हरिवंशकथा समाप्ता ।

Post Colophon :—

इतिहासमिमं पुण्यं महाथं वेदसम्मितम् ।

आवयेद्यस्तु वर्णाश्रौन् कृत्वा ब्राह्मणमग्रतः ॥

स नरः पापनिर्मुक्तः कौर्त्तिं प्राप्येह शौनक ।

अप्सरोभिः परिहृतः स्वर्गलोके महीयते ॥

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।

शृण्वन् फलमवाप्नोति राजसूयान्वमेधयोः ॥

यो गोशतमित्यादि ।

शुभमस्तु प्रकाब्दाः १७०२ पुस्तकमिदं श्रीसनातनशर्मेणः ।

3440.

8633. पुष्करप्रादुर्भावः । *Puṣkara-prādurbhāvaḥ*.

With • कथाणक by *Hari Kṛṣṇa*.

Substance, country-made paper. $13\frac{1}{2} \times 7$ inches. Folia, 89. Lines, 12 on a page. Extent in ślokas, 3,000. Character, Nāgara. New. Complete.

Text and कथाणक complete in 89 leaves and 26 chapters.

The Last Colophon :—

इति श्रीमहाभारते हरिवंशे भविष्यपर्वणि चतुर्विंशोऽध्यायः ।

But this should be 26th, as the previous chapter is marked 25. There is no doubt that the text of the पुष्कर-प्रादुर्भाव is the same as in the previous works, but here these 26 chapters are said to be a part of *Harivaṃśa*.

The MS. was acquired from the author's son.

3441.

8629. कथाणक only.

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 26. Lines, 14 on a page. Extent in ślokas, 1,000. Character, Nāgara. Good. Incomplete.

Complete in twenty-six leaves and twenty-three chapters. A modern composition on the subject of appearance of a lotus from the navel of *Brahmā*.

3442.

4719. इतिहाससमुच्चयः । *Itihāsa-sāmuccayaḥ*.

Substance, palm-leaf. $12 \times 2\frac{1}{4}$ inches. Folia, 1 to 149 of which the following leaves are missing :—8, 9, 15, 18, 19, 22, 23, 29 to 31, 41, 43, 44, 47, 48, 69, 80, 83, 89, 102, 103, 106, 112, 122, 137, 139, 144, 146 to 148. Lines, 6 on a page. Character, Newari of the tenth century. Appearance, old.

The letter numerals are ब्रह्म=65=945 A.D. But this is given in a later and rather faded hand.

The leaves are marked on one side with letter numerals and on the other with figure numerals.

There are two more leaves at the end, which cannot be rightly placed, the leaf marks on both the sides, having been lost.

ॐ नमो भगवते वासुदेवाय ।

यं ब्रह्मा वरुणेन्द्रबृहस्पतिस्तुन्वन्ति दिव्यैः स्तवैः

सिद्धैर्वेदपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा ध्यायन्ति यं योगिनः

यस्यान्तं न गताः सुरासुरगणा देवाय तस्मै नमः ॥

पान्तु वो जलदश्यामाः शार्ङ्गज्याघातकर्कशाः ।

त्रैलोक्यमण्डपस्तम्भाश्चत्वारो हरिवाहवः ॥

रक्षन्तु वः प्रवरदानवयुद्धक्षुखाः

कालीयनागदशनाहतिचूर्णिताङ्गाः ।

गण्डा + + + हिरण्यकशिपायगन्धाः

प्रत्यग्ररत्नखचिता हरिवाङ्मण्डपाः ॥

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः ।

यस्यास्यकमलगणितं वाङ्मयममृतं जगत् पिवति ॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं

नानाख्यानककेशरं हरिकथासंबोधनाबोधितं ।

लोके सज्जनघटपदैरहरहः पेपीयमानं मुदा

भूयाद्भारतपञ्चजं कलिमलप्रध्वंसिनः श्रेयसे ॥ इत्यादि ।

पुष्पिका । इतिहाससमुच्चये पुण्डरीकोपाख्यानम् ॥ ३२ ।

इतिहाससमुच्चयः समाप्तः ॥

नेपालाब्दगते संवत्सर ब्रह्म शुभमस्तु सर्वदा ।

3443.

5556. *The Same.*

Substance, palm-leaf. $13\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 139. Lines, 4 to 6 on a page. Character, Udiya of the early nineteenth century. Appearance, fair.

Last Colophon:—

इति श्रीइतिहाससमुच्चये संसारकूपोपाख्यानम् । ३३ ।

Post Colophon:—

पुस्तकलिखनपरिश्रमवेत्ता, etc., भयपृष्ठेत्यादि । समाप्तोऽयं

ग्रन्थः ।

3444.

3673. *The Same.*

Substance, country-made paper. $14 \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, faded and worn out. A mere fragment.

3445.

2925. *The Same.*

Substance, country-made paper. 15×4 inches. Folia, 192. Lines, 7, 8 on a page. Extent in ślokaś, 3,500. Character, Nāgara. Date, Samvat 1676. Appearance, soiled. Complete.

The Last Colophon:—

इतिहाससमुच्चये युधिष्ठिरभौमसंवादे फलकथनं नाम

समाप्तम् ॥ ४२ ॥

Post Colophon Statement:—

समाप्तोऽयमितिहासग्रन्थः । संवत् १६७६ समय मार्ग सुदि

प्रतिपदि गुरौ श्रीनिवासहरिवंशान्यां लिखितम् ॥

This is a collection of episodes from the Mahābhārata.

The introduction giving a list of its contents is not in the present MS. Oxf. No. 37 contains 32 episodes as well as I.O. Catal. No. 3305-07. The present MS. has, altogether, 42 episodes. It begins with Yudiṣṭhira-śoka-panoda, as in the I.O. manuscript. It seems that some episodes were added in this MS.

3446.

3632. *The Same.*

I.

Substance, country-made paper. 14×5 inches. Folia, 36 to 109. Lines, 8 on a page. Character, Bengali. Date, Śaka 1639. Appearance, discoloured.

Colophon :—

इतिहाससमुच्चये नृद्धोपाख्यानं समाप्तम् । समाप्तोऽय-
मितिहाससमुच्चयः ॥ २६ ॥

श्रीकृष्णाय नमः ।

शुक्राब्दाः १६३९ । आषाढस्याष्टदिवसे गुरुवासरे कृष्णपक्षे
अमावास्यान्तिथौ श्रीव्यनन्तरामशर्माणा लिखितमिति पुस्तकञ्चेति ।
शुभमस्तु मयि लेखके ।

गुरुवे नमः ।, etc.

II. जैमिनीयमहाभारतम् ।

Substance, country-made paper. 14×4½ inches. Folia, 2 to 210. Lines, 10 on a page. Character, Bengali of the seventeenth century. Appearance, old, discoloured and mouse-eaten.

This contains the Āśvamedhika-parvan of the Mahābhārata, in the version attributed to Jaimini. This is the only parvan of this author's Mahābhārata yet known. It was translated in Bengali verse in the 16th century A.D. at Chittagong.

The first leaf of the manuscript is missing. In 210B ends the 63rd chapter. There are only the 1st nine lines of the 64th, the last chapter.

III.

There are nine stray leaves kept along with the manuscript.

3447.

9863. बहुलोपाख्यानम् । *Vahulopākhyānam.*

Substance, country-made paper. 10 × 5 inches. Folia, 23. Lines, 7 on a page. Extent in ślokas, 322. Character, Nāgara. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ।

वैशम्पायन उवाच ।

शरत्कृपगतं भीष्मं वृद्धं कुरुपितामहं ।

मूर्द्धा प्रणम्य धर्मात्मा पप्रच्छेदं युधिष्ठिरः ॥

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि सत्यवाक्यमनुत्तमं ।

यत् प्राग् बह्वलया प्रोक्तं तन्मे व्याख्यातुमर्हसि ॥

भीष्म उवाच ।

सौम्य धर्मं प्रवक्ष्यामि सत्यार्जवगुणान्वितं ।

व्याघ्रस्य कामरूपस्य धेनवा संवादमुत्तमं ॥

माधुरे विषये रम्ये धनधान्यसमाकुले ।

नानाजनसमाकीर्णं यक्षोत्सवविभूषिते ॥ ४ ॥

तत्र या नगरी रम्या यमुनातीरमाश्रिता

वर्द्धचन्द्रप्रतीकाशा विद्वज्जनविभूषिता । ५ ।

End :—

या कुमारी च वृद्धगुणाद् वीरं पतिमवाप्नुयात्

आयुरारोग्यमैश्वर्यं ज्ञानस्यैव विवर्द्धते । २७३ ।

दोर्घायुर्बहुपुत्रश्च स्वर्गलोके महीयते

जगद्भवस्थितिलयकल्मसाधनं

विभूतिभिर्विविधविभक्तभूषणं ।

सनातनं सततवृष्टं जगत् प्रभुं

ब्रजन्ति ते भवभयभङ्गसिद्धये ॥

Colophon :—

इति श्रीकृतिहाससमुच्चये बह्वलोपाख्यानं समाप्तं ।

3448.

2914. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 9 on a page. Extent in ślokaś, 225. Character, Nāgara. Date, Śaṃvat 1657 and Śaka 1562. Appearance, discoloured. Complete.

Colophon:—

इतिहाससमुच्चये बङ्गलोपाख्यानं समाप्तं । शुभमस्तु ॥

Post Colophon:—

संवत् १६६७ श्राक् १५६२ समय कार्तिक वदी १० दिने मङ्गल-
वानरे लिखितमिदं शिवप्रसाद त्रिपाठिना प्रयागग्रामे ॥

3449.

10672. **भारतसावित्री ।** *Bhārata-sāvittrī.*

Substance, country-made paper. $10 \times 3\frac{1}{2}$ inches. Folia, 11. Lines, 5 on a page. Character, Bengali. Date, B.S. 1202. Appearance, discoloured. Complete.

Being an abstract of the story of the Mahābhārata. It has nothing to do with the story of Savittri and Satyavān. The MS. is awfully corrupt.

Beginning:—

अथ भारतसावित्री लिख्यते ॥

श्रीभगवानुवाच ।

भगवान् स मुनिर्वासो ज्ञात्वा भारतसंहिताः ।

उवाचेकाक्षरं ब्रह्मं व्यक्ताव्यक्तसनातनः ॥

हृतराङ्ग उवाच ।

ब्रह्म (विह्म) संजय य(ज) दृष्टं(ब्रह्म)युद्धं तेसा[वा]महात्मना['] ।

पाण्डवानां कुरुणां[च] संप्रह(वि)त्ते महाध्वरे ॥

It ends with a phalaśruti:—

इमां भारथ[त]सावित्रीं प्रातस्तथाय जः[यः]याटेत्, &c.

Colophon :—

इति भारतसावित्री समाप्ता ।

Post Colophon :—

इति तारिख १२ फाल्गुन सन १२०२ सन वारणत दुइ साल
लिखितं श्रीकेवलकृष्णसेन साकोम कामारगञ्ज परगणे वीनगाव्यो
मोकाम नौधनी परगणे मसुधा जमीदार राणीभवानीदेव्याः ॥

3449A.

4843. *A number of short treatises.*

I.

Substance, palm-leaf. $8\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 3. Lines, 4 on a page.
Character, Newari. Appearance, old and discoloured.

An abstract of the Mahābhārata, the same as Bhārata-Savitri, noticed in the previous number.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

छतराष्ट्र उवाच ।

ब्रूहि सङ्ख्य यद्वत्तं युद्धं तेषां महात्मनाम् ।

पाण्डवानां कुरुणाश्च सम्प्रवृत्ते महाहवे ॥

के तत्र प्रमुखा योधाः के च तत्र महावलाः ।

महाशयाश्च के तत्र कथन्ते विनिपातिताः ॥

भीष्मद्रोणौ कथम्भगौ कर्णप्रल्यौ कथं हतौ ।

पुत्रस्तु मम मन्दात्मा कथं दुर्योधनो हतः ॥

Sanjaya, in reply, enumerates the Parvans and it breaks abruptly in 3A षोडशं मो

II. कुशोपदेश ।

Substance, palm-leaf. $8 \times 1\frac{1}{2}$ inches. Folia, 6. Lines, 5 on a page.
Extent in slokas, 60. Character, Newari. Date, N.S. 552. Appearance, old and discoloured.

A collection of moral verses.

Beginning :—

नागो भाति मदेन कं जलरुहैः पूर्णेन्दुना शर्वरी
श्रीलेन प्रमदा जवेन तुरगो नित्योत्सवैर्मन्दिरम् ।
वाणी व्याकरणेन हंसमिथुनैर्नद्यः सभा पण्डितैः
सत्पुत्रेण कुलं त्वया वसुमतौ लोकत्रयं विष्णुणा ॥

3A, इति कुशोपदेशे नीतिमारे सूर्योववानराधिपतेः श्लोकाष्टकं समाप्तम् ; 4B, इति ० वानराधिपतिमहादेवौताराश्लोकाष्टकं समाप्तम् ; 6A, ० अङ्गदकुमारकार्ये श्लोकाष्टकं समाप्तम् ।

Post Colophon Statement :—

यथादृष्टमित्यादि । संवत् ५५२ भाद्रपद कृष्णद्वादश्यां तिथौ ।

Then it quotes several well-known ślokas.

III. मृत्युञ्जयस्तवः ।

Substance, palm-leaf. 8×1½ inches. Folia, 5. Lines, 5 on a page. Extent in ślokas, 50. Character, Newari. Appearance, old and discoloured. Complete.

It begins thus :—

कैलासस्योत्तरे शृङ्गे शुद्धस्कटिकसन्निभे ।

... ..

कृताङ्गजिपुटो भूत्वा सुखासौनं सदाशिवम् ॥

पप्रच्छ प्रणतो भूत्वा जानुभ्यामवनौगतः ।

केनोपायेन देवेश चिरायुर्लोमशोभवत् ॥

... ..

श्रीसदाशिव उवाच ।

शृणु ब्रह्मन् प्रवक्ष्यामि चिरायुर्मुनिसत्तमः ।

सङ्गातः कर्मणा येन व्याधिर्मृत्युर्विवर्जितः ॥

तस्मिन्नेकार्णवे चोरे सज्जितौघपरिभुते ।

कृतान्तभयशान्त्यर्थं स्तुतो मृत्युञ्जयः शिवः ॥

Colophon:—

इति पारमेश्वरे चतुरशीतिसाहस्रे मृत्युञ्जयस्तवः समाप्तमिति ।

शुभ ॥

Post Colophon Statement:—

यथादृष्टमित्यादि ।

सम्बत् ५४२ = A.D. 1422, आषाढ वदि १३ वृहस्पतिवारे ॥

IV. शूनैश्वरस्तवः ।

From the Skanda Purāṇa.

Substance, palm-leaf. 8 × 1½ inches. Folia, 6. Lines, 5, on a page. Extent in slokas, 60. Character, Newari. Appearance, old and discoloured. Complete.

Beginning:—

ॐ नमः शूनैश्वराय ॥

रघुवंशे तु विष्णोरातो राजा दशरथः पुरा ।

चक्रवर्ती स विज्ञेयः सप्तद्वीपाधिपो भवेत् ॥

कृतिकान्तः शूनिं ज्ञात्वा देवज्ञापितो हि सः

... ..

पद्मच्छ यत्नतो राजा वशिष्ठप्रभुखास्तया ।

समाधानं किमत्राभिवृद्धि तद् द्विजसत्तम ॥

Colophon:—

इति स्कन्दपुराणे शूनैश्वरस्तवः समाप्तः ।

V. गजाष्टकम् ।

Substance, palm-leaf. 8 × 1½ inches. Folia, 3. Lines, 4, on a page. Extent in slokas, 25. Character, Newari. Appearance, old and discoloured. Complete.

It begins thus:—

चिन्तामिमां वहसि किं गजयूथनाथ

योगी जोगविनिमोलितनेत्र + + (?) ।

+ + गृहाण पिव वारि यथोपनीतं

देवाङ्गवन्ति विपदः खलु सम्पदो वा ॥

Colophon :—

समाप्तमिदं गजाष्टकम् ।

VI.

Eight stray leaves.

One marked 2, contains the following colophon :—

इति महालक्ष्मीस्तोत्रं समाप्तम् ।

Leaf marked 3, contains the following colophon :—

नवग्रहस्तव समाप्तमिति ।

After which Gaṇapatistava begins, ending in the leaf marked 4 :—

इति श्रीगणपतिस्तवराजः समाप्तः ।

MAHĀPURĀṆAS.

I. BRAHMA-PURĀṆAM.

3450.

970. ब्रह्मपुराणम् । *Brahma-Purāṇam.*

The manuscript agrees with L. 1182 in every detail of the description. It is said to have belonged to Kālidāsa Vidyā-vāgīśa of Śāntipura.

The leaf 21 is found missing. 181 and 182 mark one and the same leaf, while 209 marks two leaves.

3451.

4399. *The Same.*

Substance, country-made paper. $17\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 105. Lines, 12 on a page. Character, Bengali. Date, Saka 1739. Appearance, fresh.

For the beginning of the work see Oxf. Catal. 62 and I.O. Catal. No. 3404.

It ends :—

व्यास उवाच ।

इत्थेवं वो मुनिश्रेष्ठा विस्तरेण मयोदितम् ॥

जातस्य यत् यदोर्वेषे वासुदेवस्य चेष्टितम् ।

Colophon :—

इत्यादि ब्रह्मपुराणे कृष्णचरितं समाप्तम् ।

Post Colophon :—

समाप्तश्चायं ब्रह्मपुराणग्रन्थमिति ।

शकाब्दा १७३९ श्रीमधुसूदन श्रीकृष्ण श्रीहरि श्रीराम ॥

3452.

5195. बुधाष्टमीव्रतम् । *Budhāṣṭamī Vratam.**With the Kathā from the Brahma Purāṇa.*

Substance, country-made paper. 16 × 3½ inches. Folia, 4. Lines, 7 on a page. Extent in Ślokas, 100. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

The Vrata is undertaken if the eighth day of the waning moon falls on a Wednesday.

It begins :—

श्रीगुरुवे नमः ॥ अथ बुधाष्टमीव्रतम् ।

बुधवारं यदा शुक्लाष्टमी भवति प्रथमं स्वस्तिवाचनपूर्वकं संकल्पं
कुर्यात् ।

The Pūjā ends in 1A and then begins the Kathā, said to belong to the Brahma Purāṇa :—

अथ कथा ।

क्षत्रियाय नमस्कृत्य बुधाय वरदाय च ।

तदाराध्य बुधाष्टम्यां प्राप्नोति फलमौष्णितम् ॥

तत्र त्रैलोक्यसौन्दर्ये पुरे पाटलिपुत्रके ।

वज्रधातेश्वरदत्तो वीरो नाम द्विजोत्तमः ॥

Colophon :—

इति ब्रह्मपुराणे बुधाष्टमीव्रतकथा समाप्ता ।

Kathā means a story extolling the merits of particular vows or Vratas. The story is recited after the worship or donation vowed for, has been performed or made.

3453.

9400. मार्गशीर्षकादशैव्रतम् ।

Mārgaśīrṣaikādaśī Vratam.

Substance, country-made paper. 11½ × 5 inches. Folia, 9. Lines, 10 on a page. Extent in Ślokas, 160. Character, Nāgara. Date, Samvat 1887. Appearance, tolerable. Complete.

Taken from the *Brahma Purāṇa*. It is an interlocution between Kṛṣṇa and Arjuna.

Post Colophon :—

संवत् १८८७ मासोत्तमे मासे जष्टे मासे शुक्ले पक्षे दशम्यां
भौमवासरे ॥ जगनाथ मिश्रेण लिख्यते ॥ शुभमस्तु ।

It treats of the merits of the fast on eleventh day of the Moon in the month of November.

3453A.

5703. **कार्तिकमाहात्म्यम् ।** *Kārtika-māhātmyam.*

Being an extract from the Brahma Purāṇa.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 80. Lines, 11 on a page. Extent in ślokaś, 2,200. Character, Nāgara. Date, Samvat 1858. Appearance, discoloured. Complete.

Beginning :—

श्रीगुरुभ्यो नमः । श्रीवेदव्यासाय नमः । निर्व्विघ्नमस्तु ॥

नारायणं नमस्कृत्य, etc.

श्रीनारद उवाच ।

पापेन्धनस्य घोरस्य शुष्कार्द्रस्य च भुरिष्टः ।

को वह्निर्दहते ब्रह्मन् तद्भवान् वक्तुमर्हति ॥

नाज्ञातं त्रिषु लोकेषु ब्रह्मायुष्मान्तर्गतस्य यत् ।

विद्यते तव देवेश त्रिविधस्य तु निश्चयम् ॥

मासानां प्रवरो मासो देवानामुत्तमोत्तमम् ।

तीर्थानि तद्दिशेषाणि कथयस्व पितामह ॥

Last Colophon :—

इति श्रीब्रह्मपुराणे कार्तिकमाहात्म्ये अष्टाविंशोऽध्यायः ।

Post Colophon Statement :—

राधादामोदरार्पणमस्तु ॥ श्रीरस्तु ॥ शुभं भवतु ॥ सम्बत्

१८५८ व्याङ्गिरा नाम संवत्सरे कार्तिकशुद्धद्वादशी लिखितं हस्ता-

क्षरं वासुदेवसुतश्रीनिवासेन लिखितं सम्पूर्णम् ।

श्रीकृष्णार्पणमस्तु ।

II. PADMA-PURĀṆAM.

3454.

317. पद्मपुराणम् । *Padma Purāṇam.*

Substance, country-made paper. $13\frac{1}{2} \times 7$ inches. Folia, 500 in all the 1 parts. Lines, 10 on a page. Extent in slokas, 24,000. Character, Nāgara in a bad hand. Appearance, bad.

It contains :—

(1) Svarga Khaṇḍa in 84 leaves.

इति पद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः समाप्तं स्वर्गखण्डं पूर्वार्द्धं शुभमस्तु ।

(2) Bhūmi Khaṇḍa in 221 leaves (by counting).

• भूमिखण्डे पूर्वभागे वेणोपाख्याने सकलाचरितं समाप्तौ एकोनपञ्चाशति-
मोऽध्यायः भार्यातीर्थौ नाम प्रकरणं समाप्तम् ।

(3) Bhūmi Khaṇḍa in 46 leaves (by counting).

औपद्मपुराणे भूमिखण्डे वेणोपाख्यानो नाम सप्तत्रिंशोऽध्यायः ।

(4) Pātāla Khaṇḍa in 149 leaves (by counting).

इति औपद्मपुराणे पातालखण्डे वैष्णवमाहात्म्यं ध्याय शत १०० ।

The entire Padma Purāṇa has been printed at Bombay and at Calcutta.

3455.

1597. *The Same (Bhūmi Khaṇḍa).*

Substance, country-made paper. 13×7 inches. Folia, 96. Lines, 12 on a page. Extent in slokas, 3,000. Character, Nāgara. Appearance, fresh. Incomplete.

For a description of the work see Oxf. 12B.

It covers the same ground as pp. 113 to 295 of Māṇḍalikā's edition.

In our manuscript this is termed the 4th part of the Pūraṇa, but in Māṇḍalika's edition it forms only a portion of the second part.

3456.

8914. *The Same.*

Substance, country-made paper. 12×5 inches. For folia, see below. Lines, 7-11 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

(1) भूमिखण्ड पूर्वभाग । Complete in 105 leaves, dated, Samvat 1741. चैत्रकृष्णत्रयोदश्यां ।

(2) भूमिखण्डोत्तरभाग । Complete in 101 leaves, dated, 1916.

(3) उत्तरखण्डः ।

In leaf 33A occurs the following colophon:—

इति श्रीपद्मपुराणे उत्तरखण्डे युधिष्ठिरनारदसंवादे सप्तमोऽध्यायः ।

Leaves are greatly in disorder with प. उ written on the left hand upper margin throughout. They appear by counting to number 643. There are leaves which bear different page marks, while there are many which bear no page mark at all.

3457.

4493. *The Same.*

(*Bhūmi Khaṇḍa and Uttara Khaṇḍa.*)

Substance, country-made paper. 16×5½ inches. Bhūmi Khaṇḍa is complete in 153 leaves. Uttara Khaṇḍa is incomplete at the end. There are 148 leaves. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh.

For Bhūmi Khaṇḍa see Oxf. Catal. 12B. The chapters are not numbered.

Last Colophon:—

इति श्रीपद्मपुराणे भूमिखण्डे पद्मपुराणं समाप्तम् ।

Post Colophon Statement:—

कस्यचित् औमत् गौतमश्रिमल्लिकस्य वैष्णवचरणमल्लिकस्य
चाख्ययाद्युतचरणान्नद्वन्द्व(दन्दा)हितचेतसः (शः) पुस्तकमिदं
केनचित् । सुधिया औमदामजयसेनोपाधिना भिषकेन वै
प्राद्युगनिकस्य बल्लादित्यदिने । पुस्तकं येन चौर्यकृतं, etc.

The original manuscript from which this was copied was apparently defective as there are lacuna here and there and leaf 151B is left entirely blank.

For Pātāla Khaṇḍa see Oxf. 13B.

144A, इति पद्मपुराणे उत्तरखण्डे उमामहेश्वरसंवादे गौतामाहात्म्ये
त्रयोदशोऽध्यायः ।

147B, इति • सप्तदशोऽध्यायः ।

The 18th chapter of the Gita mahātmya, is incomplete.

3458.

4423. *The Same.*

(*Bhūmi Khaṇḍa and Kriyāyogasāra.*)

Substance, country-made paper. 14 × 5 inches. Folia, 238 + 126.
Lines, 10 on a page. Character, Bengali of the nineteenth century.
Appearance, fresh.

Bhūmi Khaṇḍa is complete in 238 leaves.

Last Colophon:—

इति औपद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं नाम त्रयस्त्रिंश-
दधिकशततमोऽध्यायः ।

See Oxf. Catal. 12B and 13A.

Kriyāyogasāra is complete in 126 leaves.

Last Colophon:—

इति औपद्मपुराणे उत्तरखण्डे क्रियायोगसारे व्यासजैमिनि-
संवादे पञ्चविंशतितमोऽध्यायः ।

See Oxf. Catal. 14B and 15A.

3459.

1598 *The Same.*

(*Sṛṣṭi Khaṇḍa.*)

Substance, country-made paper. $14 \times 7\frac{1}{4}$ inches. Folia, 101. Lines, 12 on a page. Character, Nāgara. Appearance, fresh. Incomplete.

There are altogether 38 sargas numbered from 1 to 38. This agrees with Māṇḍalika's edition of Padma Purāṇa, pp. 1101 to 1233.

In the present manuscript it is stated to be the third part. But Māṇḍalika calls it the 5th part; and the work embodied in this manuscript is the last part of the Sṛṣṭi Khaṇḍa.

3460.

8898. *The Same.*

Sṛṣṭi Khaṇḍa and Svarga Khaṇḍa.

Substance, country-made paper. 14×7 inches. (Sṛṣṭi Khaṇḍa), $13\frac{1}{2} \times 7$ inches (Svarga Khaṇḍa). Folia, 42 to 279, 1-90, 1-30. Lines, 13 on a page. Character, Nāgara. Appearance, fresh.

(I) **दृष्टिखण्ड** । Leaves from 42 to 279. Dated, Samvat 1893.

See L. 520 (Sṛṣṭi) 1257 (Sṛṣṭi) I.O. Catal. 3380 (Sṛṣṭi Khaṇḍa).

(II) **सुवर्गखण्ड पूर्वार्द्ध** । Complete in 90 leaves. Dated Samvat 1867.

सुवर्गखण्ड उत्तरार्द्ध । Complete in 30 leaves. Dated Samvat 1867.

I.

Last Colophon :—

इति श्रीमद्भगवत्पुराणे दृष्टिखण्डे पुराणावतारे महावर्णनं
चतुरशीतितमोऽध्यायः । ८३ । समाप्तमिदं दृष्टिखण्डं ।

Post Colophon :—

शुभमस्तु संवत् १८६३ ।

II. (Svarga-Khaṇḍa.)

Last Colophon :—

इति श्रीपद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः ६२ । समाप्त
स्वर्गखण्ड पूर्वाद्ध ।

Post Colophon :—

संवत् १८६७ जेठमास शुक्लपक्षे पुरमा रविवाररे सम्पूर्ण ।

(Uttarārḍha) *Last Colophon* :—

इति श्रीपद्मपुराणे सर्वोत्तरे सूतशौनकसंवादे षट्त्रिंशतिमो-
ऽध्यायः । इति स्वर्गखण्ड सम्पूर्णम् ।

Post Colophon :—

संवत् १८६७ । आषाढकृष्ण सप्तम्या सनीः ।

3461.

4517. *The Same.*

(*Bhūmi Khaṇḍa and Sṛṣṭi Khaṇḍa.*)

Substance, country-made paper. 16 × 5½ inches. Folia, Sṛṣṭi Khaṇḍa is complete in 237 leaves and Bhūmi Khaṇḍa in 223 leaves. Separately paged. Lines, 6 to 9 on a page. Character, Bengali of the early nine-teenth century. Appearance, discoloured.

For Sṛṣṭi Khaṇḍa see Oxf. 11B.

Last Colophon :—

इत्यादि महापुराणे पादो ऋद्धिखण्डं समाप्तम् । पञ्चचत्वारिंश-
तमोऽध्यायः ॥

For Bhūmi Khaṇḍa see Oxf. 12B.

Last Colophon :—

इति पद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं त्रयस्त्रिंशदधिकशत-
तमोऽध्यायः । समाप्तमिदं भूमिखण्डम् ।

3462.

4416. *The Same.*

(**स्वर्गखण्डः and उत्तरखण्डः**) ।

(*Svarga Khaṇḍa and Uttara Khaṇḍa.*)

Substance, country-made yellow paper. 17×6 inches. Folia. 106 ;
366. Lines, 8 on a page. Character, Bengali of the nineteenth century.
Appearance, fresh. Complete.

Svarga Khaṇḍa is complete in 106 leaves and Uttara
Khaṇḍa in 366.

Last Colophon to the Svarga Khaṇḍa :—

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंश-
त्तमोऽध्यायः ।

See Oxf. Catal. 13A.

Post Colophon :—

समाप्तमिदं स्वर्गखण्डम् । अस्यानन्तरं पातालखण्डं भविष्यति ।
पुस्तकमिदं श्रीयुक्तवाक्काशीनाथशर्मा ।

Last Colophon to the Uttara Khaṇḍa :—

इति श्रीपद्मपुराणे उत्तरखण्डे फलश्रुतिर्नाम त्रिसप्तत्यधिक-
शततमोऽध्यायः ।

Post Colophon :—

समाप्तमिदमुत्तरखण्डं श्रीपद्मपुराणस्य । समाप्तश्चायमुत्तरखण्डः ।

See Oxf. Catal. 13B to 14B.

Printed in the Ānandāśrama Sanskrit series and by
the Vāṅgavāsī.

The manuscript is written in a remarkably neat and
clear hand.

II. (Svarga-Khaṇḍa.)

Last Colophon :—

इति श्रीपद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः ६२ । समाप्त
स्वर्गखण्ड पूर्वाद्ध ।

Post Colophon :—

संवत् १८६७ जेठमास शुक्लपक्षे पुरमा रविवासरे सम्पूर्ण ।

(Uttarārḍha) *Last Colophon* :—

इति श्रीपद्मपुराणे सर्वोत्तरे सूतशौनकसंवादे षट्त्रिंशतिमो-
ऽध्यायः । इति स्वर्गखण्ड सम्पूर्णम् ।

Post Colophon :—

संवत् १८६७ । आषाढकृष्ण सप्तम्या सनीः ।

3461.

4517. *The Same.*

(*Bhūmi Khaṇḍa and Sṛṣṭi Khaṇḍa.*)

Substance, country-made paper. 16 × 5½ inches. Folia, Sṛṣṭi Khaṇḍa is complete in 237 leaves and Bhūmi Khaṇḍa in 223 leaves. Separately paged. Lines, 6 to 9 on a page. Character, Bengali of the early nine-teenth century. Appearance, discoloured.

For Sṛṣṭi Khaṇḍa see Oxf. 11B.

Last Colophon :—

इत्यादि महापुराणे पादो ऋद्धिखण्डं समाप्तम् । पञ्चचत्वारिंश-
तमोऽध्यायः ॥

For Bhūmi Khaṇḍa see Oxf. 12B.

Last Colophon :—

इति पद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं त्रयस्त्रिंशदधिकशत-
तमोऽध्यायः । समाप्तमिदं भूमिखण्डम् ।

It begins thus:—

जैमिनिस्त्वाच ।

क्रियायोगस्य तत्त्वं मे ब्रूहि व्यास महामते ।

क्रियायोगमहं ज्ञातुमिच्छामि भवदयतः ॥

व्यास उवाच ।

शरीरं मातुषं विप्र दुर्लभं चात्र भूतले ।

धौराः शरीरमासाद्य मोक्षार्थं योगमभ्यसेत् ॥

क्रियायोगाध्यानयोगावभौ योगौ प्रकीर्तितौ ।

तयोराद्यः क्रियायोगः कुर्वतां सर्वकामदः ॥

गङ्गा श्रीविष्णुपूजा च दानानि द्विजसत्तम ।

ब्राह्मणानां तथा भक्तिस्थितिरेकादशौ हरेः ॥

धात्रीतुलस्योर्भक्तिश्च तथा चातिथिपूजनम् ।

क्रियायोगाङ्गभूतानि प्रोक्तानीति समासतः ॥

It is complete in 24 chapters, but it agrees, in the end, with the manuscripts, referred to above.

Last Colophon:—

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे चतुर्विंशोऽध्यायः ।

Post Colophon Statement:—

शकाब्दाः १६१८ ।

शकेऽष्टचन्द्रसप्तमिमे समग्रं

श्रीरामभद्रकृतिना क्रियायोगसारम् ।

थालेखि पुस्तकमिदं समुदा द्विजेन

3466.

3740. The Same.

Substance, country-made paper. 17×3 inches. Folia, 31. Lines, 6 on a page. Character, Bengali of the later eighteenth century. Appearance, fresh. A mere fragment.

For complete manuscripts see L. 1162, I.O. Catal. No. 3398 and Oxf. p. 14.

Padma Purāṇa has been printed by Viśvanātha Māṇḍalika of Bombay and by the Vaṅgavāsī Press of Calcutta.

3467.

3801. *The Same.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 106. Lines, 10 on a page. Extent in ślokas, 4,500. Character, Bengali. Date, Saka 1613. Appearance, old, discoloured and worn-out. Complete.

The Last Colophon :—

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे पञ्चविंशति-
तमोऽध्यायः ।

समाप्तश्चेदं क्रियायोगः ।

Post Colophon :—

श्रीरस्तु पुस्तके चाक्षरे च । शुभमस्तु । शकाब्दाः १६४३
श्रीरामजीवनचक्रवर्तिनः पुस्तकमिदम् । श्रीश्रीरामदेवशर्मागो-
लिपिरियम् ।

See I.O. Catal. No. 3398.

3468.

4393. *The Same.*

II.

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 116. Lines, 9 on a page. Extent in ślokas, 2,300. Character, Bengali. Date, Saka 1738. Appearance, fresh. Complete.

See Oxf. Catal. 14B to 15A, I.O. Catal. No. 3398 and Cs. IV, 299.

Colophon :—

इति श्रीपद्मपुराणे वेदव्यासजैमिनिसंवादे क्रियायोगसारे युग-
धर्मादिकथनम् पञ्चविंशतितमोऽध्यायः । समाप्तश्चायं क्रिया-
योगसारः । समाप्तश्चेदं पद्मपुराणम् ।, etc., etc.

Post Colophon Statement :—

फाल्गुनस्य सिते पक्षे पञ्चम्यां शुक्रवासरे ।
लिखितं पुस्तकमेतत् औदियम्बरशर्म्मेणा ॥
शकाब्दाः १७३८ तदिख २५ फाल्गुन ।

3469.

3377. *The Same.*

Substance, country-made paper. 19×3½ inches. Folia, 114. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, faded. Incomplete at the end. The 20th chapter ends in 111B leaf. The remaining three leaves contain the beginning of the 21st.

The MS. contains four additional leaves, two of which form a *Krodapattra* to the 4th line of 9A, and the other two, containing the date B.S. 1110 (सन १११०, १६ कार्तिक चोमवार) form a *Krodapattra* to the 4th line of 66B.

See I.O. Catal. No. 3398, L. 1162, Oxf. 14B and W. p. 131. Often printed in Calcutta.

3470.

4416A. *The Same.*

पद्मपुराणम् ।

(स्वर्गखण्डः and पातालखण्डः) ।

(Svarga Khaṇḍaḥ and Pātāla Khaṇḍaḥ.)

Substance, country-made paper. 17×5½ inches. Folia, 99 and 241 Lines, 9 on a page. Character, Bengali of the nineteenth century Appearance, fresh.

Svarga Khaṇḍa is complete in 99 leaves and Pātāla Khaṇḍa in 241.

Last Colophon to the Svarga Khaṇḍa :—

इति श्रीपद्मपुराणे स्वर्गखण्डे अलुक्कमवर्णनं नाम चत्वारिंशत्तमोऽध्यायः ।

Post Colophon :—

समाप्तमिदं खर्गखण्डमस्यानन्तरं पातालखण्डं भविष्यति ।
औराधाहन्दावनचन्द्राभ्यां नमः । लिखितं श्रीनीलकान्तशर्मेणा ।

Pātālakhaṇḍa, Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम द्वाधिक-
शततमोऽध्यायः ।

On the reverse of the last leaf :—

लेखक श्रीकमलाकान्तदेवशर्मेणः ।

See Oxf. Cat. 13A and 13B, the last chapter in which is marked 112.

3471.

4538. *The Same.*

पद्मपुराणम् ।

(पातालखण्डः) (*Pātāla Khaṇḍa.*)

Substance, country-made paper. 17×6 inches. Folia, 268. Lines, 8 on a page. Extent in slokas, 7,500. Character, Bengali in a very good hand. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम चतु-
रशौतितमोऽध्यायः । समाप्तं पातालखण्डः ।

See Oxf. Catal. p. 13A.

3472.

10649. *The Same.*

(*A mere fragment.*)

Substance, country-made paper. 12×4 inches. Folia, 21-34, 58-60. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and burnt in fire.

28B, इति श्रीपद्मपुराणे पातालखण्डे चतुर्थोऽध्यायः ; 32A, • पद्ममो-
ऽध्यायः ; 58A, • एकादशोऽध्यायः ।

3473.

528. पद्मपुराणीय पातालखण्डे रामाश्वमेधः ।

Rāmāśvamedha from the same.

Substance, country-made paper. $12 \times 6\frac{1}{4}$ inches. Folia, 114. Lines, 14-18 on a page. Extent in ślokaś, 5,000. Character, Nāgara. Appearance, tolerable. Complete.

The principal interlocutors are Śeṣanāga and Vātsyāyana. There are 69 chapters, numbered 1 to 69. These agree generally with Oxf. 13B from chapter 29 to chapter 95.

The whole of the Padma Purāṇa has been printed at Bombay.

See L. 1263.

3474.

5475. *The Same.*

Substance, country-made paper. $12 \times 6\frac{1}{4}$ inches. Folia, 176. Lines, 12 on a page. Character, Nāgara. Date, Saka 1759. Appearance, fresh. Complete.

Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेध
एकोन(अष्ट)वर्षितमोऽध्यायः ॥ ६९ ॥ समाप्तोऽयं श्रीरामाश्वमेधः ॥

Post Colophon Statement :—

श्रीराधाकृष्णो मम जननीजनको प्रीयेताम् ।

ग्रन्थसं ४५२५ । श्रीकृष्णार्पणमस्तु ।

लेखकपाठकश्रोतृणां शुभं भूयात् ॥

वत्सरे कौलके शाके ग्रहबागर्षिभूमिते ।

आश्विनस्य सिते पक्षे चतुर्थ्यां भौमवासरे ॥

मध्याह्ने वै समाप्तोऽयं रामचन्द्राश्वमेधकः ।

कर्त्तुं इत्युपनाम्नो हि विश्वनाथस्य पुस्तकम् ॥

वाराणस्यां ब्रह्मचद्रे ग्रन्थोऽयं वै लिखापितः ।

दत्ता वै मुद्रिकाः सप्त ग्रन्थस्यास्य च मानतः ॥

तेनैव शोधितश्चैव श्रीगोपालमुदेऽस्तु तत् ॥

See the number immediately preceding.

3475.

1451. **वैद्यनाथमाहात्म्यम् ।** *Vaidyanātha mākātmyam.*

From the Same.

Substance, country-made paper. $13\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia 44. Lines, 7 on a page. Character, Bengali. Date, Saka 1799. Appearance, fresh. Complete.

Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे वैद्यनाथलिङ्गमाहात्म्ये ऋष्टमो-
ऽध्यायः । समाप्तश्चायं ग्रन्थः ।

Post Colophon :—

शुभमस्तु प्रकाब्दाः 1799 लिखितं श्रीवामाचरणदेवशर्म्मेणा ।

For the work see L. 2304.

This is a description of the well-known Phallic emblem of Śiva at Deoghar in the Santhal Pargana. This work is not found in Maṇḍalik's edition.

3476.

10109. **कालिञ्जरमाहात्म्यम् ।** *Kālīñjara-mākātmyam.*

From the Same.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 16. Lines, 5. 6 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ॥ अथ कालिञ्जरमाहात्म्यं
पार्वतीं प्रति शिवोवाच ।

अवगात् कौर्त्तनाङ्गानाद्दर्शनादधिकं फलम् ।

चतुर्धा वाञ्छितं चैव नृणामारोहणाद् गिरिः ॥

. दर्शान्मथ्यते जंतुः] कलौ कालिंजरस्य तु ।
 संदेहो नात्र कर्त्तव्यो गिरिरूपौ सदाशिवः ॥
 समुद्रमथनारम्भे विष्णुनानिश्चते (?) विषे ।
 प्रार्थितो भक्षणासम्भामौलकण्ठो भवेच्छिवः ॥
 नीलकण्ठस्तदारभे गिरौ कालिंजरे स्थितः ।
 स्वच्छेने वसता चैव चतुर्वर्गफलप्रदा ॥ (?), etc.

5A, इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे प्रथमोऽध्यायः ;
 7A, ० उपलगिरिमाहात्म्यं द्वितीयोऽध्यायः ; 8B, ० रविच्छेत्रमाहात्म्यं तृतीयो-
 ऽध्यायः ; 11B, ० सर्वतोर्यवर्णनो नाम चतुर्थोऽध्यायः ।

End :—

कालिंजरं परित्यज्य यो (जो) अन्यत्र कुरुते रतिं ।
 मूढो भ्रमति संसारे दुःखं च दुर्गतिर्भयम् ॥
 श्रुत्वा पठित्वा च माहात्म्यं यः शृणोति नरोत्तम ।
 सर्वपापविनिर्मुक्तो लभते वाञ्छितं फलम् ॥

Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे व(?)वर्णनं
 नाम पंचमोऽध्यायः ॥ समाप्तं । शुभमस्तु ॥

This is a famous hill in Bundelkhandā held sacred from very ancient times. It was several times the capital of the province and now forms three separate states under British protection. See I.O. Cat 3389.

The work is not found in Māṇḍalik's edition.

3477.

1661. *The Same.*

Substance, country-made paper. 9×4½ inches. Folia, 14. Lines, 9 on a page. Extent in ślokas, 180. Character, Nāgara. Date, Śamvat 1881. Appearance, fresh. Complete in 5 chapters.

Last Colophon :—

इति श्रीकालभरमाहात्म्ये पञ्चमोऽध्यायः । ५

Post Colophon:—

काशीखण्डे(?) समाप्तः ॥ सम्पूर्णः । संवत् १८८१ सुक्लाम
कालझर लिखतं नरैसिंहराठोर ।
यादृशं पुस्तकं दृष्ट्वा, etc.

For a description of the work see I.O. Catal.
No. 3389 (p. 1219).

3478.

3169. काशीमाहात्म्यम् । *Kāśī mātāhātmyam.*

From the Same.

Substance, country-made paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 30. Lines,
7 on a page. Extent in slokas, 870. Character, Bengali of the eighteenth
century. Appearance, old. To the end of the 5th Adhyāya.

Very short in Māṇḍalik's edition.

The Last Colophon:—

इति श्रीपद्मपुराणे काशीमाहात्म्ये पञ्चमोऽध्यायः । काशी-
माहात्म्यं समाप्तम् ।

It begins:—

एकदा सुखमासीनं देवायाः पुत्रिने भृगुम् ।
मुनयो विनयोपेताः पद्मच्छूर्णमिश्रादयः ॥

मुनय ऊचुः ॥

भगवन् सर्वतत्त्वज्ञ तत्त्वं यत्तव निश्चितम् ।
निर्वर्णापरिनिर्वर्णे कारणं मुक्तिकाङ्क्षिणाम् ॥
यद्ब्रह्मस्य वेदानां तन्निष्कृष्य विविच्य च ।
ब्रूहि नः अद्भ्योपेतान् कथणालय तत्त्वतः ॥

... ..

... ..

एवं पृष्ठः स भगवान् भृगुस्तत्त्वार्थदर्शिनः ।
यदुवाच तदास्मामि तच्छृणुष्व समाहितः ॥

3479.

2863. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 24. Lines, 14, 15 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Samvat 1742. Appearance, discoloured and worn-out. Complete.

Colophon :—

इति पद्मपुराणे पातालखण्डे काश्यीमाहात्म्ये लोमशादिभ्यगु-
संवादे पञ्चमोऽध्यायः ।

Post Colophon :—

संवत् १७४२ समये पौषशुद्ध ६ तद्दिने लिखितं रेशुकदास
पाठक तत्सुत वावाजीपाठक तत्सुत रुद्राजीपाठक तत्सुत
शब्दाजीपाठक तत्सुत रामाजीपाठक तत्सुत सौवदासपाठकेन
लिखितं काश्यां श्रीरस्तु ।

3480.

8129. **वृन्दावनखण्डः ।** *Vṛndāvana Khaṇḍaḥ.*

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 47. Lines, 8 on a page. Extent in ślokas, 1,100. Character, Bengali. Date, Śaka 1703. Appearance, fresh.

Beginning :—

पार्वत्यवाच ।

अनन्तकोटिब्रह्माण्डतद्वाङ्माभ्यन्तरस्थितं ।
विष्णोः स्थानं परं तेषां प्रधानं प्रियमुत्तमं ॥
यत्परं नास्ति कृष्णस्य प्रियस्थानं मनोरमं ।
तत्सर्वं श्रोतुमिच्छामि कथयस्व महाप्रभो ॥

ईश्वर उवाच ।

गुह्याद् गुह्यतमं हृद्यं परमानन्दकारणं ।
अत्यद्भुतं रहस्यानां रहस्यं परमं परं ॥
दुर्लभाणाञ्च परमं दुर्लभं सर्वमोहनं ।
सर्वशक्तिमयं देवि सर्वतन्त्रेषु गोपितं ॥

सात्वतां स्थानमूर्द्धन्यं विष्णोरत्यन्तवक्त्रं ।
 नित्यं वृन्दावनं नाम ब्रह्माण्डोपरि संस्थितं ॥

 तद्देवि माधुरे मध्ये वृन्दारण्ये विशेषतः ।
 तस्मात्रैलोक्यमध्ये तु पृथ्वी धन्येति विश्रुता ॥
 यत्र माधुरकं धाम विष्णोरेकान्तवक्त्रं ।
 स्रस्थानमधिकं नाम ज्ञेयं माधुरमण्डलं ॥
 निगूढं विविधं स्थानं पूर्वाभ्यन्तरसंस्थितं ।
 सहस्रपत्रकमलाकारं माधुरमण्डलं ॥
 विष्णुचक्रोपरि श्रीमद्भाम वैष्णवमङ्गलं ।
 कर्णिकापत्रविस्तारे रक्षस्यक्रममौरितं ॥
 प्रधानं दादशारण्यमाहात्म्यं कथितं क्रमात् ।
 भद्र-श्री-लौह-भाग्यदोर-महा-ताल-खदौरकाः ॥
 वज्रला-कुमुदं काम्यं मधु-वृन्दावनं तथा ।
 दादशैतानि संख्यानि कालिन्द्याः सप्त पश्चिमे ॥
 पूर्वे तु पञ्चभद्राद्यास्तालाद्याः सप्त पश्चिमे ।
 महावनं गोकुलाख्यं मधुरा मधुवनं तथा ॥
 अन्यचोपवनं प्रोक्तं कृष्णक्रीडारसस्थलं ।

 सुखं प्रसादनं वत्सहरणं शेषशायिनं ॥
 श्यामकुण्डं दधिग्रामं वृषभानुपुरं तथा ।
 शङ्खेन द्विपदं चैव रासक्रीडन्तु घूसरं ॥
 केसरुमं च स्मरं (?) वीरं काञ्चनं चन्दनं वनं ।
 इत्येतदने संख्या त्रिंशच्चोपवनं स्मृतं ॥
 पूर्वोक्तदादशारण्यं प्रधानं परमुत्तमं ।
 तत्रोत्तरे चतुर्थं वनञ्च समुदाहृतं ॥
 नागाविघ्नरसक्रीडा नागालीलामयस्थलं ।
 दशकेशरविस्तारे रक्षस्यक्रम ईरितः ॥

सहस्रपत्रकमलं गोकुलाख्यं महत् पदं ।
 कर्णिकातन्महद्भाम गोविन्दस्थानमुत्तमं ॥
 तत्रोपरि खर्गपौठे भग्निसहस्रपत्रकम् ।
 दलाष्टं प्रणवेनोक्तं कर्णिकयोः प्रदक्षिणं ॥
 पूर्वोदितः क्रमाद्विद्धु विद्विद्धु वलये चितं ।
 मङ्गलं दक्षिणे प्रोक्तं परं गुह्योत्तमोत्तमं ॥
 तत्र रासमहापौठं निगमागमदुर्गमं ।
 योगौन्नैरपि दुष्प्रापं तत्तु पुंसामगोचरं ॥

Thus go on the mystic descriptions of Vṛndāvana,
 Śrīkṛṣṇa, His consort, His associates and attendants.

L. 36A. Pārvatī asks :—

पार्वत्युवाच ।

विस्तरेण समाचक्ष्व मन्त्रार्थपदगौरवं ।
 ईश्वरस्य स्वरूपं तत्स्थानानि विभूतयः ॥
 तद्विष्णोः परमं धाम श्रुत्वाभेदास्तथा हरेः ।
 निर्व्याघं + हितत्वेन मय(?) सर्वं सुरेश्वरं ॥

ईश्वर उवाच ।

स्मरेद्वृन्दावने कृष्णं गोपीकौटिभिराहतं ।
 तत्र गङ्गापराशक्तिस्तस्याममलकाननं ॥
 नागाकुसुमसङ्घौघं नागाद्रमलताहतं ।

 तत्र त्रयीमयं रत्नसिंहासनमनुत्तमं ।
 तत्रासीनं जगन्नाथं त्रिगुणातीतमख्यं ॥

 हिनेन हिंस्रं गौरं तत्तज्जाम्बूनदप्रभं ।
 श्लिष्यमाणं चाङ्गनाभिः सुदामानक्ष सर्वशः ॥
 ब्रह्माद्यैः सनकाद्यैश्च ध्येयं भक्तवशीकृतं ।
 मदाधूयितनेत्राभिर्यन्तीभिर्महोत्सवैः ॥

सुम्बन्तौभिर्हंसन्तौभिः श्लिष्यन्तौभिर्मुञ्जुर्मुञ्जुः ।
 अवाप्तदेहाभिरिव श्रुतिभिः कोटिकोटिभिः ॥
 तत्पादाम्बुजमाध्वीक-विज्ञाभिः परितो वृतं ।
 तासां मध्ये च सा देवी तप्तचामीकरप्रभा ॥

... ..

स्वरूपा च शक्तिरूपा च मायारूपा च चिन्मयी ।
 ब्रह्मविष्णुशिवादीनां देहकारणकारणं ॥
 पराचरं जगत् सर्वं यन्मायोपरि ऋम्भितं ।
 वृन्दावनेश्वरौ राधा नासा धात्वर्थकारणात् ॥
 तामालिङ्ग्य वसन्तं तं तत्र वृन्दावनेश्वरं ।
 अन्योन्यसुम्बनाश्लेषमदावेशविधूर्णितं ॥
 ध्यायेदेवं विधं देवं स च सिद्धिमवाप्नुयात् ।
 मन्त्रराजमिमं गुह्यं तस्या मन्त्रश्च मन्त्रवित् ॥

It ends :—

श्रीकृष्णरूपगुणवर्णनशास्त्रवर्गे
 बोधाधिकार इह चेदलमन्यपाठैः ।
 तत् प्रेमभक्तिसभावविलासनाम-
 हारेषु चेत् खलु मनः किमु कामिनीभिः ॥
 तच्चेतसापि भजतां ब्रजवालकेन्द्रं
 वृन्दावनक्षतितलं यमुनाजलञ्च ।
 तत्कोकगायपदपङ्कजघूलिभिश्चेत्
 निमित्तं वपुः किल वृथागुरुचन्दनाद्यैः ॥

Last Colophon :—

इति पद्मपुराणे पातालखण्डे वृन्दावनखण्डं समाप्तं ॥

Post Colophon :—

प्रकाश्याः १७०३ । ३ । श्रीकृष्णः प्रीयातु ।

Māṇḍalik's edition, chaps. 69–83.

3481.

The Same here called

3148. **वृन्दावनमाहात्म्यम् ।** *Vṛndāvana mākātmyam.*
Chapters 69 to 83 of the Pātāla Khaṇḍa.

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 80. Lines, 7 on a page. Extent in ślokas, 1,300. Character, Nāgara. Appearance, discoloured. Complete.

The Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे श्रीवृन्दावनमाहात्म्ये त्रयोविंशोऽध्यायः ।

Post Colophon :—

समाप्तमिदं वृन्दावनमाहात्म्यम् । नन्दनन्दनं ।

Beginning :—

ऋषय ऊचुः ।

सम्यक् श्रुतो महाभाग त्वत्तो रामाश्रमेधकः ।

इदानीं वद माहात्म्यं श्रीकृष्णस्य महात्मनः ॥

सूत उवाच ।

प्रत्यक्षन्तु मुनिप्रार्द्धलाः श्रीकृष्णचरितामृतं ।

श्रित्वा पप्रच्छ भूतेशं यत्तदः कौर्त्तयाम्यहम् ॥

एकदा पार्वतीदेवी शिवं संखिग्धमानसा ।

प्रणयेन नमस्कृत्य प्रोवाच वचनं त्विदम् ॥ इत्यादि ।

पार्वत्युवाच ।

अनन्तकोटि ब्रह्माण्डे, etc., etc., as in the previous numbers. It has, however, three chapters more.

3482.

8165. **भट्टहरचरित्रम् ।** *Bhaṭṭa-Hara-caritram.*

From the same.

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 206. Lines 8 on a page. Extent in ślokas, 3,300. Character, Nāgara. Date, Śaṃva 1785. Appearance, fresh. Complete.

Post Colophon :—

संवत् १७८५ वर्षे मार्गशिखर मासे शुक्लपक्षे पूर्णमासि भृगु-
वासरेण राजनगर मध्ये + वास्तव्यं दीनाथेन लघितं मिदं
पुस्तकं ॥ शुभं भवतु ॥

Beginning :—

श्रीगणेशाय नमः ।

श्रीमातर्जगतां सतां बुद्धिमहाकल्लोलवोषिष्कविः
शब्दब्रह्मविलासलास्यविधिना चक्षुद्विपक्षीकरा ।
शुक्लश्रीमद्भुक्तमाम्बरधरा श्रीसारदा भासुरा
भयं भावमतीव बुद्धिजननं मद्भ्यं सदा यच्छतु ॥

... ...
... ...

कल्याणकोटिजननी श्रीदेवी विन्ध्यवासिनी ।
जयति श्रीभट्टहृत्प्रकर्त्तृत्रात्री सकलमेदपाठानां ॥
ठंठिच्छेत्रपतिः स्फुरत्सुखनिधिः पुण्यप्रसङ्गोत्सवे
सर्वत्राय सुखाय सर्वजगतां प्रायः प्रवृत्तौ मुदा ।
सम्प्राप्य स्थितये हरोत्तरपुरे नागाधिराजेन यः
श्रीमद्भट्टहरे विराजतितरां सर्वार्थसम्पत्तये ॥
एतस्मिन् जगति प्रसिद्धमहिमास्त्रस्य सर्वात्मनां
दृष्टौ मूलपुमान् पुराणपुरुषाद्भस्माभवत् पूर्वजः ।
तस्मादास स कश्यपः अतिमतामयण्य उच्चैस्तरां
प्राजापत्य दृष्टौ ऋषिप्रानिकरिः संसेव्य पादाम्बुजः (?) ॥

... ...

Thus Kaśyapa is described as the father of the whole creation.

2B, एतत् सर्वजगत् प्रशस्तिशिवकृत् किञ्चित् समाराधितो
दातुर्भ्यः स निसर्गतः स भगवान् देवादिदेवः प्रभुः ।
दत्ते दीनतयाय दिव्यविभवां देवेन्द्रलक्ष्मीमपि
श्रीमान् मुग्धरथांगपाणिरनिशं श्रीएकलङ्कः प्रभुः ॥

अस्ति बचिरचराचरगुहं श्रीएकलिङ्गं शिवं
 नित्यं सेवितुमुद्यतो गिरिवरः श्रीमान् चिकूटाचलः ।
 प्रादक्षिण्यपरिक्रमेण सुतरां भक्तिश्रियं योजयन्
 अस्माकं सकलक्रियासु कुशलं श्रीमान् चिकूटाचलः ॥
 यत्रास्ते जगदेकलिंगतनुवंशीपञ्चवक्त्रं मुञ्जः
 सम्यक् स्नापितुमुद्धता सुतटिनी प्रादुर्बभूव स्वतः ।
 गङ्गासङ्ख्यलेन भूयकुटिला पुण्यप्रवाहोदया
 कल्याणाणि तगोतु जन्मश्रतजान्यहांसि विच्छेदितुं ॥
 तीर्थश्रेणीविराजमानविभवः श्रीमान् शिवः सर्वदा
 नद्यादिश्रुतिपेशलैकसहजैः संसेवितस्तिष्ठति ।
 श्रीमद्भट्टहरेः पुरेति बचिरे हारीतमुखैः स्तुतः
 प्रासादे प्रतिमूर्त्तिमानिव महान् श्रीएकलिङ्गप्रभुः ॥
 यत्रास्ते सकलार्थसाधनविधौ कात्यायनी देवता
 बाणं खड्गमसिं तथा च कुलिशं हस्तैस्त्वमुभिः क्रमात् ।
 विभक्ति[तौ] भटमेद(पाद)पाठसुखदा सा विन्ध्यसंवासिनी
 नित्यं तिष्ठति नागराजकृपया तेनार्थिता सुश्रिये ॥

 इत्याद्यद्भुततीर्थराजबचिरां सिद्धिं समुद्रावितुं
 विन्ध्येशस्य करे गले च सुतरां भूषाविधिर्योऽभवत् ।
 भक्तिप्रेमरसाश्रयेण मनसा सम्भार्यितो वोढवन्
 ज्ञातिं कर्तुमितो द्विजाधिगमयं श्रीएकलिङ्गप्रभुः ॥
 नैमिषे निमिषक्षेत्रे मुनयो दीर्घसत्रिणः ।
 स्वर्गाय कामनास्तत्र तस्थिरे धारदां शतं ॥
 सम्पन्नविधयस्तत्र भगवद् भजनोत्सुकाः ।
 कलिं विज्ञाय सम्प्राप्तं तच्चैव निरूपयन्वाः ॥

4A, शौनक उवाच ।

सूत सूत महाभाग पिता ते जौमहर्षणः ।
 पुराणसंहितावेत्ता सर्वथा सदृशोऽभवत् ॥

 त्वयोक्तं भूमिके खण्डे युगचितयद्विपिणे ।
 शिवमाहात्म्यसमये धर्मराजकथानकं ॥
 राजा धर्मसुतः श्रीमान् भीमसेनश्च फाल्गुनः ।
 नकुलः सहदेवश्च भ्रातरः पञ्च विश्रुताः ॥

 समस्तसर्पनाशाय प्रवृत्तस्यास्य भूपतेः ।
 भागिनेयेन सर्पाणां मोक्षितस्तत्तत्कोयथा ॥
 व्यामूलं मूलतस्तत्तु समाचक्ष्वाथ सुव्रत ।
 याथातथ्येन विहिते हिते श्रैवी विनिर्मिता ॥
 भक्तिवासुकिना पूर्व्वे तस्य विघ्नस्य शान्तये ।
 स्थापना मेदपाटानां भटानाय तथाकरोत् ॥
 एतत् सर्व्वं समाचक्ष्व रोषते यदि चेतसि ।
 अतं तत् सुश्रुतं + + आवितुं श्रोतुमिच्छवे ॥

Last Colophon :---

इति श्रीपद्मपुराणे पातालखण्डे भट्टहरचरित्रे चतुर्विधपुरुषार्थे
 प्रसङ्गतो निरूपणे पञ्चविंशतितमोऽध्यायः ॥ २५ ॥ Not in
 Māṇḍalik's edition.

3483.

10117. **होलिकामाहात्म्यम् ।** *Holikā-māhātmyam.*

(*Legends in connection with the Holi festival.*)

From the Pātāla Khaṇḍa of the Padma Purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 26. Lines, 9
 on a page. Extent in ślokas, 520. Character, Nāgara. Date, Samvat
 1855. Appearance, repaired. Complete. Foll. 15-18, 23 are missing.

See I.O. Catal. 3386 and 3387.

Beginning :—

श्रीगणेशाय नमः ।

सूत उवाच ।

शृण्वन्तु ऋषयः सर्वे गुह्याद् गुह्यतरं महत् ।

होलिकाव्रतमाहात्म्यं वि + + + तपोधनाः ॥

पाण्डुनख्ये सिते पक्षे कुर्याद्भूतमनुत्तमम् ।

सर्वकामप्रदं नृणां नारीणान्तु विशेषतः ॥

सत्यं पूजयते यस्तु होलिकां भक्तवत्सलाम् ।

भस्मीकृत्य स्थापयानि नात्र कार्या विचारणा ॥

5A, इति श्रीपद्मपुराणे पातालखण्डे होलिमाहात्म्ये प्रथमोऽध्यायः ; 9B, इति श्रीपद्मपुराणे होलिका द्वितीयोऽध्यायः ; 13B, • तृतीयोऽध्यायः ; 19A, • विश्वामित्रविषादो नाम चतुर्थोऽध्यायः ; 21A, • + + वर्षणं नाम पञ्चमोऽध्यायः ; 26A, • वरप्रदः नाम षष्ठाध्यायः ।

Post Colophon :—

संवत् १८५५ समेनाम सावन वदि पञ्चमि मंगरके लीखा जो प्रति देवा सो प्रति लीखा ममदोषो न च दीयते । Not in the Bombay edition.

3484.

3184. शिवगीता । *Siva Gita.*

From the Padma Purāṇa (Uttara Khaṇḍa.)

Substance, Srirāmpore paper. 13 × 5½ inches. Folia, 65. Lines, 6 to 8 on a page. Character, Bengali. Appearance, fresh. Complete.

Post Colophon Statement :—

श्रीकृष्णानन्दनाथावधूताचार्यस्य पुस्तकमिदम् ॥ ॐ तत्सत्

श्रीगणेशाय नमः ॥

See L. 1488 and 1777 and Oxf. 17A. Not in the Bombay edition.

3485.

2028. *The Same.*

Substance, country-made paper. 10 × 4½ inches. Folia, 47. Lines, 11 on a page. Extent in ślokas, 1,000. Character, Nāgara of the eighteenth century. Appearance, old. Complete.

See L. 1488 and 1777 and I.O. Catal. 3399.

An interlocution between Rāghava and Śiva.

3486.

3376. *The Same.*

Substance, country-made paper. 16½ × 3½ inches. Folia, 83. Lines, 1 on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth century. Appearance faded. Complete.

Often printed.

3487.

5224. *The Same.*

Substance, palm-leaf. 15 × 1½ inches. Folia, 101. Lines, 2, 3 on a page. Character, Bengali. Date, Śaka 1710. Appearance, fresh. Complete.

For the work see L. 1777.

Last Colophon : —

इति श्रीपद्मपुराणे कैवल्योपनिषत्सारे शिवगीतासूपनिषत्स
ब्रह्मविद्यायां योगशास्त्रे शिवरामसन्नादे मोक्षयोगो नाम षोडशो-
ऽध्यायः ।

Post Colophon Statement : —

श्रीशिवो जयति ।

ऋयते पुस्तिका चेयं येन वै पापभागिना ।

करो ह्रीनो भवेत्तस्य + + पिण्डभवेत्ततः ॥

लिखिता शिवगीताख्या श्रीराधाकान्तशर्माणा ।

यस्याः अवगमनात्त्रेण शिवलोकं व्रजेत् परम् ॥

अस्ति श्रीशिवसुन्दरौपद्युग्धनैकममः सुधौः
 ज्ञानाम्भोधिरपारकोर्तिरमलखान्तः प्रतापी प्रभुः ।
 श्रीमद्रामगतिर्विनायककुले जातोऽभिजातः कृति-
 त्तस्यार्थे शिवगीतिका विलिखिता जीयात् शतं वत्सरान् ॥
 शाके गते गगनभूमिधराधरेन्दौ
 नत्वा महेशचरणं निश्र मार्गशीर्षे ।
 पक्षे मिते हरतिथौ लिखिता मयेयं
 गौता सुधौभिरवधानपरैर्विशोध्या ॥
 श्रीशिवौ जयतः ।

3488.

9295. *The Same.*

Substance, country-made paper. 12×6 inches. Folia, 35. Lines, 11, 13 on a page. Extent in Slokas, 900. Character, Nāgara. Date, Samvat 1869. Appearance, old. Complete.

The Last Colophon runs :—

इति श्रीपद्मपुराणे कैवल्योपनिषत्सारे शिवगीतासूत्रनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे शिवरामसंवादे मोक्षयोगो नाम षोडशो-
 ऽध्यायः समाप्तमगात् ।

मार्गशीर्षे मासे कृष्णपक्षे रविवासरे संवत् १८६६ ।

3489.

9354. *The Same.*

Substance, country-made paper. 9½×5 inches. Folia, 46, the first four leaves missing. Lines, 8 on a page. Extent in Slokas, 920. Date, Samvat 1831, Saka 1695. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Padma Purāṇa.

See L. Vol. V, p. 95, No. 1777.

Colophon :—

इति श्रीपद्मपुराणे श्रीशिवगीतासूत्रनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीशिवरावसंवादे मोक्षयोगो नाम षोडशोऽध्यायः ।

संवत् १८३१ शाके १६६५ ।

3490.

892. *The Same.*

With the commentary entitled Subodhini.

For the MS. see L. 1777.

The commentary is by Apyāji Bhaṭṭa of Virā purā, pupil of Jñānānanda.

Post Colophon Statement :—

संवत् १८७३ । श्रीसांव सदाशिवार्पणमस्तु नमः शिवाय ।
नमः शिवाय ।, etc., etc.

3491.

11076. वेदसारसहस्रनामस्तोत्रम् ।

Veda-sāra-sahasra-nāma-stotraṃ.

Substance, country-made paper. 12×4½ inches. Folia, 13. Lines, 10 on a page. Extent in slokas, 340. Character, Nāgara. Date, Śamvat 1869. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीपद्मे पुराणे पञ्चपञ्चाशत्सहस्रिकायां संहितायां
उत्तरभागे विश्वकेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिसंवादे
वेदसारसहस्रनामैकोनवर्तितमोऽध्यायः ।

Post Colophon :—

संवत् १८६९ मिति मार्ग कृष्णपक्षे चतुर्दश्यां रविवारे
समाप्तम् । Not in the Bombay edition.

Beginning :—

श्रीगणेशाय । ॐ नमः शिवाय ।

व्यास उवाच ।

एकदा मुनयः सर्वे द्वारकां ब्रह्ममागताः ।

वासुदेवश्च सोत्प्लव्हाः कृष्णदर्शनलालसाः ॥

ततः स भगवान् प्रीतः पृजाच्छक्ते यथाविधि ।

तेषामाशीस्ततो ऋक्ष्य ब्रह्मणपुरःसरं ॥

तैः पृष्टः कथयामास कुमारप्रभवश्च यत् ।
 चरितं भूमिभारङ्गं लोकानन्दकरं परम् ॥
 मार्कण्डेयमुखाः सर्वे माध्याह्निककियोत्थिताः ।
 कृष्णः स्नानमथो चक्रे मृदच्छतकुशादिभिः ॥

2B, देवा ऊचुः ।

त्वया यत् कथितं शम्भो दुर्ज्ञेयमजितात्मभिः ।
 सौम्योपायमतो ब्रह्मन् वद कारुण्यवारिधे ॥

शिव उवाच ।

प्रदण्वन्तु सर्वपापघ्नं भुक्तिमुक्तिप्रदं नृणां ।
 सङ्ख्यनाम सद्दिद्यां जपन्तु मम सुव्रता ॥

4B,

ॐ नमः पराय देवाय शङ्कराय महात्मने ।
 कामिने नौलकण्ठाय निर्मलाय कपर्दिने ॥, etc., etc.

3492.

8933. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 68. Lines, 5 on a page. Extent in ślokas, 340. Character, modern Nāgara in a modern hand. Appearance, fresh. Complete.

Complete in 68 leaves. Written in large letters with rubrics at stops.

The Colophon :—

इति श्रीपद्मपुराणे उत्तरभागे ब्रह्मसंहितायां विष्णुकेसरमाहात्म्ये
 श्रीकृष्णमार्कण्डेयसंवादे शिवसह[स्र] नाम स्तोत्रं सम्पूर्णं समाप्तं ।
 सन्वत् १८२४ ।

3493.

9626. *The Same.*

Substance, country-made paper. $9 \times 3\frac{1}{4}$ inches. Folia, 26. Lines, 6 on a page. Extent in ślokas, 320. Character, Nāgara. Date, Samvat 1706. Appearance, fresh. Complete.

This is taken from the Uttara Khanda of the Padma Purāṇa.

Colophon :—

इति श्रीपद्मपुराणोत्तरखण्डे कृष्णमार्कण्डेयसंवादे एकोनविंशति-
तमोऽध्यायः ।

Post Colophon :—

संवत् १७०६ समय पौष सुदि पञ्चमी लिखितं काश्यां लाला-
मिश्रेण । शुभं भवतु, etc.

3494.

9761. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 21. Lines, 9
on a page. Extent in ślokas, 280. Character, Nāgara. Appearance,
tolerable. Complete.

3495.

8401. *The Same with a commentary.*

*By Paramasivendra, the disciple of Abhinava-
Nārāyanendra.*

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 144. Lines,
10 on a page. Extent in ślokas, 3,700. Character, modern Nāgara.
Date, Śamvat 1926. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीपाद्मे पुराणे पञ्चपञ्चाशत्साहसिकायां संहितायां
उत्तरभागे विष्णुकेसरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिसंवादे
वेदसारसहस्रनामैकोनवतितमोऽध्यायः ।

इति श्रीमत्परमहंसपरिव्राजकाचार्य-श्रीमत्पद्मभिनव-
नारायणेश्वरस्तौषण्यशिष्य-श्रीमत्परमशिवेश्वरस्तौविरचिता
वेदसारसहस्रनामव्याख्या समाप्ता ।

Post Colophon :—

संवत् १८२६ फाल्गुनशुक्लप्रतिपदायां गुरौ संपूर्णं शुभमस्तु
भङ्गलमस्तु ।

For the beginning of the commentary see L. 2286.
It has a long preface ending in 7B :—

अतएव वेदसाराख्यत्वेन प्रसिद्धं श्रुतिमूलत्वं च तत्तन्नामव्याख्या-
दान्ते केषाञ्चिन्नाम्नां प्रदर्शयिष्यते नमः पराय देवायेति १
142B, इति दशमशतकविवरणं समाप्तं ।

ओसदाश्रिव उवाच ।

जपन्तु मामिकां देवा नाम्नां दशशतौमसां ।

मम चाति प्रियकरीं महाभोक्तप्रदायिनीम् ॥

The Phalaśruti continues to the end of the MS.

3496.

4659. गौतामाहात्म्यम् । *Gita-māhātmyam.*

Substance, country-made paper. 12×4 inches. Folia, 85. Lines, 6
on a page. Extent in slokas, 1,200. Character, Bengali of the eighteenth
century. Appearance, old and discoloured. Complete.

Beginning :—

ॐ नमः श्रीकृष्णाय ।

अतसौपुष्यसङ्गाशं पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्दं न तेषां + + + + ॥

अतसौपुष्यसङ्गाशं खगेन्द्रासनमच्युतम् ।

शयानं शेषशय्यायां महाविष्णुमुपास्मरेत् ॥

ईश्वर उवाच ।

× × × × × सुखासीनं मुरदिधम् ।

आनन्दयन्ती लोकानां लक्ष्मीः पप्रच्छ सादरम् ॥

श्रीरुवाच ।

शयालुरसि दुग्धाब्जौ भगवन् केन हेतुना ।

उदासीन इवैश्वर्ये जगति स्थापयन्नपि ।

ईश्वर उवाच ।

इति देव्या वचः श्रुत्वा मुरभिन्नागमर्चितम् ।

उवाच श्लाघ्याया व्राता विस्मयस्मरलोचनः ॥

श्रीभगवानुवाच ।

नाहं सुमुखिनिदालु निजं माहेश्वरं मयः ।

दृष्ट्वा तत्त्वानुवर्त्तिन्या पश्याम्यन्तर्निमग्नया ॥

कुशाग्रया धिया देवी यदन्तर्योगिनो हृदि ।

पश्यन्ति यच्च सानन्दाः सारं मीमांसते भृशम् ॥

तदेकमजरं ज्योतिरात्मरूपमनामयम् ।

अखण्डानन्दसन्दोहनिष्पन्दैतवर्जितम् ॥

... ..

निर्भीत्य बज्रधालोच्य वेदशास्त्राम्बधिं मुनिः ।

द्वैपायनो यदा प्रिये गौताशास्त्रं विस्मृतवान् ॥, etc., etc.

The end of the manuscript is more or less effaced.

Last Colophon :—

इति श्रीपद्मपुराणे उत्तरखण्डे शिवश्रिवासम्बादे श्रीभगवद्-

गीताष्टादशाध्यायमाहात्म्यकथनं समाप्तम् । श्रीः

Post Colophon :—

नत्वा हरिपदद्वन्द्वं सनकाद्यैरभियुतम् ।

अलेखि गीतामाहात्म्यं गङ्गेशेन दिजम्भना ॥

+ + + + +

श्रीलरामप्रसादस्य लालाख्यस्य महात्मनः ॥

लिलेख पस्तकञ्चैतद्गीतामाहात्म्यमुत्तमम् ।

+ + + + राजोपमवशान्तये ॥

In Māṇḍalik's edition Uttara Khaṇḍa, Chaps. 171-188.

3497.

4839. वशिष्ठदिलीपसंवादः ।

Vasiṣṭha-Dilīpa Samvādaḥ.

Substance, palm-leaf. 13×2 inches. Folia, 2 to 133 of which the following leaves are missing:—5 to 9, 14, 16 to 19, 22 to 24, 50 to 52, 56, 61, 74, 78, 81, 82, 89, 92 to 132. Character, Bengali of the seventeenth century.

The first and the last colophons in the defective manuscript are given below :—

4B. इति पद्मपुराणोत्तरखण्डे वशिष्ठकविलीपमन्वादे षष्ठोऽध्यायः ।

69B. ० नवमोऽध्यायः ।

There is one leaf more with three lines belonging to the same work in Newari character but not to the present manuscript.

इति पद्मपुराणोत्तरखण्डे—Here breaks off the third line. See Māṇḍalik's edition, Uttara Khaṇḍa, Chaps. 219–221.

3498.

10909. **भागवतमाहात्म्यम् ।** *Bhāgavata-māhātmyam.*

Assigned to the Pāṇḍava-purāṇa in Cat. Cat.

Substance, country-made paper. 10 × 5 inches. Folia, 10. Lines, 14 on a page. Character, modern Nāgura. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ।

नारायणं नमस्कृत्य, etc.

ऋषय ऊचुः ।

वचं श्रीमधुरे देशे स्वपीठं हस्तिनापुरे ।

अभिषिच्य गते राज्ञि तौ कार्यं किञ्च वक्रतुः ॥

श्रीकृत उवाच ।

महापथं गते राज्ञि परीक्षित् पृथिवीपतिः ।

जगाम मधुरां विप्राः वचनाभिवृक्षया ॥

पितृव्यमागतं ज्ञात्वा वचः प्रेमपरिभ्रुतः ।

अभिगम्याभिवाद्याथ निनाय निजमन्दिरम् ॥

... ..

2A, अथोटजं विहायाथ आखिल्यः समुपगतः ।

पूजितो वचनाभेन निबन्धादासगोप्तमे ॥ १५ ॥

उपोद्घातं विष्णुरातच्छकाराय ततस्त्वसौ ।

उवाच परमप्रोतकावुभौ परिस्त्वययन् ॥ १६ ॥

प्रागिदं ल्य उवाच :

प्रदण्तां दत्तचित्तौ मे रहस्यं व्रजभूमिजं :
 व्रजनं व्रजिगित्यक्ता व्यापनाङ्ग उच्यते ॥ १७ ॥
 गुणातीतं परं ब्रह्म व्यापकं व्रज उच्यते :
 सदानन्दं परं ज्योतिर्मुक्तानां पदमव्ययम् ॥
 तस्मिन् नन्दात्मजः कृष्णः सदानन्दाङ्गविग्रहः ।
 आत्माशमस्त्राप्तकामः प्रेमाक्तश्नुभूयते ॥
 जाता तु गङ्गिका तस्य तथैव शमणादसौ ।
 आत्माशमतया चाप्तैः प्रोच्यते गङ्गवेदिभिः ॥

3A, इति श्रीस्कन्दपुराणेऽखिलेषु श्रीभागवतमाहात्म्ये प्रथमोऽध्यायः ;
 5A, ० द्वितीयोऽध्यायः ; 8A, ० तृतीयोऽध्यायः ; (Last Colophon)
 ० विध्यादिवर्णनं चतुर्थोऽध्यायः ।

This appears to be from the Skanda-purāṇa. The work of the same name in Padma is an interlocution between Pārvatī and Iśvara. See Māṇḍalik's Uttara Khaṇḍa, 189th-194th chapters.

It ends:—

दारागारसुतान् राज्यं धनानि च यदीप्सितम् ।
 परन्तु शोभते नात्र सकामत्वं विदुस्त्रिणां ॥

3499.

8343. कान्यकुब्जमाहात्म्यम् ।

Kānyakubja-māhātmyam.

From the Kumārikā khanda of the Padma Purāṇa.

Substance, country-made paper. 10½ × 5½ inches. Folia, 27. Lines, 10 on a page. Extent in ślokaś. 540. Character, Nāgara. Date, Samvat 1910. Appearance, fresh. Complete.

See I.O. Catal. 3389.

Last Colophon:—

इति श्रीपद्मपुराणे कुमारिकाखण्डे कान्यकुब्जमाहात्म्ये सना-
 तनविष्णुसंवादे पञ्चदशोऽध्यायः .—१५ ॥

There is no Kumārikā-Khaṇḍa of the Padma-purāṇa in Māṇḍalik.

Post Colophon :—

संवत् १८१० ज्येष्ठमासे शुक्लपक्षे द्वितीयायां भौमवासरे संपूर्णम् ।

Other Colophons :—

2B, ० अन्तर्वेदिमाहात्म्यं प्रथमोऽध्यायः ; 4A, ० गङ्गातीर्थोत्पत्तिर्नाम
द्वितीयोऽध्यायः ; 5A, ० कान्यकुब्जमाहात्म्ये तृतीयोऽध्यायः ; 6B, ० चतुर्थो
ऽध्यायः ; 8B, ० पञ्चमोऽध्यायः ; 9B, ० षष्ठोऽध्यायः ; 12A, ० पंचमोऽध्यायः
कथनं नाम सप्तमोऽध्यायः ; 13B, ० अष्टमोऽध्यायः ; 15B, ० नवमोऽध्यायः ;
18B, ० दशमोऽध्यायः ; 20B, ० एकादशोऽध्यायः ; 22B, ० द्वादशोऽध्यायः ;
24A, ० त्रयोदशोऽध्यायः ; 26A, ० चतुर्दशोऽध्यायः ।

3500.

8348. **पुष्करमाहात्म्यम् ।** *Puṣkara-māhātmyam.*

From the Padma-Purāṇa-Samuccaya.

Restored by Vatsaṭa, son of Someśvara, son of Padmaṭa.

Substance, country-made paper. 11½ × 5 inches. Folia, 102. Lines.
10 on a page. Extent in ślokaś, 2,200. Character, Nāgara of the seven-
teenth century. Appearance, old and discoloured. Complete.

Beginning :—

नमः परमात्मने श्रीपुराणपुरुषोत्तमाय ।

खण्डं चन्द्रावदातं करिकरभकरक्षोभसंजातकेन

ब्रह्मोद्भूतप्रसन्नैर्नितनियमरतैः सेवितं विप्रमुख्यैः ।

ॐ कारालंछतेन त्रिभुवनगुह्या ब्रह्मणाक्षतिपूतं

सम्भोगाभोगरम्यं जलमशुभहरं पौष्करं वः पुनातु ॥ १ ॥

पुराणं पौष्करं नाम पञ्चपर्वसमन्वितम् ।

श्लोकानां पंचपंचाशत् सहस्राणि सविस्तरम् ॥ २ ॥

सूतेन मुनिमुख्यानां नैमिषे यदुदाहृतं ।

गङ्गाद्वारे पुलस्थेन मुनिना ब्रह्मसूनुना ॥ ३ ॥

भक्त्या प्रशंसितं सर्वं भौषाय कुबजन्दन ।

तस्मात् सन्तोषतः प्रोक्तामुद्भूत कतिचिच्छुभान् ॥ ४ ॥

इदं पुष्करमाहात्म्यं समासेन प्रकाशितं ।
 गङ्गाद्वारे सुखासीनं पुलस्त्यं पद्मजात्मजं ॥ ५ ॥
 गाङ्गेयः परिपुष्क प्रणिपत्याभिवाद्य च ।
 भगवन् सर्वतीर्थानां माहात्म्यं श्रुतवानहं ॥ ६ ॥
 पुष्करस्य विशेषेण श्रोतुमिच्छामि तत्त्वतः ।
 यथा सुराणां सर्वेषां आदिस्तु प्रणितामहः ॥ ७ ॥
 तथेदं सर्वतीर्थानामादि पुष्करमुच्यते ।
 तस्मात् तस्यैह माहात्म्यं पुगाणं पद्ममञ्जकं ॥ ८ ॥
 यदुक्तं तत् समासेन बृहि वाक्यविदांवर ।
 एवमुक्तस्तु भोगेण पुलस्त्यः पद्मजात्मजः ॥ ९ ॥
 आख्यातुमुपचक्राम यदुक्तं ब्रह्मणा पुरा ।

पुलस्त्य उवाच ।

त्रिपुष्करस्य माहात्म्यं त्रिस्रोत्याश्राद्धदायिकं ॥ १० ॥
 पूजां चतुर्मुखस्यात्र नागतीर्थस्य कौर्त्तनात् ।
 महिमानं सरस्वत्या आगस्त्याश्रमवर्णनं ॥
 शिवदूत्याः प्रकथनं गन्दाक्षानादितपणं ।
 प्राचीनज्ञानकथनं क्षेमं करोमहास्त्वं ॥
 मुखदर्शनमाहात्म्यं तत्सर्वं ते ब्रवीम्यहं ।
 तच्छृणुष्व महाबाहो ब्रह्मणा यन्मयोदितं ॥
 ब्रह्मलोके सुखासीनो देवैः परिहृतो विभुः ।
 व्यचिन्तयत् यज्ञाय ऋतुं कृत्वा कमलं शुभम् ॥
 कस्मिन् स्थाने महायज्ञः कार्यः कुत्र धरातले ।
 यथाहं सर्वदेवानामादित्ये संव्यवस्थितः ॥
 तथा चाहं परं तीर्थमादिभूतं करोम्यहम् ।
 अहं पद्मात् समुत्पन्नः पद्मं तद्विष्णुनाभिजम् ॥
 पुष्करं प्रोच्यते तत् ऋषिभिर्वेदपावकैः ।
 तस्य चिन्तयतस्त्वेदं कराद्भूतं पपात ह ॥
 पद्मं पद्मासनस्थस्य प्राक् स्थली यत्र साभवत् ।
 योजनाभ्यन्तरे देशः पुण्यः पुष्करसन्निधौ ॥

तत्र साक्षात् स्वयं ब्रह्मा सर्वलोकपितामहः ।
 तत् स्थानं सर्वदेवानामव्यक्तं परमं पदम् ॥
 चतुर्मुखस्तमभ्यागादुत्तार्धः सर्वशाखिभिः ।
 स तानाहोद्भिजावाद(?) वरयध्वं वरं शुभम् ॥
 तैः प्रोवाचामरान् ब्रह्मा पुण्यस्थानं नु नैमिषम् ।
 अयजन्त मन्त्रायज्ञैस्तमेव कमलोद्भवम् ॥
 पितामहो निजं स्थानं पुष्करं पुष्करं [I] ज्ञयः ।
 आगत्य विधिवद्यज्ञं चकार चरितव्रतः ॥
 देवास्त्रापि तथा कृत्वा क्रतून् तीर्थे नु नैमिषे ।
 अन्वेषयन्तो ब्रह्माणां बन्धुः खल्वमध्यतः ॥
 दृष्ट्वा देवांस्ततोऽप्याह वायुर्वाक्विशारदम् ।
 सुरा ययमधर्मिष्ठा यतो भो गुरुख्ययः ॥
 न दर्शनं समभ्येति कुरु त्वं व्रतमुत्तमम् ।
 ततस्ते विबुधाः प्राञ्जस्तं देवं गगनेचरम् ॥
 कौदृशं तद्व्रतं वायो यत्कृत्वा पद्मसम्भवम् ।
 पश्चामः सर्वलोकेशं तद्गृहि वचसांपते ॥
 वायुराह तु तान् सर्वान् गच्छध्वं प्राक् स्थलों शुभाम् ।
 यत्र पंकजनाथेन पुरा क्षिप्तं महोत्पलम् ॥
 असुराणां विनाशाय शान्त्यर्थं भवतां कृते ।
 तत्र दौक्षां समास्थाय यज्ञदौक्षां विशारदा ॥
 अभिहोत्राण्युपासन्त यतध्वं व्रतमुत्तमम् ।
 पूर्णे वर्षसहस्रे तु स भवद्भिर्बुधांसितः ।
 दास्यते दर्शनं देवा स देवो देवलोककृत् ।
 तद् वाक्वं देवदूतस्य सुरैः सर्वैरनुष्ठितम् ॥
 पुष्करस्थानगुरुणा सहसा दौक्षितास्तु ते ।
 अभिहोत्रादिकं कर्म उपासन्त यथोदितम् ॥
 आविवभुव तेषां तु दर्शनेषुर्वरप्रदः ।
 सर्वैरभिभिषेनैवैरुतेन्दुरिवेक्षितः ॥
 प्रोवाच विबुधान् देवो वरयध्वं वरं सुराः ।
 ते प्राञ्जः प्रथिताः सर्वे नैमिष यज्ञकारणात् ॥

कथं त्वं पुष्करे प्राप्तो मुनिभिर्यज्ञसंस्तुतः ।
 तत् श्रुत्वा वचनं देवः सुरांश्चाह प्रजापतिः ॥
 भवद्भिरहमित्युक्तः पृथिव्यां तीर्थमुत्तमम् ।
 पृथिव्यां नैमिषं तीर्थं मया वस्तेन कौर्त्तितम् ॥
 पुष्करं चान्तर्गोत्रस्य मम लोकस्य दुर्लभम् ।
 कुरुक्षेत्रादितीर्थेषु ज्ञाने प्राप्नोति यत् फलम् ॥
 तत् फलं सर्वशस्त्रेभ्यः प्रख्यातं मुनिभिः कृतम् ।
 पुष्करे तु यथा स्नात्वा यत् फलं लभते नरः ॥
 रुद्रो नागायणो वापि न चाहं वेद्मि तत् फलम् ।
 त्रीणि षट्क्लाणि शुभाणि त्रीणि प्रसवणानि च ॥
 पुष्कराण्यादिमिद्धानि विद्वस्तत्र न कारणम् ।
 कनौयसं मध्यमं च तृतीयं ज्येष्ठपुष्करम् ॥
 षट्कृश्रद्धाभिधानानि शुभप्रसवणानि च ।
 पृथिव्यां यानि तीर्थानि तेषां श्रेष्ठं तु नैमिषम् ।
 अन्तर्गोत्रे तु यानि स्युस्तेषां मध्ये तु पुष्करम् ।
 भवद्भिर्यदहं दृष्टुः पृथिव्यां तीर्थमुत्तमम् ॥
 तन्मया नैमिषं प्रोक्तं अन्तर्गोत्रे तु पुष्करम् ।
 श्रुत्वोच्चैरमरा वाक्यं देववक्त्राद्विनिःसृतम् ॥
 यदेतद्वल्लभं स्थानं तव तच्च त्रिपुष्करम् ।
 तस्मादत्रैव पूज्यस्त्वं नान्यस्थानेषु लोकप ॥
 यथाहि सर्वदेवानामादिस्त्वं कमलासन ।
 एवं हि सर्वतीर्थानां जन्मना पुष्करं स्मृतम् ॥
 न च वासोऽत्र लोकानां जन्मभूमिस्तव प्रिया ।
 जननं सर्वतीर्थानां तथैदं श्रेष्ठपुष्करम् ॥
 एवं सुगसुरैर्ब्रह्मा प्रोक्तः स्वायम्भवेतरे ।
 यज्ञार्थे विदधे चित्तं यज्ञपर्वतमग्निधौ ॥
 मर्यादा पर्वतस्यापि दक्षिणेन सुरैर्भुवि ।
 चिन्तयन्नध्वरं चक्रे देवैः सह चतुर्मुखः ॥
 कृत्वा च पुरतो विष्णुं नैर्ऋतं च पिनाकिनम् ।
 दिग्भागे चामरान् सर्वान् लोकपालान् स्तुतार ह ॥

इति श्रीपद्मपुराणसमुच्चये पुष्करमाहात्म्ये प्रथमोऽध्यायः ।

6A, ० सुखदर्शनमाहात्म्ये द्वितीयोऽध्यायः; 7B, ० प्राची सरस्वती-
माहात्म्यः; 12A, ० चतुर्थोऽध्यायः; 14B, ० नदमाहात्म्यः; 16A,
० अरण्यादिमाहात्म्यः; 16B, ० जलशायिमाहात्म्यं and so on.

Colophon :—

101B, इति पुष्करमाहात्म्ये पद्मपुराणसमुच्चये वशिष्ठलज्जदलसंवादे
सप्तत्रिंशत्तमोऽध्यायः समाप्तः ।

ल्लेखपद्मे निवसता वप्रगैर्न द्विजन्मना ।
सोमेश्वरस्य पुत्रेण नम्रा वै पद्मटस्य च ॥
पञ्चविंशतिसाहस्रं द्विजवर्यसमाज्ञया ।
यासभूतेन तस्माद्वै प्रसादाद्वासकारितात् ॥
इदं पुष्करमाहात्म्यं मध्यात् पर्व्वद्वयस्य तु ।
संक्षेपाद्दे सङ्ख्ये तु श्लोकपञ्चशताधिके ॥
उद्धृतं वत्सटैर्नैव सर्व्वलोकहितैर्षिणा ।
अन्येषु त्रिषु पर्व्वेषु द्वितीयोऽन्यसमुच्चयः ॥
स एव कर्त्ता नान्योऽस्ति वेदव्यासप्रसादतः ।
अष्टादशपुराणानि यानि प्राह पितामहः ॥
तेषां मध्ये द्वितीयं तु पुराणं पद्ममुच्यते ।
एवं सर्व्वसमोपेतं पुराणं पद्मसंज्ञितम् ॥
श्रुतेन न्यश्यते पापं कल्पकोटिशतैः क्षतम् ।
सतिलप्रस्थदानस्य फलं दत्तस्य वै लभेत् ॥

The Phalaśruti continues to the end.

Last Colophon :—

इति श्रीपद्मपुराणसमुच्चये पुष्करमाहात्म्ये पञ्चपञ्चाशत्-
साहस्रं संहितायां खंडद्वयमुद्धारः समाप्तः ।

There seems to have been a Samuccaya of the Padma-
purāṇa like the Itihāsa-Samuccaya of the Mahābhārata.

Post Colophon :—

लिख्यते जोसीमहेस जया प्रति

This is a description of Puskara near Ajmira which has a temple of Brahma.

Written in a later hand :—

श्रीमन्मालवी-बालमुकुन्दकर्म्मकाण्डोजीके ज्येष्ठभाद्र-श्रीमत्-
मालवीय कालौचरगर्जी तस्य आत्मजमालवीय रघुनाथेन
संपादिता ।

Then in a different hand :—

व्यास ऋषिरामचतुर्भुजजीके एस्त गच्छजी ।

3501.

3189. कपिलगीता । *Kapila Gītā.*

Substance, Srirāmpur paper. 13 × 5 inches. Folia, 18. Lines, 10 to 13 on a page. Extent in ślokas, 600. Character, Bengali. Date, Bengali Era 1273. Appearance, fresh. Complete.

The Post Colophon Statement :—

ॐ तत्सन् ॥ साक्षरमिति श्रीकृष्णानन्दब्रह्मचारी यथावृष्टं
तथा लिखितं लेखके नास्ति दोषः ॥

इति सन १२७३ साल ५ चङ्ग चङ्गच शुक्लपक्ष त्रयोदशीदिवसे
ममाप्तः ॥ श्रीश्रीनाथगुरुवे नमः ॥

For the work see L. 1676. Burnell 96A. The present MS. assigns it to Padma Purāṇa. But it is not in Maṇḍalik.

1B, इति श्रीपद्मपुराणे तारकाष्टकं कपिलगीतायां प्रथमोऽध्यायः ;
3A, इति श्रीपद्मपुराणे पञ्चविंशद् वाक्यं कपिलगीतायां द्वितीयोऽध्यायः ; 6A,
इति श्रीपद्मपुराणे कपिलगीतायां तारकब्रह्मराममन्त्रप्रश्ने शिवपार्वतीसंवादे
हृदयस्थानगुह्यनिरूपणं नाम तृतीयोऽध्यायः ; 9B, इति श्रीपद्मपुराणे सिद्धान्त-
सारे कपिलऋषिसिद्धसंवादे राजराजेश्वरयोगकथनं नाम चतुर्थोऽध्यायः ।

- 10A. प्रथमं नादनुब्धं च बिन्दुश्चैव तदुच्यते ।
 तृतीयं च कला प्रोक्ता ज्योतीरूपस्य पश्यति ॥
 अकारं नादरूपस्य उकारं बिन्दुरूपकम्
 मकारस्तु कला प्रोक्ता ऊँकारं ज्योतीरूपकम् ॥
- 13A. पादादिजानुपर्यन्तं पृथ्वीस्थानं प्रतिष्ठितम् :
 तत्रास्ति पद्ममेकस्य मञ्जुदेहेषु संस्थितम् ॥
 जाम्बादिनाभिपर्यन्तं स्थानस्य इति कथ्यते ।
 आध्यागं लिङ्गनाभौ च वेदशास्त्रादिसंज्ञितम् ॥
 दक्षेष्टु दक्षवर्गेषु वामवालङ्गेषु च ।
 त्रिस्थाने पद्मकं त्रीणि एतदूर्ध्वं प्रशस्यते ॥
 नाभ्यादिकण्ठपर्यन्तं व्यभिस्थानं सुप्रोभितम् ।
 तन्मध्यं पद्ममेकम्वा हृदि स्थूलं सुसंज्ञितम् ॥
 दले द्वादशवर्गेषु न्यस्तमक्षरमव्ययम् ।
 ककारादिठकारान्तं वर्त्तते सर्वदेहिनाम् ॥
 कण्ठाद्भ्रूमध्यपर्यन्तं वायुस्थानमिति स्मृतम् ।
 तालुमूले स्थितं पद्मं दलं षोडशकर्णिकम् ॥
 स हृदि पद्मसूत्रस्य चक्षुरग्रे सुप्रोभितम् ।
 स हृदि हृदिमि(?)त्याह सर्वशास्त्रेषु संज्ञितम् ॥
 अन्यथा हृदि किं नाम स्थूलबुद्धिं विवर्जयेत् ।
 रक्तं श्वेतं तथा कृष्णं नीलपौतादिप्रोभितम् ॥
 तन्मध्ये व्यापितं येन तज्ज्योतिः ब्रह्म केवलम् ।
 स ब्रह्मा सप्रिवो विष्णुः सोऽक्षरं परमेश्वराट (?) ॥
 तत्रस्थः क्रीडते येन सर्वेन्द्रियसमुद्भवम् ।
 भ्रूवादिब्रह्मरन्ध्रान्तं आकाशस्थानसंज्ञितम् ॥
 स हृदयदलसंस्था च पद्ममेकं विराजते ।
 सुसुप्तिकालं संप्राप्ते आत्मानो पद्ममाश्रिता ॥
 यथा भानु प्रभा सर्वे तथा देवेषु वेष्टितम् ।
 भ्रूवो स्थाने (?) रघुः पद्मं हृदिदलं तत्र प्रोभितम् ॥

हं ह्यं अक्षरसंयुक्तं वर्त्तते वायुमण्डले ।
 तन्मध्ये चात्मज्योतिश्च बिन्दुरूपं विभाजते ॥
 नीवारमृकवत्तन्वी पीताभा स्नानुपमा ।
 तस्य शिखायां मध्ये तु परमात्मव्यवस्थितः ॥
 गुरुमुखेन ज्ञातव्यं अन्यथा नोपलभ्यते ।
 अनेकजन्मसंस्कारात् सद्वृत्त्यदि लभ्यते ॥
 सन्तुष्टः श्रीगुरुदेवं आत्मरूपं प्रदर्शयेत् ।
 कोटिसूर्यप्रतीकांश्च कोटिचन्द्रसुशीतलम् ॥
 यथोक्तं वेदशास्त्राणि तथा पश्यन्ति धीमताम् !
 आत्मज्योतिःप्रभावेन सोमसूर्याग्नि भाषते ॥
 अन्तर्बहिःश्च तत्सर्वं व्याप्यते सकलं जगत् ।
 एतद्रूपं शुद्धरूपं सहस्रदलमध्यगम् ॥
 अर्द्धमात्रा सविज्ञेयं प्रणवेन च भूषितम् ।
 व्याहृत्यादिक्रियाः सर्वाः हृत्पद्मे च वर्त्तते ॥
 मुख्यस्थानमिदं ज्ञात्वा आत्मा तत्रैव तिष्ठति ।
 तदात्मा दर्शनमात्रेण जीवन्मुक्तो भविष्यति ॥
 तस्मात् सर्वं प्रयत्नेन कर्त्तव्यं आत्मदर्शनम् ॥

The Last Colophon :—

इति श्रीपद्मपुराणे कपिलगीतायां सिद्धान्तसारे कपिलऋषि-
 सिद्धसंवादे राजराजेश्वरयोगकथनं नाम पञ्चमोऽध्यायः समाप्तः ॥

3502.

10711. हरिस्तोत्रम् । *Hari-stottram.*

Substance, country-made paper. 12½ × 5 inches. Folia, 2. Lines, 11
 on a page. Character, Bengali of the nineteenth century. Appearance,
 fresh.

1.

2B, पद्मपुराणे हरिस्तोत्रं सम्पूर्णम् ।

Beginning :—

ओहरये नमः ॥
 अस्य नामसहस्रेण केशवार्जुनमब्रवीत् ।
 तानि नामानि वक्ष्यामि यैस्तु पापैः प्रमुच्यते ॥
 अर्जुन उवाच ।
 भुक्तिमुक्तिप्रदो देव सर्वकामफलप्रदः ।
 सर्वसिद्धिप्रदो देव नमस्तुभ्यं जनार्दन ॥

There are two other leaves, containing the well-known hymn to Gaṅga (मातः शैलसुता°, etc.).

3503.

2462. विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu-sahasra-nāma-stotram.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 25 of which the 20th and the 21st are missing. Lines, 7 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

There are altogether 252 verses. See W. p. 131.

From the Uttara-Khaṇḍa. See Chap. 72, verses 84-336, Māṇḍalik's edition.

This is to be differentiated from the work of the same name from the Mahābhārata.

3504.

1674. *The Same.*

From the Uttara-khaṇḍa of Padma-purāṇa.

With a commentary by a Śaṅkarācārya.

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 57. Lines, 9, 10 on a page. Character, Nāgara. Complete.

The text is printed in the IV volume of 'Padma-purāṇa' from p. 1395 to p. 1404.

The commentary begins :—

जगतामभ्युदयनिःश्रेयसार्थं प्रवृत्तोभगवान् श्रीमहादेवः कलिमल
 कलुषितान्तःकरणानां जनानां वैदिकेषु नित्यनैमित्तिकेषु अत-

मर्थतामाकलय्य तदनु जिहृक्षया सुकरमखिलमभिमतफलदाह च
भगवतो विष्णोः नामसहस्रकं उपदिशन् ओतुणां सुखप्रतिपत्त्यर्थं
प्रश्नोत्तररूपा व्याख्यायिकामुपनिवध्नाति कैलासशिखरासीनं
इत्यादि ।

But the text has six verses before कैलासशिखरासीन
मित्यादि which are not to be found in the printed text nor
are they commented upon by Śaṅkara. They seem to be
an abstract of the introduction.

It ends :—

In leaf 55B, वर्णेश इति वर्णानां चतुर्णामौष्ठो ब्राह्मणः । चेतस्त्रितं
सकलकरणानामग्र्यम् तद्वापारस्य तत्पूर्वकत्वात् । ६६ । १०० । १००० ।
एवं नामसहस्रं संपाद्य भक्त्यतिशयं दर्शयन् नमस्कारं विधत्ते नमो नम
इति । वीष्णा अत्र व्यादरार्थाय नमस्कारं सातत्यप्रदर्शनार्थाय । इति नाम्नां
दशमं शतं विवृतम् । इत्थं प्रियायै वर्णितस्य नामसहस्रस्य प्ररोचनाय महिमान-
माचष्ट इत्येतदित्यादिना ।

Then follows the Phalaśruti (56-57) which is not
commented upon.

The Last Colophon :—

इति श्रीशंकराचार्यविरचितायां पद्मपुराणे उत्तरखण्डे उमा
महेश्वरसंवादे विष्णोः सहस्रनामस्तोत्रं टीकायां समाप्तम् ॥

3505.

3935A. रामाष्टोत्तरशतनामस्तोत्रम् ।

Rāmāṣṭottara śata nāma śloṭtram.

Uttara-Khaṇḍa Chap. 281, verses 16-57, Māṇḍalik's
edition.

Substance, country-made paper. 12½ × 3 inches. Folia, 1 to 213.
Lines, 9 on a page. Character, Bengali of the eighteenth century.
Appearance, discoloured. Complete.

Colophon :—

इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीमहादेवप्रोक्तं
नाम्नामष्टोत्तरशतं सम्पूर्णम् ।

Beginning :—

वेदव्यास उवाच ।

उदया गाङ्गेय वक्ष्यामि रामस्याद्भुतकर्मणः ।

नामाष्टशतकं पुण्यं महापातकनाशनम् ॥

... ..

श्यामाङ्गः सुन्दरः शूरः पीतवासा धनुर्धरः ।

सर्वयक्षाधिपो यक्ष जरामरणावर्जितः ।

3506.

3935B. वज्रपञ्जरं नाम रामकवचम् ।

Rāmakarūca entitled Vajra-pañjaram.

Beginning from 2B and ending in 3A.

Substance, country-made paper. 12½ × 3 inches. Folia, 12. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीपद्मपुराणे वज्रपञ्जरनामेदं श्रीरामकवचं समाप्तम् ।

Not in Māṇḍalik.

There are altogether 12 leaves in this MS. containing Hanumat-Kavaca from the Brahmāṇḍa-purāṇa (pp. 3 to 4), Rāmacandra-stava-rāja from Sanatkumāra Saṁhitā pp. marked 2 to 6, Rāmāṣṭaka (7 to 9).

. 3507.

1765. गणेशसहस्रनामव्याख्या or गणपतितत्त्वप्रकाशिका ।

Gaṇeśa-sahasra-nāma-vyākhyā or Gaṇapati-tattva-prakāśikā.

By Nārāyaṇa a companion of Moreśvara.

Substance, country-made paper. 10½ × 4½ inches. Folia, 89. Lines, 10 on a page. Extent in ślokas, 1,760. Character, Nāgara. Date, Śamvat 1870. Appearance, old. Complete.

Colophon :—

इति श्रीवासिमोरेश्वरानुचरनारायणमुनिविरचितं गणेश-
सहस्रनामव्याख्या गणपतितत्त्वप्रकाशिकाया समाप्ता ।

Post Colophon :—

संवत् १८७० चैत्रमासं कृष्णपक्षे चतुर्थं सनिवासरेः श्रीगणेशाय
नमः । श्रीसौतानाय ।

For a description of the work see Cs. 24.

The commentator finds himself in a difficulty, as Gaṇeśa is not mentioned as a deity in any of the Vedas, not even in the Devatā Kāṇḍa of the Nirukta. But he obviates the difficulty by saying that there are so many Gaṇas of deities, such as the *Gana* of *Maruts*, the *Gana* of *Vasus*, *Rudras*, *Ādityas*, *Viśvadevas* and so on. There is a lord for each of the Gaṇas, separately, and Gaṇeśa is the lord of all the Gaṇas collectively.

This *sahasra nāman* is taken from the Padma-purāṇa, for in leaf 88A there is the colophon :—

इति श्रीपद्मपुराणे महागणपतिप्रोक्तं सहस्रनामस्तोत्रं सम्पूर्णम् ।

3508.

9927. गुरुनमस्कारपद्धतिः ।

Guru-namaskāra-paddhatih.

Substance, foreign paper. 6½×4 inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 56. Character, Nāgara. Date, Śarpvat 1953. Appearance, fresh. Complete.

On the salutation of Guru, said to belong to the Padma-purāṇa.

Colophon :—

इति श्रीपद्मपुराणे ईश्वरपार्वतीसंवादे गुरुनमस्कारपद्धतिः
सम्पूर्णा संवत् १८५३ आश्विन कृ० १५ मङ्ग ।

3509.

10500. वीरभद्रसहस्रनामस्तोत्रम् ।

Vīra-bhadra-sahasra-nāma-stotram.

Substance, country-made paper. $6\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 25 of which the 2nd is missing. Lines, 6 on a page. Extent in slokas, 200. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीपद्मपुराणे उपनिषद्भागे दक्षाध्वरे महान्तसिंहहृदे
विष्णुप्रोक्तं वीरभद्रसहस्रनामस्तोत्रं समाप्तम् ।

Beginning :—

ॐ शम्भुः शिवो महादेवो नीलकण्ठो वृषध्वजः ।
दक्षाध्वरहरो दक्षः क्रूरदानवभञ्जनः ॥
कपर्दी कालविध्वंसी कपाली कर्णार्धवः ।
शरणागतरक्षको निष्णो नीललोहितः ॥, etc.

End :—

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
यः पठेद्बीरभद्रस्य स्तोत्रमेतद्विवानिशम् ॥
भुक्त्वा भोगांश्च विप्रेलान् मनसा यद् यदौष्ठितम् ।
देहान्ते मुक्तिमाप्नोति श्रिवेण सह मोदते ॥

3510.

5705. माघमाहात्म्यम् ।

Māgha-māhātmyam.

Padma purāṇa Uttara-Khaṇḍa, Chaps. 219–250.

Substance, country-made paper. 10×5 inches. Folia, 171. Lines, 10 on a page. Extent in slokas, 3,800. Character, Nāgara. Date, Samvat 1732. Appearance, discoloured. Complete.

Beginning :—

श्रीमहागणपतये नमः । श्रीसरस्वत्यै नमः । श्रीगुरुभ्यो नमः ।
आरभ्य नैमिषारण्ये सत्रं द्वादशवार्षिकम् ।

आजगमखिलास्तत्र मुनयो ब्रह्मवादिनः ॥

... ..

आगत्य नैमिषारण्यमघोषगुणसंयुताः ।

कर्त्तुमात्रेभिरे सत्रमथ स्रुतः समाययौ ॥

... ..

... ..

वेदमार्गे सदानिष्ठं वेदमार्गप्रवर्त्तकम् ।

नैमिषे ये महात्मानः महाभक्तिसमन्विताः ॥

चित्राः श्रोतुं कथास्तत्र पण्डितव्रतः समन्विताः ।

अभिवाद्य मुनींस्तांस्तु सर्वानेव कृताञ्जलिः ॥

अष्टष्टत् स तपोदृष्टिं ऋषिभिश्चाभिनन्दितः ।

अथ तेषूपविष्टेषु सर्वेष्वेव तपस्विषु ॥

निर्दिष्टमासनं भेजे विनयाद्रोमहर्षणिः ।

सुखासीनं ततस्तं तु विश्रान्तमुपलभ्य च ॥

श्रोतुकामाः कथां पुण्यामिदं वचनमब्रुवन् ॥

ऋषय ऊचुः ।

तस्मिन् पुराणे भवता माघमासस्य वैभवः ।

अयतो वर्णितोऽस्माकं तद् भूयो वक्तुमर्हसि ॥

Last Colophon :—

इति पाद्मे पुराणे श्रीवशिष्ठदिग्विजयसंवादे माघमाहात्म्ये ज्ञान-

दानोद्यापनादि-विध्याख्यानं नाम सप्तत्रिंशोऽध्यायः ।

Post Colophon Statement :—

संवत् १७३२ आषाढ वदि गुरौ लिखितं । ग्रन्थ-संख्या ३००० ।

3511.

2921. *The Same.*

(प्रथमाध्यायः) ।

For the manuscript and the work see L. 4201.

Colophon : —

इति श्रीपद्मपुराणे मात्रमाहात्म्ये प्रथमोऽध्यायः ।

3512.

9867. भौमैकादश्युपाख्यानम् ।

Bhīmaikādaśyupākhyānam.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 19 on a page. Extent in ślokas, 100. Character, Nāgara. Appearance, old. Complete.

From Padma-purāṇa Uttara-Khaṇḍa, Chap. 239.

Said to belong to the Padma-purāṇa.

Bhīma Ekādaśī falls in the month of Māgha.

Colophon : —

इति श्रीपाद्मे पुराणे वशिष्ठदिलीपसंवादे मात्रमाहात्म्ये
भौमैकादश्युपाख्यानं नाम एकविंशोऽध्यायः ।

3513.

2161. कुष्माण्डव्रतम् । *Kuṣmāṇḍa-vratam.*

The Kuṣmāṇḍa homa in the Vedas is to purificatory ceremony but in the Purāṇas Kuṣmāṇḍa-vrata confers prosperity and progeny. The vrata is undertaken in the first Friday of a month but it continues for some time.

For the MS. see L. 4126. It is from the Padma-purāṇa.

3514.

2270. निशि भार्गवव्रतोदयापनम् ।

Nisi Bhārgava-Vratodyāpanam.

For the MS. and the work see L. 4182.

It is given in 33 verses.

3515.

8955. **मङ्गलव्रतम् ।** *Maṅgala-vratam.*

From the Padma-purāṇam.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 80. Character, Nāgara. Fresh. Complete.

This is a vrata undertaken on Tuesdays for increase of prosperity and progeny.

3516.

2389. **मलमासव्रतम् ।** *Mala-māsā-vratam.*

For the MS. and the work see L. 4132

It treats of the worship of the sun-god in an intercalary month.

3517.

2860. **विष्णुह्रिमाहात्म्यम् ।** *Viṣṇu-ghri-māhātmyam.*

Substance, country-made paper. Folia, 5. Lines, 8 on a page. Extent in ślokas, 100. Character, Nāgara of the early nineteenth century.

3523.

Colophon :—

इति श्रीपद्मपुराणे विष्णुह्रिमाहात्म्ये उमामहेश्वरसंवादे
चतुर्दशोऽध्यायः ।

It is an interlocution between Umā and Maheśvara containing a long hymn to Hari, the recital of which brings on salvation.

Begins :—

उमोवाच ।

संसारिणो महापापा विषयाविरुचेतसः ।

स्थापयन्ति हरौ चित्तं केनोपायेन तदद ॥

It is a hymn to Viṣṇu in the metre Jotāka. It commences at the 5th verse and ends in 52nd.

III. VIṢṆU PURĀṆAM.

3518.

588. विष्णुपुराणम् : *Viṣṇu-purāṇam*.

Substance, country-made paper. 18×3 inches. Folia, 6 to 273. Lines, 7 on a page. Extent in slokas, 7476. Character, Bengali. Appearance, old.

From the second chapter of the first part to the 8th chapter of the 6th part. Along with this there are 51 leaves written in a bad modern hand meant to supplement the worn-out leaves of the first portion of the Purāṇa.

The manuscript was written at a time when Bengal was still using letter numerals to mark the leaves of manuscripts. To hazard a conjecture the manuscript may belong to the 14th century A.D.

It has been translated into English by H. H. Wilson and in the wealth of the library of the Asiatic Society of India. 3513. *Kaṣemāṇḍa*.

3519.

4401. *The Same*.

Substance, country-made paper. 18×6½ inches. Folia, 109. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

3520.

4504. *The Same*.

Substance, country-made yellow paper. 14×5½ inches. Folia, 208. Lines, 11, 12 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

Part I, ends in 54B, II, in 868, III, in 122A, IV, in 158A, V, in 203A and VI, in 208B.

3521.

4066. *The Same.*

Substance, bhūrja-patra. 12×11 inches. Folia, 243. Lines, 16 on a page. Character, Kāśmīrī. Appearance, absolutely damaged. Complete.

Last Colophon :—

समाप्तोऽयं श्रीविष्णुपुराणः ।

Five leaves more.

3522.

5297. *The Same.*

Substance, palm-leaf. 15×2½ inches. Folia, 4 to 166. Lines, 5 on a page. Character, Bengali of the seventeenth century. Appearance, old and worm-eaten. Incomplete both ends.

The first and the last colophons in the defective manuscript :—

4B, [प्रथ]मेऽंशे द्वितीयोऽध्यायः ; 161B, इति विष्णुपुराणे चतुर्थेऽंशे द्वितीयोऽध्यायः ।

3523.

5258. अंशप्रकाशिका विष्णुपुराणटीका ।

Aṃśa-prakāśikā, being a commentary on Viṣṇu-purāṇa.

By Nīlāmbara.

Substance, birch bark. 10½×3½ inches. Folia, 72. Lines, 11 on a page. Extent in ślokaś, 3,000. Character, Bengali of the seventeenth century. Appearance, old and discoloured. Complete.

The leaves marked 56, 57 are missing.

A commentary on the Viṣṇu-purāṇa.

It begins thus :—

ॐ नमो गणपतये । ॐ नमो भगवते वासुदेवाय ।

ऋक्षोत्यादि षडोपात्तहेतुभिर्नितम् समन्वयः ।

वेदान्तानां विपश्चिद्भिश्च्युते सन्तनोतु सः ॥

जठरनिहितविश्वं विष्णुमीशं (यु)सुरौघै-
 रसुरकुलविपक्षं पक्षिराजोपविष्टम् ।
 हृदयनलिनसंस्थं श्यामलाम्भोदवर्णं
 विशददध्नदौत्या भासितास्थं नमामि ॥
 पूर्वव्याख्यादमर्यादामनतिक्रम्य भूयसीम् ।
 पुराणं विष्टगोम्येष वैष्णवं कोमलैः पदैः ॥
 अस्ति व्याख्याशतं पूर्वं कृतं स्मरिभिरङ्कृतम् ।
 वृद्धानुरोधान्महतः प्रवृत्तोऽयन्ममोद्यमः ॥
 एतावत्पर्यगहने कथं स्यादयमुद्यमः ।
 पितुर्व्याख्याविशेषश्चेन्मानसे मम नाशयेत् ॥
 अपौरुषेयत्वेन सकलदोषसंस्कारहितस्य वेदस्य कार्यं इव
 सिद्धेऽप्यन्वयः ।

The name of the commentator is to be found in leaf 58A,

श्रीमन्नोक्तान्तरैरेषा चतुर्थीशप्रकाशिका ।
 टीकाभ्यधायि कृतिना कृतिप्रौतिविधायिना ॥

Last Colophon :—

अष्टमोऽध्यायः । षष्ठांशः समाप्तः ।

3524.

5697 मिथिलामाहात्म्यम् । *Mithilā-māhātmyam*

Being an extract from the Vṛhad-Viṣṇu-purāṇam.

Substance, country-made paper. 14 × 7½ inches. Folia, 8. Lines, 16 on a page. Extent in ślokas, 350. Character, Nāgara. Date, Samvat 1900. Appearance, fresh.

It begins thus :—

श्रीरामाय नमः ।

मैत्रेय उवाच ।

श्रुतं त्वत्तो मया सर्वं रहस्यं जानकौपते ।

अयोध्यायाश्च माहात्म्यं तत्र वासपुत्रं तथा ॥

इदानीं श्रोतुमिच्छामि रामतत्त्वविवेचनम् ।

ज्ञानव्यास्तत्त्वसर्व्वखं यथा वेदेषु वर्णितम् ॥

The first and the last colophons in the defective manuscript :—

2A, इति श्रीवृहद्बिष्णुपुराणे त्रयोदशोऽध्यायः ; 8B, इति श्रीवृहद्बिष्णुपुराणे मिथिलामाहात्म्ये एकविंशोऽध्यायः ।

Post Colophon Statement :—

१६०० । पौषकृष्ण ३ भानुवासरे ।

3525.

9853. विष्णुशतनामस्तोत्रम् । *Viṣṇu-śata-nāma-stotraṃ.*

Substance, country-made paper. 6 × 2½ inches. Folia, 4. Lines, 5 on a page. Extent in ślokas, 16. Character, Nāgara. Date, Śamvat 1978. Appearance, tolerable. Complete.

From the Viṣṇu-purāṇa. Printed in Br̥hat-stotra-ratnākara p. 171.

Colophon :—

इति श्रीविष्णुपुराणे विष्णुशतनामस्तोत्रं समाप्तं सम्पूर्णम् ।

शुभमस्तु । श्रीरामो जयति ।

Post Colophon :—

श्री संवत् १९७८ अश्विन वदौ कृष्णपक्षे ४ चन्द्रवार प्राक्

विक्रमाजित् लिखतं अमो चन्द्रसारसुत काश्यां मध्ये ।

Not in the Bombay edition.

3526.

9852. हरतालिकाव्रतकथा । *Haratālikā-vrata-kathā.*

Substance, country-made paper. 5 × 2½ inches. Folia, 22. Lines, 4 on a page. Extent in ślokas, 84. Character, Nāgara. Date, Śamvat 1899. Appearance, old. Complete.

Taken from the Viṣṇu-purāṇa.

Beginning :—

श्रीगणेशाय नमः ।

मन्दारमालाकुलितालकायै कपालमालाकृतशेखराय ।

दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥ १ ॥

कैलासे शिखरे रम्ये गौरौ पृच्छति शङ्करम् ।

गुह्याद् गुह्यतरं गुह्यं कथयस्व महेश्वर ॥ २ ॥

etc., etc., etc., etc., + + + + +

ईश्वर उवाच ।

प्रदुग्धं देवि मयाख्यातं तवाग्रे व्रतमुत्तमं ।

गुह्येदं मम सर्व्वस्वं कथयामि तव प्रिये ॥ ४ ॥ इत्यादि ।

End :—

अश्वमेधसहस्रानि वाजपेयशतानि च ।

कथाश्रवणमात्रेण तत्फलं प्राप्यते नरैः ॥

Colophon :—

इति श्रीविष्णुपुराणे उमामहेश्वरसंवादे हरतालिकाकथाव्रतं समाप्तं ।

शुभमस्तु । संवत् १८६६ । भादो वदी ८ मङ्गलवार ।

हरतालिका कथा ।

By this vrata Pārvatī got Śiva as her bridegroom.
Not in the Bombay edition.

3527.

9426. **सूर्य्यव्रतकथा** । *Sūryya-vrata-kathā.*

Substance, country-made paper. 11 × 5½ inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 35. Character, Nāgara. Appearance, very old. Complete.

It begins thus :—

अष्टादशसहस्राणि ऋषीणां भोजनं सदा ।

कोटियज्ञादिकं पुण्यं तत्पुण्यं रविवासरे ।

It ends :—

सन्तुष्टे ब्राह्मणे देवे सन्तुष्टो भास्करो भवेत् ।
धनपुत्रीकथा दारा लभ्यन्ते नात्र संशयः ॥
सर्वान् कामानवाप्नोति सूर्यसायुज्यमाप्नुयात् ॥

Colophon :—

इति श्रीविष्णुपुराणे हरगौरीसंवादे श्रीसूर्यव्रतकथा समाप्ता ।
शुभं ।

ॐ स्त्री प्रसूता यदि कार्तिके वा सिंहे गवा कूजमार्गशौर्षे
उष्ट्रे च पौषे महिषी च माघं (?) अपरेषु कर्कषजामीनसूर्ये
एतो[ताः] प्रसूता यदि वा भवन्ति धनधान्यवाशं च पतिश्च
भ[त्]श्च । लिख्यतं काकारामस्य शुभं । कटामसौभद्र ।

Not in the Bombay edition.

3528.

2919. **जन्माष्टमीव्रतकथा** *Janmāṣṭamī-vrata-kathā.*

*From the Viṣṇu-purāṇa, being an interlocution between
Indra and Nārada.*

Substance, country-made paper. 8×3½ inches. Folia, 9 to 12.
Lines, 7 on a page. Character, Nāgara. Date, Samvat 1859. Appearance, fresh. Incomplete at the beginning.

It ends :—

व्यामं संपूज्य विधिबद्धस्त्रिधेनुहिरण्यकैः ।
कथां श्रुत्वा विधानेन व्रतं कुर्वन् हि सर्वदा ॥

Colophon :—

इति श्रीविष्णुपुराणे नारदहृन्मसंवादे श्रीकृष्णजन्माष्टमीव्रतकथा
समाप्ता ।

Post Colophon :—

संवत् १८५९ भाद्रपदकृष्णान्वयम् ८ ।

Not in the Bombay edition.

IV. SIVA-PURĀṆAM.

3529.

8393. शिवपुराणम् । *Śiva-purāṇam*.

Substance, country-made paper. 11×5 inches. Folia, 210. Lines, 10 on a page. Extent in ślokas, 4,400. Character, modern Nāgara. Appearance, fresh. Complete.

It is in 76 Adhyāyas.

Last Colophon :—

इति श्रीशिवपुराणं व्याससूतसंवादे ज्ञानप्रकरणनिरूपणं
नाम षट्सप्ततिसोऽध्यायः ।

For the end of the work see I.O. Catal. No. 3612; although the last chapter in the I.O. MS. is numbered 75.

For a full analysis of the work see Oxf. No. 113.

Śiva-purāṇa is said to comprise of twelve saṃhitās (see Aufrecht's Cat. Cat. Vol. I). Eggeling in his I.O. Catal. No. 3611, thinks the portion described here to be the Uttara bhāga of the Rudra-saṃhitā. But this is what commonly but wrongly goes under the name of Śiva-purāṇa.

3530.

8651. *The Same*.

Substance, light blue paper. 12½×8 inches. Folia, 665. Lines, 16 on a page. Extent in ślokas, 26,400. Character, Nāgara. Date, Samvat 1936. New. Complete.

On French foolscap paper. The following saṃhitās are complete in this MS. :—

1. (a) दशसंहिता प्रथमखण्ड in 35 leaves and in 20 chapters.

Beginning :—

विश्वोद्भवस्थितिकयादिषु हेतुमेकं
गौरौपतिं विदिततत्त्वमनन्तकौर्त्तिम् ।

मायाश्रयं विगतमायमचिन्त्यरूपं
बोधस्वरूपममलं हि शिवं नमामि ॥ १ ॥

... ..

व्यास उवाच ।

जगतः पितरं शम्भुं जगतो मातरं शिवाम् ।
तत् पुत्रं च गणाधीशं नत्वैतद्वर्णयामहे ॥

(b) रुद्रसंहिता द्वितीयखण्ड in 66 leaves and in 43 chapters.

Beginning :—

नारद उवाच ।

विधे सर्व्वं विजानासि कृपया शंकरस्य च ।
त्वयाङ्गता आविता हि कथा मे शिवयोः शुभा ॥

(c) रुद्रसंहिता कुमारखण्ड in 30 leaves and in 20 chapters.

Beginning :—

वन्दे वन्दनतुष्टमानसमतिः प्रेमप्रियं पूर्णदं
पूर्णं पूर्णकरं प्रपूर्णनिखिलैश्वर्यैकधामं शिवम् ।
सत्यं सत्यमयं त्रिसत्यविभवं सत्यप्रियं सत्यदं
विष्णुब्रह्मनुतं स्वकीयकृपयोपेताकृतिं शंकरम् ॥

(d) रुद्रसंहिता तृतीयखण्ड in 76 leaves and in 55 chapters.

Beginning :—

नारद उवाच ।

दाक्षायणी सती देवी त्यक्तदेहा पितुर्मखे ।
कथं गिरिसुताब्रह्मन् वभूव जगदम्बिका ॥

(e) रुद्रसंहिता युद्धखण्ड in 82 leaves and in 59 chapters.

Beginning :—

नारद उवाच ।

श्रुतमस्माभिरानन्दकरं चरितमुत्तमम् ।
ऋक्षस्यस्येव शम्भोश्च गणेशस्त्वन्दसत्त्वयम् ॥

2. कोटीरत्नसंहिता in 56 leaves and 43 chapters.

Beginning :—

यो धत्ते निजमयायैव भुवनाकारं विकारोज्झितं
यस्याहुः करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ ।
प्रत्यगबोधसुखादयं हृदि सदा पश्यन्ति यदयोगिनः
तस्मै शैलसुताङ्गितार्द्धवपुर्षे शश्वत्तमस्तेजसे ॥

3. प्रतरदसंहिता in 58 leaves and 42 chapters.

Beginning :—

वन्दे महानन्दमनन्तलोलं भहेश्वरं सर्वविभुं महान्तम् ।
गौरीप्रियं कार्तिकविभ्रराजसमुद्भवं शंकरमादिदेवम् ॥

4. (a) वायव्यसंहिता पूर्वभाग in 45 leaves and in 35 chapters.

Beginning :—

व्यास उवाच ।

नमः शिवाय सोमाय सगुणाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तहेतवे ॥

(b) वायव्यसंहिताः उपरिभाग in 66 leaves and 41 chapters.

Beginning :—

नमः अखण्डसंसारचक्रधमणहेतवे ।
गौरीकुचतटद्वन्द्वकुङ्कुमांकितवक्षसे ॥

5. कैलाससंहिता in 36 leaves and 23 chapters.

Beginning :—

नमः शिवाय शंवाय सगुणाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तकारिणे ॥

6. भौमसंहिता in 58 leaves and 42 chapters.

Beginning :—

यो धत्ते भुवनानि सत्त्वगुणवान् स्रष्टा रजः संश्रयन्
संहर्ता तमसान्वितो गुणवतीमायामतीत्य स्थितः ।
सत्यानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्पदं
निर्गुणं तत्त्वसमन्वयादधिगतं पूर्णं शिवं भौमहि ॥

7. विद्येश्वरसंहिता in 57 leaves and 31 chapters.

Beginning :—

आद्यन्तमंगलमजातसमागभावमाद्यं तमोऽग्रमजरामरमात्मदेवम् ।

पञ्चाननं प्रवलपञ्चविनोदश्रीलं संभावये मनसि शंकरमम्बिकेशम् ।

All these are copied in 1935-36.

Post Colophon :—

समाप्तमिदं शिवपुराणं सम्बत् १९३६ शुद्धाश्विन शुक्लदशम्यां
शुक्ले । खस्ति श्रीमान् महाराजराजेश्वरश्रीमत्विश्वनाथ-
सिंहस्याक्षानुसारेण रामदत्तत्रिपाठिना लिखितं श्रीमदिकृदेवं
शिवं नमामि ॐ नमः शिवायेति ।

अज्ञानदोषान्मतिविभ्रमाच्च यत्किञ्चिद्गुणं लिखितं मयात्र ।
तत् सर्वमार्थैः परिशोधनीयं क्रमास्तिलेयश्च शिवप्रसादात् ॥

3531.

8396 रुद्रसंहिता *Rudra-samhitā*.

(तृतीयखण्ड पार्वत्युपाख्यानम्) ।

Of the Śiva-purāṇam.

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 125. Lines,
10 on a page. Extent in ślokas, 2,936. Character, modern Nāgara.
Date, Samvat 1925. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ।

अथ रुद्रसंहितायां तृतीयखण्डो लिख्यते ।

नारद उवाच ।

दाक्षायणौ सती देवी त्यक्तदेहा पितुर्मखे ।

कथं गिरिसुता ब्रह्मन् बभूव जगदम्बिका ॥ १ ॥

कथं कृत्वा तपोप्ययं पतिमाप शिवं च सा ।

एतन्मे पृच्छते सन्धक् कथय त्वं विशेषतः ॥ २ ॥

ब्रह्मीवाच ।

प्रदणु त्वं सुनिशार्दूल शिवाचरितमुत्तमम् ।
 पावनं परमं दिव्यं सर्वपापहरं शुभम् ॥ ३ ॥
 यदा दाक्षायणी देवी हरेण सहिता मुदा ।
 हिमाचले सुचिक्रीडे लीलया परमेश्वरी ॥ ४ ॥
 मत्सुतेयमिति ज्ञात्वा सिधेवे मातृवच्च सा ।
 हिमाचलप्रिया मेना सर्वर्द्धिभरनिर्भरा ॥ ५ ॥
 यदा दाक्षायणी बह्या नादृता स्वतनुं जहौ ।
 पित्रा दद्वेण तद् यज्ञे संगता परमेश्वरी ॥ ६ ॥
 तदैव मेनका तां सा हिमाचलप्रिया मुने ।
 शिवलोकस्थितां देवीमारराध विशेषतः ॥ ७ ॥
 तस्यामहं सुता स्यामित्यवधार्य सती हृदा ।
 त्यक्तदेहा मनो दग्धे भवितुं हिमवत्सुता ॥

2B, इति औशेवे महापुराणे ब्रह्मसंहितायां तृतीयखण्डे पार्वत्युपाख्याने
 हिमाचलविवाहो नाम प्रथमोऽध्यायः ; 4B, मेनापूर्वगतिवर्णनो नाम द्वितीयो-
 ऽध्यायः ; 6B, ० देवस्तुतिवर्णनं नाम तृतीयोऽध्यायः ; 8B, ० देवसान्त्वनं नाम
 चतुर्थोऽध्यायः, etc., etc.

There are 55 Adhyāyas.

It ends with the marriage of Śiva with Gaurī.

End:—

इत्थेवं कथितस्तात शिवोद्वाहः सुमङ्गलः ।
 शोकघ्नो हर्षजनकः व्यायुष्यो घनवर्द्धनः ॥ ४५ ॥
 य इमं प्रदणुयामित्यं शुचिस्तद्गतमानसः ।
 आबधेदाय नियमात् शिवलोकमवाप्नुयात् ॥ ४६ ॥
 इदमाख्यानमाख्यातमद्भुतं मङ्गलायनम् ।
 सर्वविघ्नप्रशमनं सर्वव्याधिविनाशनम् ॥ ४७ ॥

... ..

४६-५२ Phalaśruti only.

Last Colophon:—

इति श्रीशैवे महापुराणे रुद्रसंहितायां तृतीयखण्डे पार्वत्यपा-
ख्याने शिवकैलासगमनवर्णनो नाम पंचपंचाशत्तमोऽध्यायः ।

Post Colophon:—

समाप्तोऽयं तृतीयखण्डः ।

अथ शुभ सम्बत् १८२५ मासोत्तमे कार्तिके द्वितीयायां
रविवासरे श्रीगौरीशंकराभ्यां नमो नमः ।

श्रीकैलासवामिने नमो नमः । श्रीरत्न ॥

श्लोकसंख्या २८७६ ।

3532.

8395. *The Same.*

(*Yuddha-khaṇḍa*).

Being one of the twelve saṃhitās of the Śiva-purāṇa.

Substance, country-made paper. 14 × 5½ inches. Folia, 134. Lines,
11 on a page. Extent in ślokas, 3,886. Character, modern Nāgara.
Samvat 1936. Appearance, fresh. Complete.

Beginning:—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ॥

नारद उवाच ।

अतमस्माभिरानन्दप्रदं चरितमुत्तमम् ।

महस्यस्य च शम्भोश्च गणेशस्तान्दसत्कथम् ॥ १ ॥

इदानीं ब्रूहि सुप्रोक्ता चरितं वरमुत्तमम् ।

शङ्करं हि यथा रक्षो जघान विहरन् खलान् ॥ २ ॥

कथं ददाह भगवान् नगराणि सुरद्विषाम् ।

त्रौण्येकेन च वागेन युगपत्त्वेन वीर्यवान् ॥ ३ ॥

एतत् सर्वं समाचक्ष्व चरितं शशिमीलिनः ।

देवर्षिसुखदं शश्वन्मायाविहरतः प्रभोः ॥ ४ ॥

ब्रह्मोवाच ।

एवमेतत् पुरा पृष्ठो व्यासेन ऋषिसत्तमः ।

सनत्कुमारः प्रोवाच तदेव कथयाम्यहम् ॥

4B, इति श्रीशैवे महापुराणे रुद्रसंहितायां युद्धखण्डे त्रिपुरवधोपाख्याने त्रिपुरवर्णनं नाम प्रथमोऽध्यायः; 7A, ° देव(ः)स्तुतिर्नाम द्वितीयोऽध्यायः; 9A, ° त्रिपुरधर्मवर्णनं नाम तृतीयोऽध्यायः; 11B, ° त्रिपुरदौक्षाविधानो नाम चतुर्थोऽध्यायः; 14A, ° त्रिपुरमोहनो नाम पञ्चमोऽध्यायः; 16B, ° शिवस्तुतिवर्णनं नाम षष्ठोऽध्यायः; 18B, ° देवस्तुतिवर्णनो नाम सप्तमोऽध्यायः; 19B, ° रघादिपुद्गलप्रकारवर्णनो नामाष्टमोऽध्यायः and so on.

There are 59 Adhyāyas.

It ends :—

ब्रह्मनारदसंवादः संपूर्णः कथितो मया ।

शिवतत्त्वप्रधानो वै किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीशैवे महापुराणे रुद्रसंहितायां युद्धखण्डे विदलोत्पल-
दैत्यवधवर्णनो नाम नवपञ्चाशत्तमोऽध्यायः ।

Post Colophon :—

समाप्तोऽयं युद्धखण्डः संवत् १८२६ चैत्रशुक्लदशम्यां च भौमे
संपूर्णतामगात् श्रीगौरौघञ्जराभ्यां नमो नमः ॥
श्रीसाम्बशिव ।

3533.

297. रुद्रैकादशसंहिता । *Rudraikādaśa-saṃhitā*.

Substance, country-made paper. 15 × 5½ inches. Folia, 77. Lines, 13 on a page. Extent in ślokas, 4,406. Character, Nāgara. Date, Śamvat 1818. Appearance, old. Complete.

Beginning :—

जगतः पितरं शम्भुं जगतो मातरं शिवाम् ।

तत्पुत्रञ्च गणाधीशं नलैतद् वर्णयाम्यहम् ॥

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।
 यस्यास्ते हृदये संवित् तं नृसिंहमहं भजे ॥
 एकदा मुनयः सर्वे नैमिषारण्यवासिनः ।
 पप्रच्छ परया भक्त्या व्यासशिष्यं गुणान्वितम् ॥

ऋषय ऊचुः ।

सूत सूत महाभाग चिरंजीव सुखीभव ।
 पिवन्तः त्वन्मुखाम्भोजाक्षुतं ज्ञानामृतं वयम् ॥
 अविलम्बताः पुनः किञ्चित् प्रष्टुमिच्छामहेऽनघ ।
 व्यासप्रसादात् सर्वज्ञो जातोऽसि कृतकृत्यकः ॥
 नाज्ञातं विद्यते किञ्चित् भूतं भव्यं भवच्च यत् ।
 गुरोः कृपा समासाद्य सर्वं साधौकृतं त्वया ॥
 कथय त्वं प्रसादेन शिवरूपमनुत्तमम् ।
 तत्पूजां परमां दिव्यां चरित्रारण्यनेकशः ॥
 अगुणो गुणलम्भातः(?) कथं लोके महेश्वरः ।
 शिवतत्त्वं व(म)यं सर्वं न जानीमो विशेषतः ॥
 सृष्टिः पृथ्वी कथं देव तन्मध्ये च कथं पुनः ।
 तदन्तश्च कथं तिष्ठेत् शङ्करो लोकशङ्करः ॥
 कथं प्रसन्नतां याति प्रसन्ने किं फलं पुनः ।
 यच्छति सर्वलोकैर्भ्यः सर्वं कथय सुव्रत ॥
 सद्यः प्रसन्नो भगवान् भवतीत्यनुमुञ्चमः ।
 एतत् सर्वं तथा चान्यत् कथनीयं त्वयानघ ॥
 इति पृच्छन्तदा तैस्तु श्रुत्वा हर्षसमन्वितः ।
 उवाच वचनं तच्च ऋषीणां शृण्वतां त्वरा ॥

Colophon :—

इति श्रीशिवपुराणे परिपाटीनामाध्यायः ।

End :—

अन्ते भक्तिं परां प्राप्य सुक्तिं वै प्राप्नुयात् पुनः ।
 शिवे भक्तिः शिवे भक्तिः शिवे भक्तिः भवे भवे ॥

Colophon :—

इति श्रीशिवपुराणे व्याससूतसंवादे प्रकरणनिरूपणो
नामाध्यायः । ६६ ।

श्रीरस्तु । शुभमस्तु । संवत् १८१८ मीति माघवदौ पक्षमौ
वार वीहस्पौ । पोषि समाप्तकौ । या निहालचन्द्रका एष्ये ।

In a different hand :—

रुद्रैकादशसंहिता ।

Rājendralāla calls this work Uttara-bhāga of Rudra-samhitā, and gives its extent as 76 Adhyāyas and 12,260 ślokas.

Names of chapters—

- (1) परिपाटी, (5) शिवब्रह्माखण्डनिर्माणम्, (6) दृष्टिनिरूपणम्, (7 and 8) शिवपूजनविधिः, (9) तारक + + देवगमनो नामाध्यायः, (10) शिवतपोवर्णनम्, (11) पार्वतीपरावर्त्तनम्, (12) पार्वतीय (?), (13) पार्वतीवरप्रदानम्, (14) शिवनिमग्नगम्, (15) विवाहवर्णनम्, (16) मेनाज्ञानमयः, (17) पार्वतीविवाहवर्णनम्, (18) त्रिपुरजयः (१६ ?), (19) त्रिपुरवर्णनम् (१६ ?), (20) त्रिपुरदौक्षाविधानम्, (१७ ?), (21) त्रिपुरविजयः, (22) देवताप्रार्थना, (23) [त्रि]पुरवधः, (24) पूजाविधानम्, (25) पूजाविधौ, (26) पूजाविधौ, (27) विधौ (?), (28) पूजाविधिः, (30) पूजाविधिरूपणम्, (31) गणयुद्धम्, (32) गणयुद्धभङ्गो नाम, (34) वचनम्, (35) गणपतिपरिणयः, कार्तिकागमनम्, (36) शिवमहिमनिरूपणम्, (38) नन्दिमाहात्म्यम्, (39) गङ्गावर्णनम्, (40) लिङ्गविधानाध्यायः, (41) व्यम्बकेश्वरमहिमनिरूपणम्, (42) वटुकोत्पत्तिनिरूपणम्, (43) ज्योतिर्लिङ्गवर्णनम्, (44) ज्योतिर्लिङ्गनामाध्यायः, (45) ज्योतिर्लिङ्गमहिमनिरूपणम्, (46) शिवभौमेश्वरः, (47) ज्योतिःस्वरूपमहिमा, (48) ज्योतिर्लिङ्गनिरूपणे का० महिमा० नामाध्यायः, (49) विश्वेश्वरमहिमनिरूपणम्, (50) व्यम्बकमहिमनिरूपणम्, (51) पञ्चकमहिमनिरूपणम्, (52) ज्योतिर्लिङ्गनिरूपणम्, (53) नागेश्वरमहिमनिरूपणम्, (54) ज्योतिर्लिङ्गमहिमनिरूपणम्, (56) दृष्टिचरित्रे वाक्यनिरूपणम्, (57)

वचनविवेकः, (58) वृत्तिचरित्रं सम्पूर्णम्, (60) शिवमहिमनिरूपणम्, (61) अर्जुनतपःकरणम्, (62) अर्जुनदुःखशान्तिसम्भवम्, (63) शिवागमनम्, (64) अर्जुनवरप्रदानम्, (65) पार्थिवाध्यायः, (66) शिवाराधनविधिर्नाम द्वाषास्य वृत्तान्तिरूपणम्, (67) विष्णुसुदर्शनम्, (68) सङ्ख्यनामविष्णुप्रतिकरो नामाध्यायः, (69) शिवरात्रिमहिमनिरूपणम्, (70) शिवरात्रिविधिः, (71) शिवरात्रिव्रतम्, (72) मुक्तिनिरूपणम्, (73) ज्ञानप्रकरणम् ।

The chapters are carelessly numbered, and the last is marked 69. After correcting the errors in numbering we get 73 chapters in all and not 76 as in L.

3534.

8400. **कोटिरुद्रसंहिता ।** *Koṭi-Rudra-saṃhitā.*

Substance, country-made paper. 14 × 5½ inches. Folia, 102. Lines, 10 on a page. Extent in ślokaś, 2,500. Character, modern Nāgara. Date, Samvat 1925. Appearance, fresh Complete.

Beginning :-

श्रीगणेशाय नमः ॥ श्रीगौरीशङ्कराय नमः ॥

अथ कोटिरुद्रसंहिता लिख्यते ।

यो धत्ते निजमाययैव भुवनाकारं विकारोष्णितं
यस्याजः कवणाकटाक्षविभवौ खर्गापवर्गाभिधौ ।
प्रत्यग्बोधसुखादयं हृदि सदा पश्यन्ति यद्योगिनः
तस्मै शैलसुतापितार्द्धवपुषे शम्भुमस्तेजसे ॥ १ ॥

ऋषय ऊचुः ।

सन्ध्यामुक्तं त्वया सूत लोकानां हितकाम्यया ।
शिववतारमाहात्म्यं नानास्थानसमन्वितम् ॥ २ ॥
पुनश्च कथ्यतां तात शिवमाहात्म्यमुत्तमम् ।
लिङ्गसम्बन्धि सुप्रोक्ता धन्यस्त्वं शैवसत्तम ॥ ३ ॥
ब्रह्मवत्सत्त्वं नृमुखाम्भोजान्न दत्ताः स्त्री वयं प्रभो ।
शैवं यशोऽमृतं रन्ध्रं तदेव पुनश्च्यताम् ॥

पृथिव्यां यानि लिङ्गानि तीर्थे तीर्थे शुभानि हि ।
 अन्यत्र वा स्थले यानि प्रसिद्धानि ह्यतानि वै ॥
 तानि तानि च दिव्यानि लिङ्गानि परमेशितुः ।
 व्यासप्रिय सभाचक्ष लोकानां हितकाम्यया ॥

It concerns itself with the phallic emblems of Siva in different Tirthas, also with theology and devotional performances of Saivism. There are 43 chapters.

End :—

इयं हि संहिता पुण्या कोटिरुद्रा कथापरा ।
 चतुर्थी सपुराणस्य कथिता मे मुदावहा ॥
 एतां यः पठ्णयाद्भक्त्या श्रावयेद्वा समाहितः ।
 स भुक्तेहाखिलान् भोगान् अन्ते परगतिं लभेत् ॥

Last Colophon :—

इति श्रीशैवे महापुराणे कोटिरुद्रसंहितायां ज्ञाननिरूपणं
 नाम त्रिचत्वारिंशत्तमोऽध्यायः ॥

Post Colophon :—

भाद्रशुक्लचतुर्दश्यां भौमे संपूर्णतामगात् ।
 वंशौघरनिमित्तार्थं लिखिता संहिता मया ॥
 संवत् १६२५ शिवपुराणान्तर्गत कोटिरुद्रसंहिता चतुर्थी ४
 अध्याय ४३ पत्र १०२ ।

शैवं पुराणं सुखदं तदन्तर्गतसंहिता ।
 कोटिरुद्राक्षया ज्ञेया लिङ्गमाहात्म्यनिर्भरा ॥
 पञ्चविंशतश्लोकसंख्यामत्र प्रकीर्तितः (?) ।
 यथादर्शि तथा लेखि भवानौदौनश्चर्मणा ॥

श्री शिवः ॥

There is another Koṭi-Rudra-saṃhitā in the Bhaviṣya-purāṇa, see Burnell 203b.

3535.

5239. वायवीयसंहिता । *Vāyavīya-saṁhitā*.

(शिवपुराणीया) ।

Substance, country-made paper. 14×7 inches. Folia, 93. Lines, 17 on a page. Extent in ślokas, 5,000. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured.

Last Colophon : -

44A, इत्यादिपुराणे औशेवे वायवीयसंहितायां पूर्वभागे
त्रिंशोऽध्यायः ३० ॥

ॐ नमः शिवाय ॥

Beginning :—

श्रीगणेशाय नमः ।

नमः शिवाय सोमाय सगणाय ससूत्रवे ।
प्रधानपुरुषेशाय सर्गस्थित्यन्तहेतवे ॥
शक्तिरप्रतिमा यस्य ऐश्वर्यश्चापि सर्व्वदम् ।
स्वामित्वञ्च विभुत्वञ्च स्वभावं सम्प्रचक्षते ॥
... ..
... ..
धर्म्मोद्योने महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलोकस्य वर्त्मनि ॥
मुनयः संश्रितात्मानः सत्यव्रतपरायणाः ।
.....महासत्रं वितेजिरे ॥
तत्र सत्रं समाकर्ण्य तेषामस्तिष्ठकर्मणाम् ।
साक्षात् सत्यवती सूर्योर्वेदव्यासस्य धीमतः ॥
शिश्वो महात्मा मेधावी त्रिषु लोकेषु विभ्रुतः ।
पञ्चावयवयुक्तस्य तर्कस्य गुणदोषवित् ॥
... ..
आजगाम स तं देशं कृतः पौराणिकोत्तमः ॥
... ..

चतुर्थः ।

लोमहर्षणं सर्व्वं भवान् वै भाग्यगौरवात् ।

पुराणविद्यामखिलां व्यासात् प्रत्यक्षदृश्यः ॥

... ..

वेदान्तसारसर्व्वं पुराणं आवयामु नः ॥

3A, इति श्रीमच्छंखपुराणे वायवीयसंहितायां पूर्व्वभागे विद्यावतारकथनं नाम प्रथमोऽध्यायः; 5B, इति श्रीवायवीयसंहितायां पूर्व्वभागे द्वितीयोऽध्यायः; 6A, ° तृतीयोऽध्यायः; 10A, ° चतुर्थोऽध्यायः; 11A, ° पञ्चमः; 12A, ° षष्ठोऽध्यायः; 12B, पूर्व्वभागे सप्तमोऽध्यायः; 14A, ° अष्टमोऽध्यायः; 15A, ° नवमोऽध्यायः; 16A, ° दशमोऽध्यायः; 17B, ° एकादशोऽध्यायः; 18A, ° द्वादशोऽध्यायः; 19A, ° त्रयोदशोऽध्यायः; 20A, ° चतुर्दशोऽध्यायः; 1, etc., etc.

Pūrva-bhāga consists of 30 adhyāyas. It comes to an end in leaf 44A.

इति श्रीशैवे महापुराणे वायवीयसंहितायां पूर्व्वभागे त्रिंशोऽध्यायः । पूर्व्व-भागः समाप्तः ।

The uparibhaga also has 30 Adhyayas beginning from Fol. 44A to 93B.

It ends thus:—

अथ च ते पशुपाशमुमुक्षुः

(?) स्त्रीकृतया कृतया कृतपाशुपतव्रताः ।

अधिकृताखिलबोधसमाधयः

परमनिर्व्वृतिमापुरनिन्दिताः ॥

3536.

991. *The Same.*

Substance, country-made paper. 16½ × 6 inches. Folia, 85. Lines, 12 on a page. Extent in ślokas, 3,900. Character, Nāgara. Date, Samvat 1819. Appearance, old.

3535.

5239. वायवीयसंहिता । *Vāyavīya-saṁhitā*.

(शिवपुराणीया) ।

Substance, country-made paper. 14×7 inches. Folia, 93. Lines, 17 on a page. Extent in ślokaś, 5,000. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured.

Last Colophon : -

44A, इत्यादिपुराणे औशेवे वायवीयसंहितायां पूर्वभागे
त्रिंशोऽध्यायः ३० ॥

ॐ नमः शिवाय ॥

Beginning :—

औगणोशाय नमः ।

नमः शिवाय सोमाय सगणाय ससूत्रवे ।
प्रधानपुरुषेशाय सर्गस्थित्यन्तहेतवे ॥
शक्तिरप्रतिमा यस्य ऐश्वर्यश्चापि सर्व्वदम् ।
स्वामित्वञ्च विभुत्वञ्च स्वभावं सम्प्रचक्षते ॥
... ..
... ..
धर्म्मोद्योने महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलोकस्य वर्त्मनि ॥
मुनयः संश्रितात्मानः सत्यव्रतपरायणाः ।
.....महासत्रं वितेजिरे ॥
तत्र सत्रं समाकर्ण्य तेषामस्तिष्ठकर्मणाम् ।
साक्षात् सत्यवती सूर्योर्वेदव्यासस्य धीमतः ॥
शिष्यो महात्मा मेधावी त्रिषु लोकेषु विभ्रुतः ।
पञ्चावयवयुक्तस्य तर्कस्य गुणदोषवित् ॥
... ..
आजगाम स तं देशं कृतः पौराणिकोत्तमः ॥
... ..

3539.

8399. *The Same.*

(उत्तरभागः) ।

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 103. Lines, 10 on a page. Extent in ślokas, 309. Character, modern Nāgara, Appearance, fresh. Complete.

It contains the second part for which see I.O. Catal. No. 3617 Part II. In the present MS. there are 41 Adhyāyas; whereas in the I.O. MS. referred to above, there are 30 only.

Last Colophon :—

इति श्रीशैवे महापुराणे वायवीयसंहितायामुपरिभागे
व्यासोपदेशश्रीशिवपुराणमाहात्म्यवर्णनं नाम एकचत्वारिंशो-
ऽध्यायः ॥ ३१ ॥

श्रीशिवपुराणवायवीयसंहितायामुत्तरभागः समाप्तः ॥

It is thought to be an exposition of the doctrines of the Pāśupatas, a Śaiva sect.

3540.

8394. कैलाससंहिता । *Kailāsa-saṃhitā.*

Being one of the twelve saṃhitās of the Śiva-purāṇa.

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 56. Lines, 10 on a page. Extent in ślokās, 1,400. Character, modern Nāgara. Appearance, fresh. Copied in Śamvat 1935.

Beginning :—

श्रीगणेशाय नमः ।

अथ कैलाससंहिता लिख्यते ॥

नमः शिवाय साम्बाय सगणाय सद्गुणवे ।

प्रधानपुरुषेशाय सर्गस्त्रियन्तहेतवे ॥

ऋषय ऊचुः ।

अद्भुतं श्रुत्वास्माभिरियं भौमौह संहिता ।
कैलाससंहितां ब्रूहि शिवतत्त्वविवर्द्धनीम् ॥

व्यास उवाच ।

हिमवच्छिखरे पूर्वं तपस्यन्तो महाजसः ।
वाराणसीं गन्तुकामाः मुनयः कृतसंविदः ॥
निर्गत्य तस्मात् संप्राप्य गिरेः काशीं समाहिताः ।
स्नातव्यमेवेति तदा ददृशुर्मणिकर्णिकाम् ॥
तत्र स्नात्वा सुसंतर्प्य देवादीनथ जाह्नवीम् ।
दृष्ट्वा स्नात्वा मुनीन्द्रास्ते विश्वेशं त्रिदशेश्वरम् ॥
नमस्कृत्वाथ संपूज्य भक्त्या परमया युताः ।
श्रुतब्रह्मादिभिः स्तुत्वा स्तुतिभिर्वेदपारगाः ॥
आत्मानं मेनिरे सर्वं कृतार्था वयमित्यत ।
शिवप्रीत्या संपूर्णार्थाः शिवभक्तिरताः सदा ॥
तस्मिन्नवसरे स्रुतं पञ्चक्रोशदिवृक्षया ।
गत्वा समागतं वीक्ष्य मुदा ते तं ववन्दिरे ॥
सोऽपि विश्वेश्वरं साक्षाद्देवदेवमुमापतिम् ।
नमस्कृत्वाथ (तेस्माकं) तैः साकं मुक्तिमण्डपमाविशत् ॥
तत्रासीनं महात्मानं स्रुतं पौराणिकोत्तमम् ।
अर्थादिभिस्तदा सर्वं मुनयः समुपाचरन् ॥

... ..

मुनय ऊचुः ।

व्यासशिष्य महाभाग स्रुत पौराणिकोत्तम ।
धन्य स्वं शिवभक्तो हि सर्वविज् ज्ञानसागरः ॥
भवन्तमेव भगवान् व्यासः सर्वजगद्गुरुः ।
अभिषिच्य पुराणानां गुह्ये समयोजयत् ॥
तस्मात् पौराणिको विद्या भवतो हृदि संस्थिता ।
पुराणानि च सर्वाणि वेदार्थं प्रवदन्ति हि ॥

वेदाः प्रणवसम्भूताः प्रणवार्थे महेश्वरः ।

अतो महेश्वरस्थानं त्वयि धिष्ठां प्रतिक्रितम् ॥

3A, इति श्रैवे महापुराणे कैलाससंहितायां मुनिप्रश्नो नाम प्रथमोऽध्यायः ;
 4B, ° देवीहस्तप्रश्नवर्णनं नाम द्वितीयोऽध्यायः ; 7A, ° सद्ग्रासपद्भतिवर्णनं
 तृतीयोऽध्यायः ; 8B, ° सद्ग्रासपद्भतिवर्णनं नाम चतुर्थोऽध्यायः ; 10A, ° सद्ग्रास-
 मण्डलविधिबर्णनो नाम पञ्चमोऽध्यायः ; 13B, ° न्यासवर्णनं नाम षष्ठोऽध्यायः ;
 16B, ° शिवध्यानपूजनवर्णनं नाम सप्तमोऽध्यायः ; 18B, ° पृजावर्णनं नाम
 अष्टमोऽध्यायः ; 21A, ° प्रणवार्थपद्भतिवर्णनं नाम नवमोऽध्यायः ; 22B,
 ° सूतोपदेशो नाम दशमोऽध्यायः ; 25A, ° वामदेवप्रश्नवर्णनं नाम एकादशो-
 ऽध्यायः ; 29B, ° सद्ग्रासविधिबर्णनं नाम द्वादशोऽध्यायः ; 33A, ° त्रयोदशो-
 ऽध्यायः ; 35A, ° शिवप्रणवरूपवर्णनं नाम चतुर्दशोऽध्यायः ; 37A,
 ° उपासनामूर्तिवर्णनं पञ्चदशोऽध्यायः ; 40B, ° शिवतत्त्ववर्णनं नाम
 षोडशोऽध्यायः ; 43A, ° शिवाद्वैतज्ञानकथनं नाम सप्तदशोऽध्यायः ; 45A,
 ° सद्ग्रासपद्भतौ शिष्यकरणाविधिर्नामाष्टादशोऽध्यायः ; 47B, ° योगपट्ट
 विधिबर्णनो नाम एकोनविंशोऽध्यायः ; 49A, ° क्षौरस्नानविधिबर्णनं नाम
 विंशोऽध्यायः ; 52B, ° यतीनां मरणानन्तरं दशाष्टपर्यन्तलक्ष्यवर्णनं नाम एकविंशो-
 ऽध्यायः ; 54A, ° यतीनामेकादशाष्टलक्ष्यवर्णनं नाम द्वाविंशोऽध्यायः ; 56A,
 ° (Last Colophon) द्वादशलक्ष्यवर्णनं नामपूर्वक्यामादिशिष्यवर्गवर्णनो नाम
 त्रयोविंशोऽध्यायः ।

It ends :—

अथैव सुखमासीनाः श्रीविश्वेश्वरपादयोः ।

सायुज्यरूपामतुलां भजध्वं मुक्तिमुत्तमाम् ॥

अहं गुरुपदाम्भोजसेवायै वादराश्रमम् ।

गमिष्ये भवतां भूयः सत्सम्भाषणमस्तु मे ॥

Post Colophon :—

समाप्ता कैलाससंहिता मार्गं मुक्तापतुष्यां बुधे संवत् १८३५

श्री साम्ब शिव प्रलोकसंख्या १३३१ ।

3541.

8397. भौमसंहिता । *Bhauma-saṃhitā*.*One of the twelve saṃhitās of the Śiva-purāṇa.*

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 94. Lines, 10 on a page. Extent in ślokaś, 2,350. Character, Nāgara. Date, Samvat 1925. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ॥

अथ भौमसंहिता लिख्यते ।

यो घने भुवनानि सत्त्वगुणवान् दृष्ट्वा रजः संश्रयन्
संहर्त्ता तमसान्वितो गुणवतीं मायामतीत्य स्थितः ।
सत्यानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्यदं
नित्यं तत्त्वसमन्वयादधिगतं पूर्णं शिवं धीमहि ॥

ऋषय ऊचुः ।

सूत सूत महाप्राज्ञ व्यासशिष्य नमोऽस्तु ते ।
कोटिशङ्काया तूर्या आविता संहिता त्वया ॥
भौमाङ्गसंहितां तत्स्थां नानाख्यानसमन्विताम् ।
ब्रूहि शम्भुचरित्रं वै परं परमपावनम् ॥ ३ ॥

सूत उवाच ।

महर्षयः श्रौतकाद्याः श्रद्धात प्रेमतः शुभम् ।
शङ्करं चरितं दिव्यं सुक्तिसुक्तिप्रदं परम् ॥ ४ ॥
इतीदृशं पुरा प्रश्नं पृष्टवान् मुनिसत्तमः ।
व्यासः सगत्कुमारं वै शैवं सचरितं जगौ ॥ ५ ॥
वासुदेवाय यत्प्रोक्तमुपमन्युमहर्षिणा ।
तदुच्यते मया व्यास चरितं हि महेश्वरतुः ॥ ६ ॥
पुरा पुत्रार्थमगमत् कैलासं शङ्करालयम् ।
वसुदेवसुतः कृष्णस्तपस्तप्तुं शिवस्य हि ॥ ७ ॥
तत्रोपमन्युं संवृष्टा तपन्तं शृङ्ग उत्तमे ।
प्रणम्य भक्तेश्च मुनिं पर्यपृच्छत् कृताङ्गलिः ॥ ८ ॥

श्रीकृष्ण उवाच ।

उपमन्यो महाप्राज्ञ शैवप्रवरसन्तते ।

पुत्रार्थमगमं तप्तं तपोऽत्र गिरिशस्य हि ॥ ९ ॥

ब्रूहि शङ्करमाज्ञात्वं सदानन्दकरं मुने ।

यच्छ्रुत्वा भक्तितः कुर्यां तप ऐश्वरमुत्तमम् ॥ १० ॥

सगत्कृमा उवाच ।

इति श्रुत्वा वचस्तस्य वासुदेवस्य धीमतः ।

प्रत्युवाच प्रसन्नात्मा ह्युपमन्युः स्मरन् शिवम् ॥ ११ ॥

उपमन्यु उवाच ।

ब्रह्मा कृष्ण महाशैव महिमानं महेश्वरतुः ।

यमज्ञाक्षमहं शम्भोर्भक्तिवर्द्धनमुत्तमम् ॥ १२ ॥

तपःस्थोऽहं समज्ञाक्षं शङ्करं च तदायुधान् ।

परिवारं समस्तं च विष्णादीनमरादिकान् ॥ १३ ॥

त्रिभिरंशैः शोभमानमजस्रसुखमव्ययम् ।

एकपादं महादंष्ट्रं सज्जालकवलैर्मुखैः ॥ १४ ॥

द्विसहस्रमयूखानां ज्योतिष्वातिविराजितम् ।

सर्वास्त्रप्रवरावाधमनेकाक्षं सहस्रपात् ॥ १५ ॥

यत्तत्कल्पान्तसमये विश्वं संहरति ध्रुवम् ।

नावध्यो यस्य च भवेत् त्रिलोके सचराचरे ॥ १६ ॥

महेश्वरसुजोत्सृष्टं त्रैलोक्यं सचराचरम् ।

निर्दंदाहं द्रुतं क्षुत्क्षं निमेषाद्भस्मिंशयः ॥ १७ ॥

तपःस्थो रुद्रपार्श्वस्थं दृष्टवानमहमव्ययम् ।

शुद्धमस्त्रं परं चास्य न तुल्यमधिकं क्षपित् ॥ १८ ॥

यत्तच्छूलमिति ख्यातं सर्वलोकेषु शूलिनः ।

विजयाभिघ्नमत्ययं सर्वशास्त्रार्थनाशकम् ॥ १९ ॥

4B, इति श्रीशैवे महापुराणे भौमसंहितायां कृष्णोपमन्युसंवादे स्वगति-
वर्णनो नाम प्रथमोऽध्यायः; 6B, ० इति श्रीशैवे महापुराणे भौमसंहितायां
सगत्कृमाख्यासंवादे उपमन्युपदेशो नाम द्वितीयोऽध्यायः; 10A, ० कृष्णादि-

शिवभक्तोद्धारणशिवमाहात्म्यवर्णनम् नाम तृतीयोऽध्यायः ; 11B, ° शिवमाया-
 प्रभावो नाम चतुर्थोऽध्यायः ; 13B, ° महापातकवर्णनं नाम पञ्चमोऽध्यायः ;
 16A, ° पापभेदवर्णनं नाम षष्ठोऽध्यायः ; 18B, ° नरकलोकमार्गयमदूत-
 स्वरूपवर्णनं नाम सप्तमोऽध्यायः ; 20B, ° नरकलोकवर्णनं नामाष्टमोऽध्यायः ;
 22B, ° सामान्यनरकगतिवर्णनं नाम नवमोऽध्यायः ; 25A, ° नरकगतिभोग-
 वर्णनो नाम दशमोऽध्यायः ; 27A, ° व्यसनदानवर्णनं नाम एकादशोऽध्यायः ;
 29B, ° तपोमाहात्म्यवर्णनं नाम द्वादशोऽध्यायः ; 31B, ° पुराणमाहात्म्यवर्णनं
 नाम त्रयोदशोऽध्यायः ; 32B, ° सामान्यदानवर्णनं नाम चतुर्दशोऽध्यायः ;
 34B, ° ब्रह्माण्डकथने पाताललोकवर्णनो नाम पञ्चदशोऽध्यायः ; 36A, ° ब्रह्माण्ड-
 वर्णनो नरकोद्धारवर्णनो नाम षोडशोऽध्यायः ; 38A, ° जम्बूद्वीपवर्णनो नाम
 सप्तदशोऽध्यायः ; 41B, ° ब्रह्माण्डकथने सप्तद्वीपवर्णनं नाम अष्टादशोऽध्यायः ;
 43A, ° लोकवर्णनो नाम एकोनविंशोऽध्यायः ; 45A, ° मानुष्यविशेष-
 कथनो नाम विंशोऽध्यायः ; 47A, ° मरणफलवर्णनो नाम एकविंशोऽध्यायः ;
 49A, ° देहोत्पत्तिवर्णनो नाम द्वाविंशोऽध्यायः ; 52A, ° संसारचिकित्सायां
 देहामुचित्व-वालाद्यवस्थावर्णनो नाम त्रयोविंशोऽध्यायः ; 53B, ° स्त्रीप्रभाव-
 वर्णनो नाम चतुर्विंशोऽध्यायः ; 57B, ° कालज्ञानवर्णनं नाम पञ्चविंशोऽध्यायः ;
 59B, ° कालवच्चनवर्णनो नाम षड्विंशोऽध्यायः ; 61A, ° कालवच्चनशिवप्राप्ति-
 वर्णनो नाम सप्तविंशोऽध्यायः ; 62B, ° छायापुरुषदर्शनो नामाष्टाविंशोऽध्यायः ;
 64A, ° आदिसर्गवर्णनो नाम नवविंशोऽध्यायः ; 66A, ° सर्गवर्णनं नाम
 त्रिंशोऽध्यायः ; 68A, ° सर्गतापसवर्णनं नाम एकत्रिंशोऽध्यायः ; 70B,
 ° कश्यपवंशवर्णनं नाम द्वात्रिंशोऽध्यायः ; 71B, ° सर्गवर्णनं नाम त्रयस्त्रिंशो-
 ऽध्यायः ; 75B, ° मन्वन्तरानुकीर्तनं नाम चतुस्त्रिंशोऽध्यायः ; 77B, ° मन्वन्तर-
 कीर्तनो वैवस्वतसुतवर्णनं नाम पञ्चत्रिंशोऽध्यायः ; 80B, ° मनुपुत्रवंशवर्णनो
 नाम षट्त्रिंशोऽध्यायः ; 83A, ° मनुवंशवर्णनं नाम सप्तत्रिंशोऽध्यायः ;
 85B, ° सत्त्वप्रतादिसगरपर्यन्तवंशवर्णनं नाम अष्टत्रिंशोऽध्यायः ; 88A,
 ° वैवस्वतवंशप्रभाववर्णनं नाम एकोनचत्वारिंशोऽध्यायः ; 90B, ° आदिकल्पे
 पिण्डप्रभाववर्णनं नाम चत्वारिंशोऽध्यायः ; 93A, ° प्रिन्धसर्गसप्तव्याधगतिवर्णनं
 नाम एकचत्वारिंशोऽध्यायः ।

It ends :—

संहितेयं महापुण्या शिवभक्तिविवर्द्धनौ ।
 नानाख्यानसमायुक्ता भुक्तिमुक्तिप्रदायका ॥
 य एनं शृण्वयाद्भक्त्या आवयेद्वा समाहितः ।
 पठेद्वा पाठयेद्वापि स याति परमां गतिम् ॥
 यस्य गेहे स्थिता चेयं लिखिता ललिताक्षरैः ।
 संपूजिता च विधिवत् सर्वान् कामानवाप्नुयात् ॥
 भूतप्रेतपिशाचादिदुष्टेभ्यो न भयं क्वचित् ।
 पुत्रपौत्रादिसम्पत्तिं लभत्येव न संशयः ॥
 तस्मादियं महापुण्या संहिता भौमसंज्ञिता ।
 ओतव्या पठितव्या च शिवभक्तिमभीप्सुभिः ॥

Last Colophon :—

इति श्रीशैवे महापुराणे भौमसंहितायां पिटकल्पे पिट-
 प्रभाववर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥ ४ ॥ समाप्तं ।

Post Colophon :—

संवत् १९२५ मासोत्तममासि कार्तिके शुक्लपक्षे नवम्यां
 रविवासरे ॥
 श्लोकसंख्या २१६६ ।

3542.

4566B. मानवौसंहिता । *Mānavi-saṃhitā*.

Being one of the saṃhitās of Śiva-purāṇa.

Substance, country-made paper. 18½ × 6½ inches. Folia, 60. Lines, 14 on a page. Extent in ślokas, 3,300. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

The saṃhitā is not enumerated in L. 123 nor in Cat. Cat. Vol. I.

Beginning :—

ॐ नमः शिवाय ॥

नमस्तस्मै परेशाय निर्गुणाय गुणात्मने ।

शिवाय परमेशाय शङ्कराय महात्मने ॥

ऋषय ऊचुः ॥

लोमहर्षण श्रैवं यत् पुराणं परिकीर्तितम् ।

तस्योपरि विभागश्च सूत नो वक्तुमर्हसि ॥

तवाननगता गाथा गङ्गेव जनपावनी ।

अस्मान् विषयगृध्रास्त्वं सन्तारयितुमर्हसि ॥

मत्प्रवक्ष्याः सुतस्यास्य प्रियः शिष्यो हि सूतज ।

व्यासेनोक्तं पुराणान्तत् कथया ब्रूहि नः सूत ॥

सूत उवाच ।

हृष्याद्वैपायनं देवं नमस्यामि हृदा सदा ।

तस्माद्भगवतः प्राप्तं पुराणं शिवसंज्ञितम् ॥

तस्योपरि विभागं वः कथयिष्यामि सुव्रताः ।

पुरा वैवस्वतो देवो मनुर्धर्मविदान्वरः ॥

प्रपञ्चर्भास्कारं देवं पितरं लोकपूजितम् ।

मनुषवाच ।

किन्तद्ब्रूक्ष किमध्यात्म्यं किन्तत् परममङ्गलम् ।

कस्याश्चावश्याः सर्वे सदेवासुरमानुषाः ॥

कस्य प्रसादात्त्रैलोक्यं परं निर्वाणमृच्छति ।

जरामरणमुत् को वा कस्य धाम जगद्गतम् ॥

योगिनः कं समान्प्रिय योगं सम्यगुपभन्ति च ।

यस्याज्ञया यमो देवो भीत्या दूरं पलायते ॥

कस्यादेशमनुप्राप्य धनदोऽपि धनं ददेत् ।

सुखीऽपि मन्दं तपति कस्यादेशवशादिति ॥

किन्तज्ज्ञेयस्तपस्तप्तं वेदान्तेषु प्रतिष्ठितम् ।

कस्माद्विन्दमिदं जातं कस्मिन् वा लयमेष्यति ॥

कस्य ब्रह्मादयो देवाः वशे तिष्ठन्ति सर्वदा ।
 तदेवमथवानेकमुभयं वा वद प्रभो ॥
 केन वा ज्ञायते सस्यगयमर्थ इदं वचः ।
 इति तस्मिंस्तु किं पुरुषः तस्य ज्ञानं किमात्मकम् ॥
 चरितं तस्य किन्तात किं तीर्थं तदधिष्ठितम् ।
 तेषामनुग्रहस्तद्वत् ग्रहणात्तदधिष्ठितम् ॥
 लक्षणाश्च पुराणानां व्रतानाश्च क्रमो यथा ।
 वर्णानामाश्रमाणाश्च सदाचारविधिः कथम् ॥
 आहुं कथं वा क्रियते प्रायश्चित्तं विधेः कथम् ।
 एतत् सर्वं हि भगवन् सर्वं वक्तुमिच्छार्हसि ॥

It ends thus :—

एकतस्त्वतुरो वेदाः पुराणानि तथैकतः ।
 पुराणं चैकतः शैवं तस्माच्चैनं पठेद्विजाः ॥
 पुराणमेतत् संश्रुत्य प्रयाति परमं पदम् ॥

Colophon :—

इति श्रीशैवे महापुराणे मानवीरंहिता समाप्ता ।

Post Colophon :—

शुभमस्तु शकाब्दाः १७४० ।

किं वर्ण्यते कृतिकुशलैककाथं
 दिव्यं शरत्स्निह घटाघटनस्य भव्यम् ।
 श्रीरामलोचनमनोमुदितस्य राम-
 चन्द्रस्य चारुचरितं चरखे भवान्याः ॥
 हर्षस्य लक्ष्मीः किमु वर्ण्यं [तेऽत्र]
 हिमालयस्येव शुभप्रभस्य ।
 स्वर्गक्याङ्गं वितरन्निबोद्ध-
 मास्ते महेष्टो दधिवामनाख्यः ॥

3543.

4539. **सनत्कुमारसंहिता ।** *Sanat-kumāra-saṁhitā.*

From the Śiva-purāṇa.

Not to be found in L. 123, now in Cat. Cat. Vol. I.

Substance, country-made paper. $18 \times 5\frac{1}{2}$ inches. Folia, 94 + 97. Lines, 8, 9 on a page. Extent in ślokas, 6,000. Character, Bengali in a modern hand. Appearance, fresh. Complete.

It consists of two parts, the first is complete in 94 leaves and the second in 97.

The first part begins :—

प्रपद्ये देवमौशानं सर्वज्ञमपराजितम् ।
 सम्भवं सर्वभूतानामनादिं विश्वतोमुखम् ॥
 वेदादौ यः पुरा प्रोक्त ऊंकाराख्यो महेश्वरः ।
 कृजते सर्वभूतानि पञ्चभूतैः सदाशिवः ॥
 सांख्यानां परमं योगं व्रतं पाशुपतन्तया ।
 सर्वज्ञानस्य कर्त्तारमादिदेवमुमापतिम् ॥
 कृजते भगवान् देवो मूर्त्तित्रयविकारजान् ।
 रक्षार्थं सर्वजन्तूनां त्रिधात्मानं कृजत्यजः ॥
 स संज्ञां याति भावानामेक एव महेश्वरः ।
 त्रैलोक्यहितकारौ स नित्यमुक्तः शिवोऽख्ययः ॥
 प्रज्वलन्तं महाशूलं धोरूपं महाशनिम् ।
 नानाकौडनकैर्देवः क्रीडते योगमायया ॥

 तस्य चिन्ताप्रभावेण मम तस्यानुग्रहं शिवः (?)
 तस्य चिन्ताप्रभावेण न तस्याविदितं जगत् ॥
 तद्भक्त्या संप्रवक्ष्यामि पुराणं शिवभाषितम् ।
 नैमिषस्याश्रमपदं पुण्यं पापप्रणाशनम् ॥
 पराशरस्य दायदः श्रीमान् सत्यवतीसुतः ।
 ब्रह्मर्षिः स च धर्मात्मा कालयोगविदां वरः ॥

... ..
... ..

वेदोयं ब्रह्मणा प्रोक्तो ब्रह्मेव पुनरन्यथा ।
चतुर्धा वक्ष्यमतिमान् शिष्यान्ध्यापयत् पृथक् ॥
तेषां सुखोपविष्टानां कथां कथयतां पराम् ।
तत्र चाध्यात्मधर्मात्मा ब्रह्मणस्तनयः शुभः ॥
अनुग्रहार्थं ऋषीणां दर्शनं गतवान् ऋषिः ।
स ददर्श सुखासीनान् ब्रह्मर्षीन्मितौजसः ॥
ततः संपूजयामास ब्रह्मर्षीन् संश्रितव्रतान् ।
विधिना ब्रह्मणोऽनेन (?) भगवान् ब्रह्मणः सुतः ॥

... ..
... ..

पृथक् ऋषिभिस्तत्र ब्रह्मपुत्रो महाशुनिः ।
लिङ्गार्चनविधिश्चैव देवदेवस्य पूजनम् ॥
प्रासादस्य च माहात्म्यं देवदेवस्य धीमतः ।
संवत्सरस्य यत् सूक्ष्मं शिवदं परमं पदम् ॥
आवर्त्तिकविधिश्चैव पुनरावर्त्तिकान्तथा ।
मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ॥
स्थानानि प्रष्टुमिच्छामि तदस्य तु महात्मनः ।
उपविष्टु भगवान् योगीशो ब्रह्मणः सुतः ॥
तपो वयोऽनुरूपश्च आसनेषु यथाक्रमम् ॥

इति श्रीशिवपुराणे प्रथमोऽध्यायः ।

अथ तैर्मुनिभिः सर्वैः दिवाकरसमप्रभैः ॥
रराजाभ्यधिकं ब्रह्मा तैश्च ब्रह्मर्षिभिर्यथा ।
स तानुवाच धर्मात्मा भगवान् योगधर्म्मवित् ॥
क्षताङ्गलिपुटाः सर्वे ऋषयः समभाषत ।

ऋषय ऊचुः ।

भगवन् श्रोतुमिच्छामस्तन्तु पुण्यं सनातनम् ।
(?) शिवं पुराणदेवस्य यदुक्तं तद्वद्वि नः ॥

नहि किञ्चिदविदितं त्रैलोक्यज्ञानवानमि ।
स एवमुक्तस्तैर्विप्रैर्नृणां पुत्रोऽब्रवीत्तदा ॥

सनत्कुमार उवाच ।

श्रैवं पुराणं भवन्तः ऋद्धं द्विजसत्तमाः ।
मयोच्यमानं तत्त्वेन देवगुह्यं सनातनम् ॥

This agrees with Sanat-kumāra-saṃhitā, as noticed in H.P.R. II, 237. But it differs at the end.

It ends thus:—

वरं सनत्कुमारस्तु पृष्टो व्यामेन धीमता ।
मुनीन्द्रः कथयामास पुराणं शिवसम्भवम् ॥
सर्वाश्रयसमायुक्तं मन्यन्तरजगत्स्थितम् ।
तस्माद्ययमपि प्राप्य व्रतं पाशुपतं द्विजाः ॥
अभ्यस्य सकलं योगमौश्वरालयमाप्स्यथ ।
इति विदितपदार्थां देवदेवप्रभावे
भवतु भुवनभर्तुर्देवदेवस्य भक्ताः ।
तत इह परमान्तः प्राप्य योगं सुरेन्द्राः
परमपदमनन्तं प्राप्य देवाभिवासम् ॥

Colophon:—

इति श्रीशिवपुराणं समाप्तम् (?)

Every leaf has, on margin, शिवपुराणे प्रथमखण्ड ।

It is complete in 56 chapters.

Part II.

Śiva-purāṇa, Uttara-khaṇḍa (not one of the 12 Saṃhitās) of the Mahāpurāṇa but a part of another Śiva-purāṇa. (See Oxf. 75A.)

It begins thus:—

ॐ नमः शिवाय ।

वागीशो दक्षिणाङ्गादजनि मधुरिपूर्वामतो यस्य वेदाः
वाङ्मो र्यो वै मुनीन्द्रैरजगत्तद्दयैर्गीयते सामगानैः ।

... ..
... ..

वेदोयं ब्रह्मणा प्रोक्तो ब्रह्मेव पुनरन्यथा ।
चतुर्धा वक्ष्यमतिमान् शिष्यान्ध्यापयत् पृथक् ॥
तेषां सुखोपविष्टानां कथां कथयतां पराम् ।
तत्र चाध्यात्मधर्मात्मा ब्रह्मणस्तनयः शुभः ॥
अनुग्रहार्थं ऋषीणां दर्शनं गतवान्दृष्टिः ।
स ददर्श सुखासीनान् ब्रह्मर्षीन्मितौजसः ॥
ततः संपूजयामास ब्रह्मर्षीन् संश्रितव्रतान् ।
विधिना ब्रह्मणोनेन (?) भगवान् ब्रह्मणः सुतः ॥

... ..
... ..

पृष्टुः ऋषिभिस्तत्र ब्रह्मपुत्रो महाशुनिः ।
लिङ्गार्चनविधिञ्चैव देवदेवस्य पूजनम् ॥
प्रासादस्य च माहात्म्यं देवदेवस्य धीमतः ।
संवत्सरस्य यत् सूक्ष्मं शिवदं परमं पदम् ॥
आवर्त्तिकविधिञ्चैव पुनरावर्त्तिकान्तथा ।
मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ॥
स्थानानि प्रष्टुमिच्छामि तदस्य तु महात्मनः ।
उपविष्टुः भगवान् योगीशो ब्रह्मणः सुतः ॥
तपो वयोऽनुरूपाच्च आसनेषु यथाक्रमम् ॥

इति श्रीशिवपुराणे प्रथमोऽध्यायः ।

अथ तैर्मुनिभिः सर्वैः दिवाकरसमप्रभैः ॥
रराजाभ्यधिकं ब्रह्मा तैश्च ब्रह्मर्षिभिर्यथा ।
स तानुवाच धर्मात्मा भगवान् योगधर्म्मवित् ॥
क्षताङ्गलिपुटाः सर्वे ऋषयः समभाषत ।

ऋषय ऊचुः ।

भगवन् श्रोतुमिच्छामस्तन्तु पुण्यं सनातनम् ।
(?) शिवं पुराणदेवस्य यदुक्तं तद्वद्विद्व नः ॥

विंशतितमोऽध्यायः ; 76A, ° त्रिभुवनेश्वराष्टोत्तरशतनामस्तोत्रकथनं नाम
ऊनत्रिंशोऽध्यायः ; 80A, ° एकात्ममाहात्म्यं विंशतितमोऽध्यायः ; 82B, ° वराह-
प्रसाद एकत्रिंशोऽध्यायः ; 88B, ° मार्कण्डेयप्रसादे मृत्युञ्जयो नाम त्रयस्त्रिंशो-
ऽध्यायः ; 91B, ° शिवरात्रिमाहात्म्ये निषादमुक्तिश्चतुस्त्रिंशोऽध्यायः ; 95B ;
° शिवरात्रिमाहात्म्ये लक्ष्मणार्जुनविमुक्तिर्नाम पञ्चत्रिंशोऽध्यायः ; 97A, इति °
नक्षत्रतमाहात्म्यं नाम षट्त्रिंशोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

It ends thus : --

नक्षत्रतपरं मर्त्यं कैलासे प्रमथेऽश्वराः ।
वृष्टार्चयन्ति विविधैरुपचारैर्मनोहरैः ॥
यत्वं चतुर्दशीं नक्षमाहात्म्यं कथितं तव ।
सर्वपापहरं साक्षात् शिवलोकप्रदायकम् ॥
इमं नक्षविधिं तुल्ये श्रुत्वा भक्तिपरायणः ।
चतुर्दशीनक्षफलं प्राप्नोति नरसत्तमः ॥

3544.

4566. *Sanat-kumāra-saṃhitā.*

Substance, country-made paper. 18½ x 6½ inches. Folia, 65. Lines, 14 on a page. Extent in Slokas, 3,640. Character, Bengali. Date, Saka 1740. Appearance, fresh. Complete.

Written in the same hand as 4566A and 4566B, i.e., our Catal. number 3546 and 3547.

The original from which the present manuscript was copied was apparently defective, as there are lacuna in many places.

The concluding verse :—

+++++ वाँदेवदेवप्रभावे
भवतः वनभर्तुं(?) देवदेवस्य भक्ताः ।
तत इह परमन्तः प्राप्य योग + मित्राः
परमपरमनन्तं प्राप्य देवाधिवासम् ॥

Colophon :—

इति श्रीशिवपुराणे सनत्कुमारसंहितायां समाप्तम् ॥

Post Colophon :—

ॐ तत्सत् । प्रकाशः ॥ १७४० ॥ ८ माघस्य ॥ ० ॥

श्रीरामधनदेवशर्माः लिपिरियम् ॥ ॐ ॥

3545.

2810. *The Same.*

Substance, foolscap paper. $12\frac{1}{2} \times 4$ inches. Folia, 8. Lines, 5 on a page. Character, Bengali. Appearance, fresh.

From the 2nd chapter of the second part to the 7th chapter of the same.

3546.

6610B. (शिवपुराणीय) सनत्कुमारसंहिताटीका ।

(*Śiva-purāṇīya*) *Sanat-kumāra-saṃhitā-ṭīkā*.

Four batches of leaves of foolscap paper, quarter size.

1.

Foll. 2-25, containing Adhy. I-IV. Written on one side only.

2A. *Begins :—*

किञ्च सम्प्रत्युपलभ्यमानेषु यावत्सु शिवपुराणपुस्तकेषु षड्वेव संहिता उपलभ्यन्ते । तासां प्रलोकसंख्यापि श्रीमद्भागवतोक्तसंख्यादेशीयैव प्रतीयते । तास्यपि ज्ञानसंहितासनत्कुमारसंहिते उक्तासु द्वादशसु संहितासु न परिगणिते । तयोः शिवपुराणतः पृथक्तावधारणे तु भागवतोक्तचतुर्विंशतिसहस्रसंख्यातोपि ग्रन्थसंख्या ऋषीयसौ भवेत् इति कथमनयोर्वचनयोर्विरोधः परिहरणीय इति चेदुच्यते तत्रैव संहितायां—

संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।

व्यस्तवेदतयाजोके वेदव्यास इति श्रुतः ॥

पुराणमपि संक्षिप्तं चतुर्लक्षप्रमाणतः ।

अद्यापि देवलोके तन् शतकोटिप्रविस्तरम् ॥

इत्यनेन सन्दर्भेन शतकोटिप्रविस्तरानि पुराणानि चतुर्लक्षग्रन्थात्मना संक्षिप्तानि इत्यभिधानात् लक्षग्रन्थात्मकशैवपुराणस्य देवलोके चतुर्विंशतिसहस्रात्मकस्य च तस्य इह लोके स्थितेः साधु कल्पयितुं शक्यतया न कथमपि विरोधो महर्षिवाक्ययोः । एवं सत्यपलभ्यमानसंहिताभिः इहलोकस्थितशिवपुराणग्रन्थसंख्या चतुर्विंशतिसहस्रप्रलोकरूपा पूर्यत इति व्यवस्थायामपरमपि विनिगमकम् अवशिष्यते परं ज्ञानसंहितासनत्कुमारसंहितयोर्दादशसु परिगणितासु संहितासु नामानुस्मृतात् तयोः शिवपुराणाङ्गतायां विनिगमकम् । तत्रदानोत्तनेषु यावत्सुपलभ्यमानपुस्तकेष्वेतयोः संहितयोः शिवपुराणाङ्गत्वमनास्था चतुर्विंशतिसहस्रग्रन्थात्मकत्वस्य अनुपपत्तिरित्येकम् । अस्मात्संकालप्रभृतिसर्वेषु (?) विद्वत्सु तत्संहितादयविशिष्टस्यैव शिवमहापुराणत्वेन निर्विवादं प्रसिद्धिरिति दितौयम् । इदस्य तारकोपदेष्टृत्वेन इदसंहितायां ज्ञानोपदेशकथाप्रसङ्गसत्त्वस्यैव सम्भावयितुमौचित्येन सम्बन्धुपलभ्यमानायां ज्ञानसंहिताभिधायां वाङ्मयेन ज्ञाननिरूपणस्यैव सत्त्वेन ज्योतिर्लिङ्गादिनिरूपणप्रसङ्गेन सुविस्तरेण काशीवर्गन-शिवसहस्रनामादीनां साक्षात् परम्परया मुक्तिसाधनानां प्राधान्येन निरूपणाच्च देवलोकस्थासहस्रग्रन्थात्मिका इदसंहितैव तत्रभगवता ज्ञानसंहितानाम्ना संक्षिप्येह लोके ब्रह्मर्षिभ्य उपदिष्टा कल्पना युक्ता अस्यामेव च ज्ञानसंहितायां शिवमहापुराणारम्भप्रस्तावस्य सत्त्वेनैतस्याः शिवपुराणाङ्गताकल्पनायां पुराणारम्भस्य चतुर्विंशतिसहस्रसंख्यायाश्च वैगुण्येन शिवमहापुराणाङ्गत्वसिद्धेः । एवं सनत्कुमारसंहिताया अपि भौमसंहिता मातृसंहितादेः कस्यचित् संहिता-विशेषस्यैव नामान्तरेण चतुर्विंशतिसहस्रग्रन्थात्मके भूलोकप्रसिद्धे शिवमहापुराणे कथनमिति कल्पनायां सर्वं समञ्जसम् ।

The difficulty has been solved in a different way by Aufrecht who assigns the two saṃhitās (Jñāna and Sanat) to the Brahmottara-khaṇḍa of the Skanda-purāṇa, constituting another work entitled Śiva-purāṇa on the authority of the MS. No. 52 belonging to the library of the Benares Sanskrit College. (See Cat. Cat. Vol. I, p. 650.)

Fol. 6. लोकानां यस्यादौ मङ्गलाचरणप्रवर्तनाय समुचितपरशिवतत्त्वं चिन्तनरूपं मङ्गलं श्लोकाष्टकेनारचयति प्रपद्ये इत्यादि ।

After the explanation of the eight slokas of mangala-carana, we have :—

दायादः पुत्रः दायादौ सुतबान्धवाविद्यमरः । सत्यवतीसुतो व्यासः ॥ ६ ॥
कालयोगविदां कालोस्मि लोकः क्षयकृत् इत्यादिश्रुतेः कालस्य परमात्मनः योग
एक्यं तद्विदामित्यर्थः ॥ १० ॥

8, इति श्रीशिवमहापुराणीय सनत्कुमारसंहिताविद्वतो प्रथमाध्यायः ।

अथ द्वितीये ऋषिभिः पृष्टो ब्रह्मसुतोऽब्रवीत् ।

संक्षेपतः पृथिव्यादिसंहिताया अनुक्रमम् ॥

15, इति श्रीद्वितीयोऽध्यायः ।

अथ जगत् पृष्टिं वक्तुं तृतीयाध्यायमारभते व्यक्तमित्यादि ॥

19, इति श्री० तृतीयोऽध्यायः ।

पृथ्वीगतानां द्वीपानां परिमाणादि वर्णितम् ।

अथः स्थितास्तथा लोका वर्ण्यन्तेऽथ चतुर्थके ॥

25, इति चतुर्थोऽध्यायः ॥

ॐ नमः शिवाय ॥

II.

Copied in Samvat 1940.

Foll. 1-62, containing adhy. V-XXXIX. Written on one side only.

Beginning :—

एवं चतुर्थे सुनिरूप्य लोकान्

अधोगतान् भोगविलासभूमौ (?)

पापात्मनां पापफलोपसृक्तै

चोराणि चोक्ता यमशासनानि ॥ १ ॥

अतः परं पुण्यकृतां निवासान्

ऊर्ध्वं प्रवक्ष्यामि समासतो वै ।

तथापि तान् सातिशयान् हि मुक्ता
शैवं भगानन्दमयं पदं तत् ॥ २ ॥

P 3, इति पञ्चमः ।

उक्ता पुण्यकृतां लोकान् योगमाहात्म्यमेव च ।
पञ्चमे रुद्रमाहात्म्यं षष्ठे वक्ष्यति विस्तृताम् ॥

P 4, इति षष्ठोऽध्यायः ।

षष्ठे रुद्रस्य माहात्म्यं पञ्चमूर्त्तैः पृथक् पृथक् ।
उक्ताय सप्तमे रुद्रकौर्त्तनस्योच्यते फलम् ॥

P 6, इति सप्तमः ।

विरूपाक्षस्य माहात्म्य-स्तुतौ उक्ते हि सप्तमे ।
सनत्कुमारचरितमष्टमेऽथ प्रकौर्त्तयेते ॥

P 9, इति अष्टमोऽध्यायः ।

एवं सनत्कुमारस्य सिद्धिसुक्ताष्टमे पराम् ।
नवमे शिवसार्वभौम-सर्वेश्वरादि वर्ण्यते ॥

P 10, इति नवमोऽध्यायः ।

ब्रह्मगीतान्तु नवमे प्रदर्शयति निरूप्यते ।
ब्रह्मलोको विद्यालोको रुद्रलोकः क्रमेण तु ॥

P 12, इति दशमोऽध्यायः ।

दशमे मेरुपर्वतस्य शैवादिभवनानि च ।
उक्ताथैकादशे रुद्रस्थानचन्दं सुवर्ण्यते ॥

P 13, इति प्रभुस्थानसप्तक-वर्णनं एकादशोऽध्यायः ।

महाप्रभोः सप्त सुखाकशानि
स्थानानि संवर्ण्य ततस्तदन्ते ।
प्रतिश्रुतं सर्व्ववरिष्ठमेकं
तद्वादशे स्थानमुदीर्यतेऽथ ॥

P 14, इति द्वादशोऽध्यायः ।

अष्टभिस्तु परोवारीः शिवस्थानं सुवर्ण्यं च ।
विभौषणेन संवादो वर्ण्यतेऽथ त्रयोदशे ॥

P 16, इति त्रयोदशोऽध्यायः ।

चतुर्दशे जगत्त्रिंशत्पञ्चातं तिसृति लीयते ।

इति तत्पूजने पुण्यं महश्चेति प्रकीर्त्यते ॥

P 20, इति चतुर्दशोऽध्यायः ।

नामकीर्तनमाहात्म्यं सम्यग्ज्ञा चतुर्दशे ।

स्थानानामथ माहात्म्यं प्रोक्तं पञ्चदशेऽधुना ॥

P 21, इति पञ्चदशोऽध्यायः ।

स्थानाष्टकस्य माहात्म्यं परिमाणादिभिर्युतम् ।

उक्ता पञ्चदशे तीर्थयात्र्यते षोडशेऽधुना ॥

P 21, इति षोडशोऽध्यायः ।

अथ सप्तदशे व्यासो भक्तानामनुकम्पया ।

पर्यपृच्छदनुक्तानि पूर्वाध्याये महर्षिणा ॥

P 22, इति सप्तदशोऽध्यायः ।

गताध्यायक्रमेणोक्ता स्थानमाहात्म्यमुत्तमम् ।

ब्रह्मविष्णुमहेशानामध्यायेऽष्टादशेऽधुना ॥

प्रभावाधिव्य-जिज्ञासां व्यासस्य श्रमयिष्यति ।

सनत्कुमारो भगवान् इतिहासकथानकैः ॥

P 23, इत्यष्टादशः ।

शिवलिङ्गस्य माहात्म्यं तस्मादुद्भवमेव च ।

विस्तरेण समाख्यातमध्यायेऽष्टादशे पुनः ॥

एकोनविंशेऽध्यायेऽथ लिङ्गस्थापनजं फलम् ।

अभ्यङ्गे पुष्पदाने च वक्ष्ये क्षीराभिषेचने ॥

P 24, इति श्रीशिवपुराणे सनत्कुमारसंहिताटीकायां एकोनविंशोऽध्यायः ।

एकोनविंशे सुनिर्णय पुण्यं

लिङ्गप्रतिष्ठापनजं ततस्तु ।

क्षीराभिषेकाद्युपचारकल्पने

विंशे सप्तर्षी शिवतुष्टिदोष्यते ॥

Foll. 25 to 43, line 1, are written in red ink.

P 34, इति श्रीशिवमहापुराणे सनत्कुमारसंहिताटीकायां द्वाविंशोऽध्यायः ।

अथोविंशे शिवप्रीतिकारको धर्म उक्तमः ।

विविधः कापनमुखः संक्षेपेण प्रकीर्त्तते ॥

P 39, इति श्रीशिवमहापुराणे • चतुर्विंशोऽध्यायः ।

अमदागच्छ माहात्म्यं शानानारुतिस्ततः (?) ।

प्रवृत्तने धार्मिकाणां पञ्चविंशे प्रकीर्त्तते ॥

P 42, • पञ्चविंशोऽध्यायः ।

बह्विंशे निःस्रदयया विना दाने महाफलम् ।

एकाहाद्युपवासेन लभ्यमित्युपवर्ण्यते ॥

P 45, इति बह्विंशोऽध्यायः ।

सप्तविंशेऽथ नियमात् महत्फलमवाप्यते ।

इति वृष्टान्तमुखतो विस्तरेण प्रकीर्त्तते ॥

P 47, इति श्रीशिवमहापुराणे सनत्कुमारसंहिता[टीका]यां सप्तविंशो-
ऽध्यायः ।

अष्टाविंशे चन्द्रखण्डधारणे विषमक्षणे ।

कारणे पार्वतीपुष्टः प्रोक्तवान् भगवान् शिवः ॥

P 48, इत्यष्टाविंशोऽध्यायः ।

ऊनत्रिंशे तु षट्षष्ट्या पद्यैर्मूर्त्तिप्रशंसनम् ।

तद्धारकाणाञ्च फलं विस्तरेण निरूप्यते ॥

P 49, इत्येकोनत्रिंशोऽध्यायः ।

त्रिंशे द्वाप्रतीतिसंख्यकैः श्लोकैः प्रवृत्तवान् ।

अप्रधानवासे स्वे हेतुं संपूजाफलमेव च ॥

The next five leaves are marked on both sides, from
51 to 60.

P 52, इति त्रिंशत्तमोऽध्यायः ।

एकत्रिंशत्तमे शम्भोः विभूतीः कीर्त्तयन् भुवि ।

शिवज्ञाने यत्नं भूरि ब्रह्मनतिविस्तरात् ॥

P 53, इत्थेकचिंशोऽध्यायः ।

दात्रिंशत्तमकेऽध्याये प्रणवोपास्तित्तमा ।
तस्याः फलं देवता चाप्यूनचिंशे (?) निरूप्यते ॥

P 55, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये ध्यानादिक्रम उच्यते ।
स्वरूपं तस्य भेदाच्च सप्रपञ्चं स्फुटैः प्रदैः ॥

P 56, इति त्रयस्त्रिंशोऽध्यायः ।

दुर्वाससे यथा देवः प्रोक्तवान् पापनाशनम् ।
ध्यानयोगविधिं सोऽच चतुस्त्रिंशे निरूप्यते ॥

P 56, इति चतुस्त्रिंशत्तमोऽध्यायः ।

पञ्चत्रिंशत्तमेऽध्याये पुनर्ध्यानादिवर्णनम् ।
काश्याच्च तदसक्तानां वासोक्तिः फलदोच्यते ॥

P 57, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशेऽध्यायमार्गेण वायवो नाडिकास्तथा ।
मोक्षदक्षानसिद्धयर्थं संक्षेपेण निरूपिताः ॥

P 58, इति षट्त्रिंशोऽध्यायः ।

एतदध्यायोत्तरं । महेश्वर उवाच ।

प्राणाद्यास्ततो ज्ञेया वासाः प्रोक्तास्तु ऊर्द्धगाः ।

नाभिः सञ्चरते विप्र परमात्मानमव्ययम् ॥

क्षये प्रोक्ता तदा योगी निर्व्यथानपरायणः ।

एवं हि परमात्मानं पापकर्मा न पश्यति ॥

पापकर्मापि यो नित्यं नित्यं ध्यानपरायणः ।

ध्यानाग्निः सर्वकर्माणि दहत्यग्निरिवेवमम् ॥

न वेदयत्नैर्न जपैर्न योगैः

न शौचजपैर्न च वेदचर्यया ।

प्राप्तं वरं तत्तु नरेण लोके

ध्यानार्थं च यत्तु निवेदते भुवम् ॥

न नदीज्ञानमात्रेण न तीर्थाभिगमेन च ।
न च दीक्षाविधानेन न शिरोमुखनेन च ॥
न देवार्चनमात्रेण त्रिदशहारां विधायात् ।

+ + + + +

प्राप्तं पदं पश्य नरेण लोके ।

ध्यानार्थं यस्तु न सेवते बुधः ॥ (?)

सर्वतः समचित्तस्तु सर्वमात्मन एव च ।

चिन्तयन् सर्वभूतानि तदा सिध्यति स हिजः ॥

इत्येकोऽध्यायः पुस्तकान्तरेऽधिको दृश्यते ।

स चादर्शत्वेन हृते पुस्तकेऽदर्शनात् प्रायः स्पष्टार्थत्वाच्च न
व्याख्यातः ॥

सप्तत्रिंशे पुनर्देव प्राणायामादिलक्षणम् ।

प्रणवोपासनं चापि संक्षेपेण न्यक्षययत् ॥

P. 60, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे शरीरन्तु सर्वदेवमयं वदन् ।

प्राणान्निहोत्रं सफलं वक्ति दुर्वाससे शिवः ॥

P. 60, इत्यष्टत्रिंशोऽध्यायः ।

ऊनचत्वारिंशकेऽथ नाडौविस्तारमुक्तवान् ।

योगप्रेम्णवबोधार्थं कलगाविग्रहो मुनिः ॥

Last colophon in this batch of leaves :—

इति श्रीसप्तस्वामारसंहितायां शिवमहापुराणे एकौन-
चत्वारिंशोऽध्यायः ।

Post Colophon :—

श्रीकाशीविश्वेश्वरार्चणमस्तु ॥ शुभम् ॥ स्मार्थं परार्थम् ॥ का.
सं. ५ सं. १६४० रविवासरौ तद्दिने इदं पुस्तकं समाप्तम् ॥

III.

Foll. 1-19 contain adhy. XL to XLIV. Written
on one side only.

Beginning :—

चत्वारिंशत्तमेऽध्याये काशीमाहात्म्यमुत्तमम् ।
गिरिजाशिवसंवादमुखेन परिकीर्त्यते ॥

P 3, इति चत्वारिंशः ।

एकचत्वारिंशकेऽत्र हरिकेशाख्यगुह्यकः ।
दण्डपाण्डुरभूदेव प्रसादादिति कीर्त्यते ॥

P 7, इत्येकचत्वारिंशोऽध्यायः ।

P 8, श्रीदण्डपाण्डेर्हि वरप्रदानं संवर्ण्य पूर्वं परमत्र वर्ण्यते ।
वाराणसीमध्यगतो हि देव ॐकार आद्यः सकलागमानाम् ॥
त्रिचत्वारिंशकेऽध्याये मण्डूक्याख्यानमादिमम् ।
प्रतापमुकुटस्थाय सपुत्रस्य महीपतेः ॥
ॐकारेश्वरदेवस्य पञ्चायतनवासिनः ।
सन्दर्शनाय गमनं पुण्यां काशीं ततः परम् ॥
महिमा तीर्थराजस्य ॐकारस्तवनं क्रमात् ।
एवं श्लोका नवाशीतिरत्राध्याये प्रकीर्तिताः ॥

P 12, इति त्रिचत्वारिंशः ।

गताध्याये तु संक्षेपादोक्तारेश्वरवर्णनम् ।
छात्रा विस्तरतोऽध्याये त्रिचत्वारिंशकेऽधुना ॥
सार्जपक्षत्रिंशताऽय पद्यैरेश्वर्यवर्णनम् ।
सगन्धमारः कुर्वते भक्तानुग्रहहेतवे ॥

P 13, इति श्रीशिवपुराणे त्रिचत्वारिंशोऽध्यायः ।

अपर्याप्तस्य पूर्वखिंस्त्रिचत्वारिंशके पुनः ।
चतुश्चत्वारिंशके हि माहात्म्यं कथ्यते क्रमात् ॥

This batch comes up to adhy. XLIV, 121 and breaks off in the middle of a sentence.

IV.

Begins where III leaves and continues to LVII, 81, in foll. 1-31, written on one side only. The seventh leaf is missing.

P 5, इति श्रीशिवपुराणे सनत्कुमारसंहितायां चतुष्पत्वारिंशोऽध्यायः ।

नन्दिनोऽथ तपो घोरं क्षुतिचैव महेश्वरः ।

तत् प्रसादश्चेति सर्वं व्याध्यायेऽस्मिन् प्रदर्शयते ॥

P 8, इति श्रीशिवपुराणे सनत्कुमारसंहितायां पञ्चपत्वारिंशोऽध्यायः ।

नन्दौघघोरतपसा सन्तुष्टः प्रशिघ्रेखरः ।

यथा तस्मै वरं प्रादात्तथाध्यायेऽत्र कथ्यते ॥

P 9, इति श्रीशिवपुराणे • षट्पत्वारिंशोऽध्यायः ।

नन्दौघवरदेष्टानसंस्मृता देवता यथा ।

समागताः प्रभोः पार्श्वे तथाध्यायेऽत्र कथ्यते ॥

P 12, • सप्तपत्वारिंशोऽध्यायः ।

शिवाक्षमाः सुराः सर्वे गणाश्च गणपं यथा ।

पक्ष्मं तुष्टुवन्नापि तदध्यायेऽत्र कथ्यते ॥

P 12, • अष्टपत्वारिंशः ।

देवकन्यकया सार्द्धं नन्दौघस्य महात्मनः ।

यथा विवाहः समभूत् तथाध्यायेऽत्र वर्ण्यते ॥

P 15, इति श्री • एकोनपञ्चाशत्तमोऽध्यायः ।

ऊनपञ्चाशत्तमे तु विवाहं नन्दिनः शुभम् ।

संवर्ण्य गौलकयष्टस्य माहात्म्यं स्तोत्रमुत्तमम् ॥

सार्द्धसप्ताधिकशतश्लोकैर्विस्तारतोऽखिलम् ।

सनत्कुमारो भगवान् पञ्चाशत्तमकेऽवदत् ॥

P 16, इति श्रीशिवपुराणे पञ्चाशत्तमोऽध्यायः ।

उक्ता महेशस्य सुगौलकयष्टता-

हेतुं पुराध्यायवरे सुविस्तृते ।

अथात्र कृतं त्रिपुरासुरस्य

पञ्चाशत्तं पुरणकेऽभिधाय ॥

एकोनविंशता श्लोकैरपजातिनिगुम्भितैः ।

तस्मैकविंशतिश्लोकैः स्तुतितोषौ शिवस्य च ॥

P 17, इति श्रीशिव • पञ्चाशत्तमोऽध्यायः ।

अध्यायेनैकपञ्चाशत्तमेन सुनिर्दिष्टम् ।
दत्तं देवैर्मयादीनां दुर्हतानां शिवं प्रति ॥

P 19, इति श्रीमहापुराणे सनत्कुमारसंहितायां एकपञ्चाशत्तमोऽध्यायः ।

मयादिदानवेन्द्राणां मन्त्राणां नारदेन तु ।
द्विपञ्चाशत्तमेऽध्याये विनाशः शम्भुना कृतः ॥

P 20, इति श्रीशिवपुराणव्याख्यायां द्विपञ्चाशत्तमोऽध्यायः ।

विद्यापितो गिरिजया द्विजमाहात्म्यवर्णने ।
द्विमवच्छिखरे देवस्तत्सर्वं समवर्णयत् ॥

P 22, इति त्रिपञ्चाशत्तमोऽध्यायः ।

योगः पाशुपतः कौतूह्य इति व्यासेन भाषितः ।
सनत्कुमारः प्रावादीव पुरादत्तमुखेन तम् ॥

P 23, इति चतुःपञ्चाशत्तमोऽध्यायः ।

देहे या नाङ्गिकाः सन्ति यच्च यच्च च संस्थिताः ।
तत्सर्वं पञ्चपञ्चाशत्तमेऽध्यायेऽत्र वर्ण्यते ॥

P 25, इति श्री • पञ्चपञ्चाशत्तमोऽध्यायः ।

विमलज्ञानसम्पन्नो मुनिरौशपदं यथा ।
संग्रह्नाति तथा सम्यग्ध्यायेऽत्र निगद्यते ॥

P 26, इति षट्पञ्चाशत्तमोऽध्यायः ।

बेषु कोकेषु भगवान् संस्थितो गिरिजापतिः ।
सप्तपञ्चाशत्तमे ते निरूप्यन्ते सविस्तरम् ॥

For the text see H.P.R. Vol. II, No. 237, which is to be differentiated from Sanat-kumāra-saṃhitā as described in I.O. Catal. No. 3675, which, complete in 21 chapters, is assigned to the Skanda-purāṇa, and also from those described in I.O. Catal. No. 3725 and in H.P.R. Vol. II, No. 238, both of which contain five paṭalas marked 31-35.

The commentary is written in the same style as the commentary on Dharma Saṃhita Catal. No. 3550 by Gaṅgadhara and may be put down to him.

3547.

2450. लक्ष्मीव्रतकथा । *Lakṣmī-vrata-kathā.*

From Sanat-kumar-saṃhitā.

For the MS. and the work see L. No. 4139.

Post Colophon :—

इदं पुस्तकं नानूपनामक श्रीधरस्य पिता नारायणेन लिखितं
स्वार्थे परार्थश्च ।

श्रीराम जय ।

3548.

1058. कार्तिकमाहात्म्यम् । *Kārtika-māhātmyam.*

From Sanat-kumāra-saṃhitā.

Substance, country-made paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 43. Lines, 13 on a page. Extent in slokas, 1320. Character, Nāgara. Date, Saṃvat 1847. Appearance, old. Complete in 28 chapters.

For description see I.O. Catal. 3676.

Post Colophon :—

संवत् १८४७ मिति भाद्रपद वदि ६ शुभौ तद्दिने स्वार्थे
परार्थे शिवादि सन्तु ।

3549.

9493. गणेशपञ्चरत्नम् । *Ganeśa-pañcaratnam.*

From Sanat-kumāra-saṃhitā.

Substance, country-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 3. Lines 6, on a page. Extent in slokas, 25. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Sanat-kumāra-saṃhitā.

It begins thus :—

श्रीगणेशाय नमः । ॐ अस्य श्रीगणेशस्तोत्रमन्त्रस्य भृगुच्छवि-
रनुष्टुप्छन्दः गणवद्गो देवता मम सर्वकामसिद्ध्यर्थे जपे विनि-
योगः । इत्यादि ।

End :—

विमलकनकवर्णं पूर्यलक्ष्मीं प्रदातुं
गणमुखकदम्बाख्याचक्षुषं कार्ययुग्मम् ।
अभयवर्द्धकस्त्वमीशपाशाङ्गुष्ठाणां
गणपतिवरमीशं स्तुमिसर्वप्रसिद्धम् ॥

Colophon :—

इति श्रीसनात्कुमारसंहितायां उत्तरखण्डे ना + + त्तं गणेश-
पञ्चरत्नं सम्पूर्णम् ।

3550.

6610A. *A commentary on Dharma-saṃhitā from Śiva-
purāṇa.*

Being the last of the twelve saṃhitās.

By Gaṅgādhara.

Substance, foolscap paper, of quarto size. Folia, 72. Lines, 33 on a page. Extent in Slokas 4,600. Character, modern Nāgara. Appearance, fresh. Complete.

This Śiva-Mahā-Purāṇa, according to Aufrecht, Cat. Cat. Vol. I, is to be differentiated from Śiva-purāṇa—assigned to the Brahmottara Khaṇḍa of the Śkanda-purāṇa—of which Sanat-kumāra-saṃhitā forms a part.

The commentary begins :—

ॐ नमः शिवाय ।

ॐ नमः शिवाय साक्षा[य] सगयाय ससुगणे

ऊर्ध्ववज्रजटागुटम्बमङ्गुलधराय च ।

इह खलु महाशिवपुराणे वायुसंहिताख्ये खण्डे पूर्वभागे वायुविस्तराद्-
मुख्येन उपरिभागे शब्दोपमन्त्रसंवादादुत्तेन च शिवदीक्षावन्मात्राण्युत्तेयधर्मा[न]भि-

धाय अपुना तदितरसाधारणधर्मानभिधास्यन् आदौ वायवौयसंहितोपरिभागस्य
द्वितीयाध्याये “पुरोपमन्युमासीनं विष्णुः कृष्णवपुर्धरः । प्रणिपत्य यथान्यायमिदं
वचनमब्रवीदित्येतास्माभिधानात् प्रश्नकारणतदुक्तरीकरणमुखेन शिवस्य मूर्ति-
त्रयोत्तमत्वं वदन् धर्मेसंहितामारभते । अतएव अस्याः संहिताया धर्मेसंहितेति
नाम शैवदौष्ठावदितरसाधारणधर्माणामभिधास्यमानत्वात् वायुसंहितोत्तरत्व
ज्ञास्याः वायुसंहितायां ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथेति महापुराणा-
कौत्सनोत्तरं ।

यदिदं शैवमाख्यातं पुराणं वेदसम्मितं ।

तस्य भेदान् समासेन ब्रूवतो मे निबोधत ॥

विष्णे (चे) श्वरं तथा रौद्रं वैनायकमतःपरम् ।

भौमं मातृपुराणञ्च रुद्रैकादशकं तथा ॥

कैलासं शतशतञ्च कोटिशतञ्चमेव च ।

सहस्रकोटिशतञ्च वायवौयमतःपरम् ॥

धर्मेसंज्ञं पुराणस्येता द्वादशसंहिताः ।

इत्युत्तरवगन्तव्यं ।

ननु शैवपुराणस्य न महापुराणत्वम्—

मद्वयं भद्वयञ्चैव प्रचयं वचतुष्टयं ।

अलिंपाप्तिपुराणानि कूर्क्षां गाढुमेव च ॥

इति महापुराणसंग्राहकवाक्ये पाठात् । शैवान्तर्गतं वायवौयं ।

ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथेति वचनन्तु महापुराणसाम्यप्रदर्शन-
द्वारा ओष्ठश्रुतिप्रभोत्पादनार्थं । शिवस्येदं शैवमिति व्युत्पत्त्या शिवप्रतिपादक-
पुराणान्तराभिप्रायकं वा । किं त्वस्योपपुराणत्वमेव पाप्मे एकोनविंशेऽध्याये
उपपुराणेषु शैवमादिपुराणञ्च देवौभागवतं तथेति परिगणनादिति चेन्न । शैवपुराणे
मध्यमेश्वरमाहात्म्ये उत्तरखण्डे शिवास्त्रवरेण व्यासेन महापुराणप्रणयनो-
क्त्युत्तरमुखेन

यत्र पूर्वोत्तरखण्डे शिवस्य चरितं वज्र ।

शैवमेतत् पुराणं हि पुराणज्ञा नदन्ति च ॥

इति स्वस्य महापुराणत्वबोधकवचनेन निरोधात् ॥

... ..

3B, अथ धर्म्मसंहितां प्रारिप्सुरेतदध्ययनं नारायणादिनमस्कृत्यसरमेव विधेयमिति विधिं बोधयन्,

देवतावाचकाः शब्दाः, ये च भद्रादिवाचकाः ।

ते सर्वे नैव निन्द्याः स्युर्लिपितो गणतोपि वा ॥

इति पैगलञ्चोत्तयमुसारेण देवतानामोत्कीर्त्तनपूर्वकं मङ्गलमारचयति :—
नारायणमिति ।

5A, एवं परमशिवं ध्यानेन प्रसाद्य धर्म्मसंहिताप्रारिप्सुः पूर्वसंहिताया अन्ते उपमन्युक्त शैवधर्म्मोपसंहारं कृत्वापि शिवस्य सर्वाधिकत्वस्थापनाय पुनरिति-
हासान्तरमारभते । एकदेति । क्वचिदेकदेत्यादि श्लोकत्रयं नास्ति । तदा पूर्वसंहिताशेषत्वेनैवेदमवतारितमिति बोध्यं वायवोयचरमाध्यायस्तु तावतैव प्रकरणेन संहितायाः समाप्तत्वात् तत्फलश्रुत्यादिकथनपरः अग्रे च पुनः प्रस्तुत एव उपमन्युक्त्यासंवादः पूर्यते ॥ देवकौपुत्रः कृष्णः । चिन्तयन् पुत्रलाभोपाय-
मिति शेषः । इदं हरिवंशे स्पष्टं । तत्रानुक्तानामेव विशेषाणां प्रसिद्धार्थमिदं प्रकरणम् । विधिवदर्थाद्यातिशेयधर्म्मेण । ४ । कं पूजयसीति । एवञ्च तव सर्वज्ञत्वात् त्वत्पूज्योऽवश्यमेव सकलकामपूरक इति मया पूजयिष्यत इति भावः । मुनिश्रेष्ठ इति एवञ्च उपपत्त्यादिभिर्ब्रह्मण्योराराध्य सर्वश्रेष्ठत्वनिश्चय इति भावः । ५ । शङ्कर इति तदेति शेषः ।

The commentary explains only difficult words and there are many śloka which it does not think difficult enough to require comments at all.

6A, इति प्रथमोऽध्यायः ।

औसदाशिवभक्तानामभीप्सुतफलौदयः ।

तस्यैवानुग्रहाद् भूयान् द्वितीये परिकीर्त्तते ॥

8B, इति द्वितीयोऽध्यायः ।

ब्रह्मण्यववरान् दैत्यान् अजय्यान्यदैवतैः ।

अघान लीजया देवस्ततोवेति कौर्त्तते ॥ १ ॥

11A, इति तृतीयोऽध्यायः ।

हिरण्यकशिपोस्तूर्थे हिरण्याख्यस्य चाण्डतात् ।

वघोऽन्धकोत्पत्तिनाशौ शिवाच्चेतोर्व्यते कथा ॥

13B, इति चतुर्थोऽध्यायः ।

मृत्युञ्जयमहाविद्या प्रभावाज्जीवतः कवेः ।
निर्गमोऽन्धकासद्विष्य पक्षमे वर्ण्यते तथा ॥

14B, इति पक्षमोऽध्यायः ।

ब्रह्मे ब्रह्मं महादैत्यं हत्वा गौड्या निजव्रतम् ।
पालितं स्वात्मनैवेति विचित्रा वर्ण्यते कथा ॥

15B, इति षष्ठोऽध्यायः ।

सप्तमे चित्रलेखाया मायाबुद्धिप्रदर्शनात् ।
स्त्रीणां ते पुंसमधिके इति संकीर्त्यते कथा ॥

17A, इति सप्तमोऽध्यायः ।

अष्टमे कामतत्त्वाख्या पूर्व्यं शंवरनाशनम् ।
शुंभस्य च निशुंभस्य तत्कृतो वर्ण्यते वधः ॥

18A, इत्यष्टमोऽध्यायः ।

नवमे विविधाख्यानमुखेन स्मरमुख्यता ।
शिवस्य सर्वोत्कर्षश्च संक्षेपेण निरूप्यते ॥

18B, इति नवमोऽध्यायः ।

दशमे लिङ्गमाहात्म्यकथापूर्व्यं शिवस्य च ।
कामावेशेऽपि सर्व्वं विस्तरेण प्रकीर्त्यते ॥

20A, इति दशमोऽध्यायः ।

एकादशेऽनेककथा कौर्त्तनाच्चित्तजन्मना ।
दुर्जयत्वं जगद्भातिः संक्षेपादुपवर्ण्यते ॥

20B, इति एकादशोऽध्यायः ।

द्वादशे विबुधर्षीणां चेतसः क्षोभणात् स्मरः ।
योगिनामपि नोजय्य इत्याख्यानैः प्रकीर्त्यते ॥

21A, इति द्वादशोऽध्यायः ।

त्रयोदशे पुराहृतकौर्त्तनात् पुष्यधन्वनः ।
दुर्जयत्वं रागयुक्तमानसैः समुदीर्यते ॥

22A, इति त्रयोदशोऽध्यायः ।

चतुर्दशे कथाशेषं कौर्त्तयन्नुपसंहतिम् ।
करोति कामदोषाणां मुनिर्वक्ति शिवार्चनम् ॥

22A, इति चतुर्दशोऽध्यायः ।

शिवार्चायाः पञ्चदशे निव्यनैमित्तिको विधिः ।
अद्वाप्रश्नसनमुखो विस्तरेण प्रकौर्त्तये ॥

24B, इति पञ्चदशोऽध्यायः ।

षोडशे शंकरध्यानासक्तानां बाह्यपूजनम् ।
कमाज्ज्ञानप्रदं सर्वकामदं चेति कौर्त्तये ॥

25A, इति षोडशोऽध्यायः ।

शिवभक्तार्चने पुण्यं तज्ज्ञानान्मृत्ता तथा ।
दाने फलं देवनिन्दा प्रोक्ता सप्तदशे कथा ॥

27A, इति सप्तदशोऽध्यायः ।

अष्टादशे पापहेतून् मानसान् वाचिकांस्तथा ।
कायिकांस्तद्विशेषांश्च व्यापागान् वक्ति विस्तारान् ॥

28A, इति अष्टादशोऽध्यायः ।

एकोनविंशे मुनिना कृतदुष्कृतकर्मणाम् ।
विविधा यातनाः प्रोक्तास्तेभ्यश्चतो निवृत्तये ॥

Foll. 29 to the end are written on one side only.

P 30, इत्येकोनविंशोऽध्यायः ।

यमलोकाध्वसुखदं दृशां दुष्कृतिनामपि ।
तथा स्वर्गादिफलदं कर्म विंशे प्रकौर्त्तये ॥

P 32, इति विंशतितमोऽध्यायः ।

एकविंशेऽन्नदानस्य सर्वदानगरिष्ठता ।
सर्वभूतोपयोगित्वात् सन्क्षेपेण निरूप्यते ॥

P 33, इत्येकविंशोऽध्यायः ।

द्वाविंशे जलदानस्य फलं सत्यस्य पूज्यता ।
तपसो भूषणदानादेः संक्षेपात् कौर्त्तये फलम् ॥

P 34, इति द्वाविंशोऽध्यायः ।

पुराणश्रवणे तज्ज्ञ पूजनेषु महत्फलम् ।
कथयित्वा पुराहृतं त्रयोविंशे प्रकीर्त्तयेत् ॥

P 36, इति त्रयोविंशोऽध्यायः ।

चतुर्विंशे महादानमाहात्म्याख्यानपूर्वकम् ।
भूदानस्याखिलश्रेष्ठं सोपानाख्यं प्रकीर्त्तयेत् ॥

P 38, इति चतुर्विंशोऽध्यायः ।

पञ्चविंशे हेममथ्याः सावित्रीपुण्यो भुवः ।
स्वरूपदानमाहात्म्यं यथावदुपवर्णयेत् ।

P 39, इति पञ्चविंशोऽध्यायः ।

षड्विंशतितमेऽध्याये सर्वपापविनाशकम् ।
तिलहस्तिप्रदानन्तु सार्धं वादं प्रकीर्त्तयेत् ॥

P 40, इति षड्विंशोऽध्यायः ।

व्रतं शुक्लचतुर्दश्याः सर्वपापविनाशकम् ।
मेतिहासं महापुण्यं समं विंशे प्रकीर्त्तयेत् ॥

P 43, इति सप्तविंशोऽध्यायः ।

अष्टाविंशे महापुण्यं शिवनामसहस्रकम् ।
सर्वपापप्रशमनं यथावत् परिकीर्त्तयेत् ॥

P 48, इति अष्टाविंशोऽध्यायः ।

ऊनत्रिंशे बह्विधं पुण्यदं पापनाशनम् ।
प्रकीर्त्तयेत् सुनीन्द्रेण यागदानादिकं तपः ॥

P 49, इत्येकोनविंशोऽध्यायः ।

त्रिंशतमे तथाध्याये जामदग्न्यकथा शुभा ।
तुलापुरुषमाहात्म्यसिद्धये परिकीर्त्तयेत् ॥

P 50, त्रिंशोऽध्यायः ।

ब्रह्मायुहदानमुक्तेतदेकत्रिंशादियस्त्रभिः ।
ब्रह्मायुह रूपमध्यायैः कीर्त्तयेत् सोढुवस्तथम् ॥

P 51, इत्येकत्रिंशोऽध्यायः ।

द्वात्रिंशत्तमेऽध्याये नरकप्राप्तिकारणम् ।
नरकाणां स्वरूपञ्च मुनिना परिकीर्त्यते ॥

P 51, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये महौमयलवर्त्तिनाम् ।
द्वीपानामिह सप्तानां स्वरूपादिकमुच्यते ॥

P 52, इति त्रयस्त्रिंशोऽध्यायः ।

चतुस्त्रिंशत्तमेऽध्याये वर्षद्वीपनिरूपणम् ।
तत्रत्यागां विशेषाणामुक्तिश्च मुनिना कृता ॥

P 53, इति चतुस्त्रिंशोऽध्यायः ।

निरूप्यैवं महौगोलसूर्यादिस्थितिवर्णनम् ।
शिवमन्त्रश्च परमः पञ्चत्रिंशेऽभिधास्यते ॥

P 53, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशे शिवसम्प्रीतिकारको योग उत्तमः ।
देवैश्च शिवेन कथितः परिस्तुटमुदाहृतः ॥

P 54, इति षट्त्रिंशोऽध्यायः ।

पञ्चब्रह्माख्यमन्त्राणां विधानं सकलश्रुति ।
अङ्गन्यासादिसहितं सप्तत्रिंशे प्रकीर्त्यते ॥

P 54, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे महादेवः पञ्चब्रह्माख्यमाश्रितः ।
भुक्तिमुक्तिकरः पूज्य इति सम्यक् प्रकीर्त्यते ॥

P 55, इत्यष्टत्रिंशोऽध्यायः ।

एकोनचत्वारिंशे तु सर्वाभौष्टपलप्रदम् ।
श्रीतत्पुरुषमन्त्रस्य विधानं परिकीर्त्यते ॥

P 55, इत्येकोनचत्वारिंशोऽध्यायः ।

चत्वारिंशे त्वचोरादि विधिर्भक्तप्रशंसनम् ।
दानार्चनप्रशंसा च मुनिना परिकीर्त्यते ॥

P 57, इति चत्वारिंशोऽध्यायः ।

एकचत्वारिंशके तु क्षात्रधर्म्मो महाफलः ।
जात्युत्कर्षापकर्षौ च कीर्त्यते नृप्रवृत्तये ॥

P 58, इत्येकचत्वारिंशोऽध्यायः ।

द्विचत्वारिंशकेऽध्याये गर्भोत्पत्तिक्रमादिकम् ।
प्राणिनां तद्विरागाद्यं विस्तरेण प्रकीर्त्यते ॥

P 59, इति त्रिचत्वारिंशोऽध्यायः ।

त्रिचत्वारिंशकेऽध्याये स्त्रीणां गिन्युतया भूषणम् ।
न तत्र रक्षेन्मतिमान् इति साख्यानमुच्यते ॥

P 62, इति त्रिचत्वारिंशोऽध्यायः ।

चतुश्चत्वारिंशके तु स्त्रीणां चित्तस्य दुष्टता ।
अरन्धत्वाच्च वचसा स्पृष्टेति परिकीर्त्यते ॥

P 62, इति चतुश्चत्वारिंशोऽध्यायः ।

एतदुत्तरं चतुःश्लोकात्मक एकोऽध्यायो विवाहविधिपर आदौ खण्डितः
पञ्चादित्यादिपदश्रवणात् । परन्तुपलब्धेषु चतुर्विंशे पुस्तकेषु तथैव स्थितोऽष्टावक्राध्याये
विवाहस्य प्रक्रान्तत्वात्तदेकवाक्यतया नेयः । एकस्मिंस्तु पुस्तके गताध्यायान्तगतै-
वैवा चतुःश्लोकी । मन्त्रेणदुहिता सत्यवती । द्विजेन्द्रा इति मुनिसम्बोधनम् ।
इति पञ्चचत्वारिंशोऽध्यायः ।

बहुव्यप्रमितेऽध्याये लिङ्गजातं सुसूक्ततः ।
पार्ष्वतीश्वरसंवादमुखेन परिकीर्त्यते ॥

P 63, इति षट्चत्वारिंशोऽध्यायः ।

भूयोर्दुर्जयतामुक्त्वा शब्दप्रज्ञाविचक्षण्यैः ।
स जप्य इति देवेन मुन्यव्याध्याय उच्यते ॥

P 65, इति सप्तचत्वारिंशोऽध्यायः ।

वक्त्रव्यसंस्थकेऽध्याये आयाप्यरवदर्शने ।
फलं गायत्र्यास्तौ च फलं सन्ध्यादौर्ध्वते ॥

P 66, इत्यष्टत्वारिंशोऽध्यायः ।

सुक्तेः सर्वाभिलाषत्वं हेतुर्लिङ्गस्य पूजने ।
उक्तत्वेकोनपञ्चाशोऽध्याये सत्यवतीमुवा ॥

P 66, इत्येकोनपञ्चाशोऽध्यायः ।

ब्रह्मविद्यास्तुतिप्रोतः शिवस्ताभ्यां ददौ वरान् !
अतोऽहं लिङ्गमेतत् पञ्चाशत्तम इर्यते ॥

P 66, इति पञ्चाशत्तमोऽध्यायः ।

प्रधानादिविराडंत व्यादिमर्गोऽत्र निर्मलः ।
स तज्ज्ञानफलश्चैकपञ्चाशत्तम उच्यते ॥

P 67, इत्येकपञ्चाशत्तमोऽध्यायः ।

द्विपञ्चाशत्तमेऽध्याये मनुमारभ्य पार्थिवाः ।
एष्टुपर्यन्तमुद्धृताः प्रकीर्त्यन्ते समासतः ॥

P 67, इति द्विपञ्चाशत्तमोऽध्यायः ।

एष्टुष्टुत्रमुखा दृष्टिर्दक्षकन्याविवाहतः ।
देवादिदृष्टिश्चैव त्रिपञ्चाशत्तम इर्यते ॥

P 67, इति त्रिपञ्चाशत्तमोऽध्यायः ।

देवदानवगन्धर्वोरिगपक्षिमुखोद्भवः ।
मरुतां दृष्टिपर्यन्तश्चतुःपञ्चाश इर्यते ॥

P 67, इति चतुःपञ्चाशत्तमोऽध्यायः ।

पञ्चपञ्चाशत्तमके एष्टुखविहितोच्यते ।
द्विजादिककुर्वतानां अधिपानां प्रकल्पना ॥

P 67, इति पञ्चपञ्चाशत्तमोऽध्यायः ।

षट्पञ्चाशत्तमेऽध्याये वेनस्याधर्मप्रशलिता ।
तद्धस्ताश्च एष्टुत्पत्तिस्तेन भूशिशिरश्च्यते ॥

P 68, इति षट्पञ्चाशत्तमोऽध्यायः ।

सुनिभूःमिताध्याये एष्टिवीदोहनं एष्टोः ।
तेनोद्भवश्च एष्टोर्वा समस्तानां प्रकीर्यते ॥

P 68, इति सप्तपञ्चाशत्तमोऽध्यायः ।

अष्टपञ्चाशत्तमके मन्वन्तरनिरूपणम् ।
तत्रत्यर्धविभागश्च समासेन विरच्यते ॥

P 68, इत्यष्टपञ्चाशत्तमोऽध्यायः ।

ऊनषष्ठितमेऽध्याये सूर्योत्पत्तिः पुरोच्यते ।
ततस्तत्स्त्रीभयं तस्याः पुत्राघ्नितिरुच्यते ॥

P 68, इत्येकोनषष्ठितमोऽध्यायः ।

अथ षष्ठितमेऽध्याये मनुवंशो महीभूतः ।
सत्यव्रतान्ताः संक्षेपात् कौर्त्त्यन्ते चकवर्त्तिनः ॥

P 69, इति षष्ठितमोऽध्यायः ।

एकषष्ठितमेऽध्याये त्रिषष्टिचरितं शुभम् ।
मगरस्य तथोत्पत्तिः प्रसङ्गेन प्रकौर्त्त्यते ॥

P 69, इत्येकषष्ठितमोऽध्यायः ।

पिष्टप्रसादादिद्वार्यसिद्धिस्तेषाञ्च सर्व्वथा ।
पृथ्यता पिष्टताहेतुर्द्वाषष्ठितम ईर्य्यते ॥

P 70, इति द्वाषष्ठितमोऽध्यायः ।

त्रिषष्ठितमकेऽध्याये पिष्टसप्तकवर्णनम् ।
मुनिजात्यन्तरप्राप्तिः सहेतुश्च प्रकौर्त्त्यते ॥

P 71, इति त्रिषष्ठितमोऽध्यायः ।

चतुषष्ठितमेऽध्याये साधुसङ्गात् परा गतिः ।
तेषां जातेति तत्कार्य्यमित्याश्रयत उच्यते ॥

P 72, इति चतुषष्ठितमोऽध्यायः ।

अधुना पुराणश्रवणविधिमाह ।

Last Colophon :—

इति श्रीशिवपुराणे धर्मसंहितायां पञ्चषष्ठितमोऽध्यायः ।

श्रीसदाशिव प्रसन्नोऽस्तु ।

There are four verses more, the second of which gives the commentator's name as Puri Gaṅgādhara Śarmā.

2, विहता किल धर्मसंहिता
 पुरिगाधरशर्म्येष्टितुः ।
 तनुतां सुधियां चिरं मुदं
 शिवपादान्जसक्तचेतसाम् ॥

See I.O. Catal. No. 3616. The I.O. MS. is identified by Aufrecht as Dharma-saṃhita, although it does not bear the name. In the I.O. Catal. the last chapter is quoted in full, and by carefully comparing it with the present commentary which explains only stray words here and there, I see Aufrecht is quite right in his identification.

3551.

10171. शिवरात्रिव्रतमाहात्म्यम् ।

Siva-rātri-vrata-māhātmyam.

From Siva-purāṇa (Iṣāna-saṃhita).

Substance, country-made paper. 11×4½ inches. Folia, 20. Lines 12 on a page. Character, modern Nāgara. Appearance, fresh. Dat (in a later hand), Śaka 1778. Complete.

Beginning:—

श्रीगणेशाय नमः । श्रीविष्णवाय नमः । अथ शिवरात्रि
 माहात्म्यं प्रारम्भः ।

महर्षेय ऊचुः ।

श्रुतानि पातकानीह त्वयोक्तानि महामते ।
 पापान्विताश्च जायन्ते जना विविधयोगिषु ॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वा यतिनोऽपि वा ।
 सूर्यो वा पण्डितो वापि श्रीमान् वा निर्धनोऽपि वा ॥
 विष्णोमहाश्च वे केचित्तथा चैवातुलोमजाः ।
 एवंविधानां पापानां राशिर्महत्तमा क्षणात् ।
 केनाग्निना च दग्धा तं शिवलोकं व्रजेत् क्षणात् ।
 जन्मपापश्च यक्ष्य लोकानां हितकाम्यया ॥

सुत उवाच ।

वक्ष्याम्यहं मुनिश्रेष्ठाः सर्वपातकनाशनम् ।
उपायं सर्वमर्त्यानामयत्नेन च मुक्तिदम् ॥
पुरा कैलासशिखरे साम्बः सानुचरः शिवः ।
ब्रह्मादिभिः सुरगणैः सेव्यमानः सदैव हि ॥
एकदा तु महादेवौ शिवमक्षरमव्ययम् ।
प्रणम्य पतिमौ शानमपृच्छदृढभध्वजम् ॥

देव्युवाच ।

सन्ति पापानि देवेश बहूनि विविधानि च ।
तानि दग्धा तु पुण्यस्तस्यायुष्यं कथं व्रजेत् ॥
... ..
... ..
शिवरात्रिव्रतं तस्य प्रोक्तवान् शङ्करः स्वयम् ।
भयमखाय पुरा प्रोक्तं पार्वत्या शिवभाषितम् ॥

4A, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिव्रतमाहात्म्ये प्रथमो-
ऽध्यायः; 7B, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिविधानं नाम
द्वितीयोऽध्यायः; 9B, ०उपरिभागे शिवरात्रिव्रतोद्यापनं नाम तृतीयोऽध्यायः;
12B, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिमाहात्म्ये मुकुमारस्य
गणेश्वरप्रतिपादनं नाम चतुर्थोऽध्यायः; 19B, इति श्रीशिव० यमशङ्करसंवादो
नाम पञ्चमोऽध्यायः ।

Last Colophon:—

इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिव्रतकथा
समाप्तिर्नाम षष्ठोऽध्यायः ।

Post Colophon:—

शिवरात्रिमाहात्म्यं सम्पूर्णमगमत् ।

In a later hand:—

यथामति चैतत् सदाशिवशास्त्रिणा शोधितमपि पुनः
शोधयन् विद्वांसः ।

शके १७७८ माघ शुद्ध ८ ।

3552.

9751. शिवरात्रिव्रतोद्यापनविधिः ।

Śiva-rātri-vratodyāpana-vidhiḥ.

From the Śiva-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, old. Complete.

On the completion of the Śiva-rātri-vrata, said to belong to the Śiva-purāṇa.

The Last Colophon runs thus :—

इति श्रीशिवपुराणे उमामहेश्वरसंवादे शिवरात्रिव्रतोद्यापन-
विधिः समाप्तः ।

3553.

2038. शिवपूजाविधानम् । *Śiva-pūjā-vidhānam.*

From the Śiva-purāṇa.

Substance, country-made paper. $10\frac{3}{4} \times 5\frac{1}{4}$ inches. Folia, 5. Lines, 11 and 12 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीशिवपुराणे शिवपूजाविधानं नाम एकोनविंशोऽध्यायः ।

It begins :—

श्रवय ऊचुः ।

द्यावपि मन्त्राणां कथयत्वं प्रसादतः ।

कैः पुष्पैः पूजितः शम्भुः किं किं यच्छति वै यतम् ॥

This is said to be the 29th chapter of the Śiva-purāṇa on the flowers particularly favourite of Śiva.

3554.

2171. महालिङ्गार्चनविधिः । *Mahāliṅgārcana-vidhiḥ.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 11. Lines, 7 on a page. Extent in Slokas 147. Character, Nāgara. Appearance, fresh. Complete. Verse.

Three chapters from the Śiva-purāṇa, viz., the 20th, the 21st and the 25th, on the worship of a great emblem of Śiva in the midst of a large number of minor emblems of Śiva and the images of other deities. It is an inter-location between Śiva and Upamanyu.

For the beginning see L. 4148.

Preference is given to the emblem made of earth : -

R. Mitra did not see that there is a colophon in 9B which is numbered 22. He is not right in saying that the last colophon is 22. It is 25.

2A, उत्तमं तत्र लिङ्गेषु रसरत्नमयादिषु ।

मृत्लिङ्गेष्वधिकं तेषामर्चनं समुदाहृतम् ॥

5A, इति श्रीशिवपुराणे शिवधर्मानुकौत्तने महालिङ्गस्थापनवर्णनं नाम विंशोऽध्यायः ॥ स्थापनविधिः ॥ : 9B, इति श्रीशिवधर्मानुकौत्तने महालिङ्गपूजनविधिवर्णनं नामैकविंशोऽध्यायः । अथ लिङ्गस्थापनक्रमः ; 10B, इति श्रीशिवपुराणे शिवरहस्ये महालिङ्गार्चनप्रयोगविधिर्नाम पञ्चविंशोऽध्यायः । Here ends the leaf 10B. The 11th leaf is written on one side only and gives no colophon.

It ends :—

ततो महालिङ्गस्य लिङ्गानि षष्ठ्यन्तरशतानि १६० तन्मध्ये शिवस्य पञ्चविंशति २५ नवयोन्यात्मके यन्त्रे पञ्चविंशदधिकशतम् ॥

अथ पूजाक्रमः ।

आदौ दिक्पालान् पूजयेत्ततोऽष्टदिक्षु त्रिभुजेषु रुद्रादीन् ततः ताडवेन्द्रस्य मूर्तये पूजयेत्

... .. ततो महालिंगस्य लिंगानां पूजा १६०
आदौ देव्याः पूजनं । ततः शिवपूजनं ॥ श्रीसांव ॥

3555.

8952. हरितालिकाव्रतकथा । *Haritālīka-vrata Kathā.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on a page. Extent in slokas, 100. Character, Nāgara. Date, Samvat 1874. Fresh. Complete.

Complete in eight leaves. From the Śiva-purāna. Dated Samvat 1874. An interlocution between Guru and Śiva.

The last Colophon runs thus :—

इति श्रीशिवपुराणे हरितालिकाव्रतकथा समाप्ता । संमत्
१८७४ ॥

It begins thus :—

मन्दारमालाकुलितालकायै कपालमालाङ्कितशेखराय ।
दिश्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
कैलासशिखरे रम्ये गौरी पृच्छति शङ्करम् ।
शुद्धाद् शुद्धतरं शुद्धं कथयस्व महेश्वर ॥

3556.

2419. सोमवारव्रतम् । *Somavāra-vratam.*

From Śaiva-mahāpurāṇa.

Substance, country-made paper. 9×4 inches. Folia, 3. Lines, 9 on a page. Extent in slokas, 50. Character, Nāgara of the seventeenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशैवमहापुराणे सप्तत्रिंशोऽध्यायः ।

It begins :—

वामदेव उवाच ।

ततो वशिष्ठं देवेशं पार्ष्वतीसह-शंकरम् ।

विश्वामित्रो महातेजाः प्रणिपत्याभ्यभाषत ॥

... ..

... ..

शुभे तिथौ शुभे मासे चन्द्रताराबलान्विते ।

सोमवारव्रतारम्भं कुर्याद्विप्रोत्तरायणे ॥

... ..

... ..

इति विश्वाप्य देवेशं वर्षं वर्षञ्चयं तु वा ।

संकल्प्य यावज्जीवं [च] रन्तु यदि तद्व्रतं मुने ॥

After the last colophon there are four lines from the 11th chapter of the Śiva-rahasya.

तस्य केदारनाथस्य आवण्णिसोमवासरे ।

पूजा कार्या विशेषेण साधनैर्विविधैः शुभैः ॥

सोमवारव्रतं कार्यं प्रयत्नेन यथाविधि ।

... ..

3557.

3103. वेदान्तस्तवः । *Vedānta-stavaḥ.*

Being the 12th chapter of Śiva-purāṇa.

Substance, country-made paper. 9×4 inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 180. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशिवपुराणे षट्साहस्र्यां संहितायां पुष्करौकपुर-

माहात्म्ये वेदान्तस्तवो नाम द्वादशोऽध्यायः ।

Then in a different hand :—

श्रीदीक्षितचिन्तामणेरिदं पुस्तकं वेदान्तस्तवः ।

It begins :—

ऋषय ऊचुः ।

पुण्डरीकपुरं प्राप्य जैमिनिर्मुनिसत्तमः ।

किं चकार महायोगी सूत नो वक्तुमर्हसि ॥

सूत उवाच ।

भगवान् जैमिनिर्धौमान् पुण्डरीकपुरे पुरा ।

महर्षिं सिद्धं गन्धर्वं ॥

Saw Mahādeva dancing with Parvati by his side.
He, with all his disciples, fell flat before Mahādeva and
worshipped him.

ततो विवेद वेदान्तसाराथं तत्प्रसादतः ।

हताङ्गलिखवाचेमं वेदान्तस्तवमुत्तमम् ॥ ८ ॥

The śtava with its preface and Phalaśruti extends to
132 verses.

3558.

10120. सन्दीपनिमुनिचरित्रम् ।

Sandīpani-muni-caritram.

(*Legend of Sandīpani, Guru of Kṛṣṇa.*)

From Śainopapurāṇa.

Substance, foolscap paper. 10×5½ inches. Folia, 3. Lines 12 on a
page. Extent in Ślokas, 70. Character, modern Nāgara. Date, Samvat
1962. Appearance, fresh. Complete.

Beginning :—

पुरा काशीवासीकृतिसुकृतिसत्पूयधरः

तपस्वी तेजस्वी हृतिमतिसुशीलादिवसतिः ।

महोदारोपारोत्तमतमलसत्-पाण्डुरयशः

कुटुम्बी शैवेन्द्रो मुनिरिह ह सन्दीपनिरभूत् ॥

End :—

इदं चरित्रं परमं पवित्रं सान्दीपनेः ह्यष्टाशुरोः पठित्वा ।

श्रीहृष्याकाशख्यभगवद्वश्यं सुतेन शीनाः ससुता भवन्ति ॥

Colophon :—

इति श्रीशैवोपपुराणे पूर्वभागे ईश्वरसंहितायां रामकृष्ण-
गुरुसन्दीपनिमुनिचरित्रवर्णनो नाम पंचत्रिंशतितमोऽध्यायः ।

Post Colophon :—

१८६९ फागुन कृष्ण ९ शनौ काश्यां लिखितं गुरुनाथरामेण ।

3559.

5588A. शिवपुराणोत्तरखण्डम् ।

Śiva-purāṇottara-khaṇḍam.

Substance, palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 134. Lines, 4, 5 on a page. Extent in ślokas, 4,300. Character, Uḍiya, about a hundred years old. Appearance, fresh. Complete.

See Catal. 3543 II.

Beginning :—

श्रीगणेशाय नमः । श्रीसदाशिवाय नमः ।

वागीशो दक्षिणाङ्गादजनि मधुरिपुर्वामतो यस्य वेदाः

वाङ्मोर्षो वै सुनीजै + + + हृदयैर्गीयते सामगानिः ।

गीर्वाणाः शक्रमुख्या दितिसुतसंहिता यं विदुर्यत् स्वरूपाः

यः कर्ता यश्च भोक्ता सकलजगदिदं शम्भवेऽस्मै नमोऽस्तु ॥

पुण्यपापविनिर्मुक्ता नैमिषारण्यवासिनः ।

मुनयः शिवसंकल्पाः सुतं पप्रच्छुरादरात् ।

मुनय ऊचुः ।

अस्माभिः शिवमाहात्म्यं पुण्यं त्वत्तः श्रुतं वञ्ज ।

इदानीं गुणकर्म्मणि पुनर्ब्रूहि विशेषतः ॥

अमृताप्यायिनां नृणां सन्तोषो नैव जायते ।

गावस्तृणमिवारण्ये प्राक्षीयन्ति नवं नवम् ॥

सुत उवाच ।

धन्या वो मतिस्तपन्ना शिवे परमकारणे ।

यस्मान्स्मरन्नादेव पापिनो मुक्तिमाजनाः ॥

पाराशर्यसमीपे तु यद्दृष्टं यच्छ्रुतं पुरा :
मयाहं तद्विद्वामि खशत्रया व्याससंस्मरात् ॥

It ends thus:—

शिवश्चादौ शिवोमध्ये शिवश्चान्ते प्रकीर्त्यते ।
गोत्राच्छाण्डपाणाच्च शिवं भवतु सर्वदा ॥
स्वस्ति गोभ्यो द्विजेभ्यस्तु स्वस्ति राजभ्य एव च ।
स्वस्ति प्रजाभ्यः सर्वाभ्यो भवत्वामु शिवाक्षया ॥

Last Colophon:—

इति श्रीशिवपुराणोत्तरखण्डे पञ्चचत्वारिंशत्तमोऽध्यायः ।
समाप्तोऽयं ग्रन्थः ।

3560.

4370. *The Same.*

Substance, country-made paper. 17×5 inches. Folia, 120. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end, having only the first three lines of the 36th Adhyāya of the last chapter.

Uttara Khaṇḍa of the Śiva-purāṇa is ascribed to the Brahmo-tara-khaṇḍa of the Skanda-purāṇa. See I.O. Catalogue No. 3665 and Aufrecht, Cat. Bodl., No. 129. There is a printed copy of the Brahmo-tara-khaṇḍa of the Skanda-purāṇa in the A.S.B. Library No. I.G. 86 Bombay 1866 A.D. in 22 chapters which however is not Śiva-purāṇa.

IV. VAYU-PURĀṆAṂ.

3561.

2743 वायुपुराणम् । *Vāyu-purāṇaṁ.*

Substance, country-made yellow paper. $19\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 334. Lines, 8 on a page. Character, Bengali. Appearance, fresh. Complete.

See the Bibl. Ind. Edition of the Purāṇa in two volumes. This was not used by R. Mitra in his edition as it was acquired after the publication of the second volume.

3562.

1651. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 229. Lines, 14 on a page. Extent in ślokaś, 10,000. Character, Nāgara.

The whole of the Post Colophon Statement is blurred over with ink. The manuscript was not used by Dr. Rajendralāla Mitra in his edition of the Vāyu-purāṇaṁ. The manuscript ends with the 557th page of the second volume of the printed edition. It was purchased in 1879 long after the edition began.

3563.

4476. *The Same.*

Substance, country-made paper. 16×4 inches. Folia, 411. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and faded. Incomplete at the end.

This corresponds closely to the edition of Rājendra-lāla. The manuscript comes to an end after 120th verse of the 40th Adhyāya of the printed edition, Vol. II, p. 546.

3564.

975. *The Same.*

For the manuscript see L. 1678.

Post Colophon Statement :—

श्रीविलम्बकान्तम् सम्बत्सरे १८८४ शके १६८६ फाल्गुन
शुक्लपक्षे द्वितीया ।

The writing after this is mostly effaced.

Scribe's name :—

लिखितं पद्मलवानदास कायस्थ ।

3565.

9546. गयामाहात्म्यम् । *Gayā-māhātmyam.*

From the Vāyu-purāṇam.

Substance, country-made paper. 8 x 4 inches. Folia, 28, the first two leaves are missing. Lines, 11 on a page. Extent in ślokas, 572. Character, Nāgara. Date, Śaivvat 1827. Appearance, old.

From the Vāyu-purāṇa. Chaps. 105-112 Ānandā-
śrama edition. Chaps. 43-50 Vol. II, Bibl. Ind. edition.

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमाध्याय
समाप्तः ।

3566.

9611. *The Same.*

Substance, country-made paper. 11 x 5½ inches. Folia, 33. Lines, on a page. Extent in ślokas 660. Character, Nāgara. Appearance tolerable. Complete.

The Last Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टम
ऽध्यायः ।

Beginning :—

ओङ्गोष्ठाय नमः ॐ नमो भगवते गदाधराय ।

सूत उवाच ।

सनकाद्यैर्महाभागैर्देवर्षिः सह नारदः

सनत्कुमारं पप्रच्छ प्रणम्य विधिपूर्वकम् ॥ १ ॥

नारद उवाच ।

सनत्कुमार मे ऋषि तीर्थे तीर्थोत्तमोत्तमम् ।

तारकं सर्वभूतानां पठतां प्रदयतां तथा ॥ २ ॥

सनत्कुमार उवाच ।

वक्ष्ये तीर्थवरं पुण्यं आढादौ सर्वतारकम् ।

गयातीर्थे सर्वदेशे तीर्थेभ्योऽधिकं प्रदुष्य ॥ ३ ॥

गयासुरस्तपस्तेषु ब्रह्मणा कृतवेऽर्थितः

प्राप्तस्य तस्य शिरसि शिलां धर्मो ह्यधारयत् ॥ ४ ॥

End :—

सूत उवाच ।

सनत्कुमारो मुनिपुङ्गवाय पुण्यां कथां तच्च निवेद्य भक्त्या

समाश्रमं पुण्यवनैवपेतं विदुष्य सकृत्तु गुरुं जगाम ॥ ५ ॥

3567.

11118. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 26. Lines, 9 on a page. Character, modern Nāgara. Date, Samvat, 1881. Appearance, fresh. Complete.

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमो-
ऽध्यायः ।

Post Colophon :—

समाप्तश्चायं गयामाहात्म्यम् । संवत् १८८९ श्रीगयामाहात्म्ये
सम्यक् समाप्तम् । वैशाखे मासे कृष्णे पक्षे नवम्यां गुरुवासरे

पुस्तकं संपूर्णं भवति । शुभमस्तु । लिङ्गिरस्तु शुभं भूयात् । याम
भट्टलौनामहै ठोठराजवस्थान काशिकौ पक्षिम दिशा वाण-
कोश प्रमाण १ ये लिखितमिदं श्रीविश्वेश्वरदत्त तौवारौ लिखितं
पुस्तकं संप ।

3568.

9197. केदारमाहात्म्यम् : *Kedāra-māhātmyam*.

Substance, country-made paper. Folia, 30. Lines, 10 on a page.
Extent in slokas, 600. Character, Nāgara. Date, Śaka 1754, Samvat
1890. Character, Nāgara. Appearance, tolerable.

This codex contains केदारमाहात्म्यं taken from Vāyu-
purāṇa. Not to be found in the printed editions. It
dwells on the greatness of केदार a holy place.

It begins :—

ॐ श्रीगणेशाय नमः ।

यत्तौर्धोदकप्रानमात्रजनिं स्तब्धं च लीला + +
क्षेत्रं नैव पुनर्भवात्मकमिति यान्तौति चित्रान्तनुः
चित्रं तन्मृतदाहनादपि समुद्भूतेन घृमेन ये ।
मुक्ता भूतशतानि यान्ति सङ्गं केदारदेवं सदा ॥ १ ॥
क्षेत्राणां परमं क्षेत्रं कुशक्षेत्रमिति स्मृतम् ।
सर्वपापप्रशमनं ऋषिसर्वैर्निवेदितम् ॥ २ ॥

It ends thus :—

यत्फलं एकरात्रेषु कदाचिदधिकं भवेत्
सर्वयोग्येषु यत् पुण्यं तपस्त्रायायादिकम् ॥ ४ ॥
तत्फलं कोटिशुणितं त्रिरात्रेषु तु तद्भवेत्
त्रिरात्रेषु च यत् पुण्यं वक्ष्येहं तत् समासतः ।
यो दद्यात् पृथिवीं सर्वां ब्राह्मणेभ्यो यशस्विनी ।
त्रिरात्रोपलभमाप्नोति सत्यं सत्यं न संशयः ॥

Colophon :—

इति श्रीवायुपुराणे केदारमाहात्म्ये एकादशोऽध्यायः ॥ ११ ॥
यदक्षरं परिभ्रष्टं माचाहीनञ्च यद्भवेत् ।

तत् सर्वं क्षम्यतां देव प्रसौद परमेश्वरः ॥
 वेदवाणादिभूषाके कन्यार्के शनिवासरे ।
 अष्टम्यां कृष्णपक्षे च शङ्करेणालिखि द्रुतम् ॥
 ख अंका वसु भू सम्बत् भाद्रमासाधिकं भवेत् ।
 महाकेदारमाहात्म्यं लिखितं श्लोकपुस्तकम् ॥ २ ॥
 श्री शाके १७५४ सम्बत् १८९० ।

3569.

10137. राजग्रहमाहात्म्यम् । *Raja-gr̥ha-māhātmyam.**From the Vāyu-purāṇa not in the printed edition.*

Substance, country-made paper. 9×4 inches. Folia, 16. Lines, 6-8 on a page. Character, Nāgara. Date, Samvat 1699. Appearance, old and discoloured.

Beginning :—

श्रीगणेशाय नमः ॥ नारायणं नमस्कृत्य, etc.
 श्रौतकस्य कुलपतेः सन्ने दादश्वार्षिके ।
 सुखोपविष्टा मुनयः पप्रच्छुः श्रौतकादयः ॥
 सौतिं धर्म्मभृतां श्रेष्ठं वेदवेदाङ्गपारगम् ।
 तत्रैव नैमिषारण्ये महापापप्रणाशने ॥

श्रौतक उवाच ।

माहात्म्यं पुष्करादीनां तीर्थानां प्रोक्तवानसि ।
 कौकटेषु महत् पुण्यं जलं पातालजाह्नवम् ॥
 कवोष्ठां वर्णितं प्राञ्च पुण्यं राजग्रहे वने ।
 माहात्म्यं श्रोतुमिच्छामि तस्य तीर्थस्य ह्यतस्तथा ॥
 सौते तव प्रसादेन कृतार्थाः स्मो न संशयः ॥

5B, इति श्रीवायुपुराणे राजग्रहमाहात्म्ये प्रथमोऽध्यायः ॥

Last Colophon :—

० उमामहेश्वरसंवादे द्वितीयोऽध्यायः ।

Post Colophon : —

वर्षे विक्रमभूपतेर्निजगते निध्यङ्गः षड्भूमिभिः (?)
 आवणे मासि सितप्रदे श्रुतिथौ पक्षे तथा शुक्ले । (?)
 पुस्तं राजगृहस्य तीर्थनिचयं स्तोत्रं सतां सेवितां
 ब्यालेखी च सदा शिवस्य विष्णुदं श्रीमिश्रदेवो जनः ॥

3570.

5698. नर्मदामाहात्म्यम् । *Narmadā-māhātmyam.*

From Vāyu-purāṇa.

Substance, country-made paper. 11×6½ inches. Folia, 2 to 310.
 Lines, 12 on a page. Character, Nāgara of the early nineteenth century.
 Appearance, discoloured. Incomplete both ends.

2B, इति श्रीवायुपुराणे नर्मदामाहात्म्ये प्रथमोऽध्यायः ।

सूत उवाच ।

पुराणं यन्मयोक्तं हि चतुर्थे वायुसंज्ञितम् ।
 चतुर्विंशतिसाहस्रं शिवमाहात्म्यसंयुतम् ॥
 महिमानं महेशस्य ग्राह्यं पाराशरः पुरा ।
 अपराजितं तु रेवाया माहात्म्यमनुजं मुने ॥
 पुराणेभूतं प्राजः पुराणं वायुनोदितम् ।
 शिवभक्तिसमायोगात्तमद्वयविभूषितम् ॥
 नर्मदायाश्च माहात्म्यं तस्मै द्वैपायनोऽब्रवीत् ।
 तन्मध्ये नर्मदातीर्थे + + + + + ॥
 तत्तेऽहं संप्रवक्ष्यामि यत्तया परिपुष्कितम् ।
 विस्तरं नर्मदायास्तु तीर्थानां मुनिसत्तम ॥
 क्रौञ्चः शक्नोति वै (प्रष्टुं) वक्तुमते ब्रह्माणमौश्वरम् ।
 एवमेव पुरा पृष्टुं प्रष्टवान् जनमेजय ॥

310A, इति श्रीरेव सिद्धेश्वरतीर्थम् ।

ततो गच्छेच्च राजेन्द्र वाचनं तीर्थसुत्तमम् ।, etc.

The manuscript breaks off abruptly in 310B.

See L. 2263 (called Śiva-saṃhitā) and Oxf. 64B.
Not found in the printed editions of the Vāyu-purāṇa.

3571.

5704. माघमाहात्म्यम् । *Māgha-māhātmyam.*

From the Vāyu-purāṇa.

Substance, country-made paper. 12½ × 5 inches. Folia, 99. Lines, 9 on a page. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

श्रीगणेशाय नमः ।

नारद उवाच ।

संसारे क्षिप्रमानानां जन्तूनां प्रापकारिणाम् ।

कर्मणा भ्राम्यमाणानां का गतिः कमलोद्भव ॥

सुखमिच्छन्ति ते मूढा नेच्छन्ति सुखकारणम् ।

नेच्छन्ति दुःखलेश्मन्मा तद्धेतो सततं यताः ॥

अलसा धर्मविमुखा विषयासक्तचेतसः ।

तेषां मुक्तिः कथं ब्रह्मन् रतिधर्मे कथं भवेत् ॥

कृपाविष्टेन चित्तेन नरानेतान् समुद्धर ।

धर्माद्यपेतवचसा(?) विष्णुभक्तिर्विवर्जिता ॥

बहिमादातुकामानां बालानां मातरो यथा ।

निवर्त्तयित्वा स्ववर्षिं ताम्रयन्ति फले यथा ॥

तथा भागवता लोके साधवः समदर्शिनः ।

निवर्त्तयित्वा + + + विषयानलमिच्छतः ॥

जन्तून् धर्मफलं तेषां दर्शयन्ति हितेच्छया ।

पितरो मातरः श्रान्ताः ज्ञानिनः साधवो नृणाम् ॥

त्वमादिवक्ता धर्माणां त्वं सर्वं वेत्सि तत्त्वतः ।

कर्मणा केन कालुष्यं मनसो गच्छति वृद्धम् ॥

... ..
... ..

ब्रह्मोवाच ।

... ..
... ..

सर्वेषामेव धर्माणां ज्ञानं माघे(चं) विदुर्बुधाः ।

विना ज्ञानं कृतं कर्म गजमुक्तकपित्थवत् ॥

Last Colophon :—

इति श्रीवायुपुराणे माघमाहात्म्ये ब्रह्मगारदसम्भादे त्रिंशो-
ऽध्यायः । Not found in the printed editions of
the Vāyu-purāṇa.

श्रीरामकृष्णाय नमः ।

3572.

5874. **मरुत्सूनुजन्मकथा** : *Marut-sūnu-janma-kathā*.

From the Vāyu-purāṇa.

Compiled by Gaṇeśa Śarmā, son of Vyañkateśa.

Substance, country-made paper. 12½ × 5 inches. Folia, 4. Lines, 11,
12 on a page. Character, Nāgara of the nineteenth century. Appearance,
old and discoloured. Complete.

Every leaf is marked वायुपु० ।

Beginning :—

श्रीगणेशाय नमः । श्रीगुरुचरणारविन्दाभ्यां नमः ।

श्रीयोगेश्वर्यै नमः ।

रामं वन्दे विशालाक्षं धनुर्बाणधरं विभुम् ।

रक्षःकुलनिहन्तारं भुक्तिमुक्तिप्रदायकम् ॥

पुण्ड्रतप्तपद्मारिं देवीं जनकनन्दिनीम् ।

मातुतं च गुरुं तत्त्वा पितरं मातरं तथा ॥

वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मातुते ।

सर्वेषां मर्कटाणां च प्रधानस्य महाभारते ॥

श्रीनकादय ऊचुः ।

सूत सूत महाभाग वद जन्मकथां शुभाम्
विश्वकामप्रदात्रीं च मत्सृगोर्महात्मनः ॥

सूत उवाच ।

प्रदुष्यं सुनयः सर्वे कथां क्लिप्तिष्वहारिणीम् ।
सावधानेन मनसा यूयं श्रोतृविचक्षणाः ॥

There are altogether 63 verses.

Colophon :—

इति श्रीनारायणान्तेवासिना वापटोपनामक-श्रीव्यङ्गटेशात्मनेन
गणेशप्रार्थना विरचिता मत्सृगुज्ज्वलकथा संपूर्णा ।
हनुमदर्पणमस्तु श्रीवर्णिनाकान्तार्पणमस्तु ।

3573.

9762. गोसावित्रीस्तवः । *Go-sāvitṛī-stava.*

From Vāyu-purāṇa.

Substance, country-made paper. 9×5 inches. Folia, 3. Lines, 10 on a page. Extent in slokas, 40. Character, Nāgara. Date, 1775. Appearance, tolerable. Complete. Badly written.

This is a hymn from the Vāyu-purāṇa in praise of the cow as having all the Gods, Apsaras and Gandharvas, dwelling in her body. Not found in printed edition.

Beginning :—

स्तुति श्रीगणेशाय नमः ।

ॐ महादेवं नमस्कृत्य ब्रह्माजोक्तपितामहं (?)

गवां स्तोत्रं प्रवक्ष्यामि लोकानां शान्तिवर्द्धनम् ॥ १ ॥

नारदं पृच्छति राजा धर्मपुत्र शुचिष्ठिरः

गवानां दशवर्णानां कस्य + + + + ॥ २ ॥ इत्यादि ।

यो दद्यात् काश्चन मेरु पृथ्वीचैव हिरण्यमी

सागरं रत्नसमूहं तेन तुल्यं गवाह्निकम् ॥ ३३ ॥

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उभौ सन्धा तु निखं गोसावित्रीं तु यः पठेत्
गोसहस्रफलं तस्य लभन्ते नात्र संशयः ॥ ३४ ॥

Colophon :—

इति श्रीवायुपुराणे गोसावित्री समाप्तं शुभमस्तु ।

१९७५, अश्विन श्रूदि दशम्यां लिख्यन्तं वसन्तराय मिश्र शुभं ।

V. BHĀGAVATA PURĀṆAM.

3574.

8587. श्रीमद्भागवतपुराणम् ।

Srīmad-Bhāgavata-purāṇam with Śrīdhara's commentary.

Substance, country-made paper. 14 × 7½ inches. Folia, 1,237. Lines, 17 on a page. Extent in ślokas, 84,000. Character, Nāgara. Date, Śaṃvat 1875. Fresh. Incomplete.

All these skandhas are complete, with the exception of the 69th chapter of the 10th skandha and a few verses of the 59th. There is no continuous pagination.

The 1st skandha contains 19 adhyāyas in 87 leaves.

The 2nd skandha contains 10 adhyāyas in 41 (Śaṃvat 1866).

The 3rd skandha contains 33 adhyāyas in 117 (Śaṃvat 1880).

The 4th skandha contains 31 adhyāyas in 116.

The 5th skandha contains 26 adhyāyas in 81 (Śaṃvat 1877).

The 6th skandha contains 19 adhyāyas in 71 (Śaṃvat 1877).

The 7th skandha contains 15 adhyāyas in 58 (Śaṃvat 1877).

The 8th skandha contains 24 adhyāyas in 65 (Śaṃvat 1878).

The 9th skandha contains 24 adhyāyas in 57 (Śaṃvat 1880).

The tenth Pūrvārdha contains 49 chapters in 213 leaves (Śaṃvat 1894).

The 10th Parārdha has no pagination from 50 to 90 chapters. (Date, Samvat 1875.)

The 11th skandha contains 31 adhyāyas in 126 leaves (Samvat 1885).

The 12th skandha contains 13 adhyāyas in 40 leaves (Samvat 1891).

8587A. A fragment of the Bhāgavata.

3575.

3845. *The Same.*

(*The Text only.*)

(*Skandhas I to IX.*)

Substance, palm-leaf. $31 \times 2\frac{1}{4}$ inches. Folia, 1 to 343 of which we do not find out the leaves 166, 271, 281, 308, 309, 316 and 317; whereas there are six leaves which being absolutely damaged and worm-eaten, cannot be read at all, nor have they any leaf-marks. Character, Bengali of the early eighteenth century. Appearance, damaged and worm-eaten.

3576.

9221. *The Same.*

Substance, country-made paper. 11×5 inches. Folia, 862 (in separate pagination). Lines, 9 on a page. Extent in ślokas, 25,300. Character, Nāgara. Appearance, tolerable. Complete.

The first skanda is complete in 52 leaves; II in 28, III in 91, IV in 88, V in 68, VI in 54, VII in 59, VIII in 59, IX in 57, X in 184, XI in 87, XII in 35.

3577.

4094. *The Same.*

(*From the 5th skhandha to the 8th*) *with notes.*

Substance, palm-leaf. $14 \times 1\frac{1}{4}$ inches. Folia, 182. Lines, 6, 7 on a page. Character, Udiyā. Written with style about a hundred years back. Appearance, old and discoloured.

Post Colophon Statement :—

श्रीकृष्णायार्पिता भूयादष्टमस्कान्धसंहिता ।
एषा विनिश्चिता पूर्णा गोविन्देन कवीन्दुना ॥

3578.

6595. *The Same.*

(*Skandha III only.*)

Substance, seasoned palm-leaf. $22\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 217. Lines, 3, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां
तृतीयस्कन्धे कपिलोपाख्यानं त्रयस्त्रिंशोऽध्यायः । समाप्तश्चायं
तृतीयस्कन्धः ।

The first śloka of the 4th skandha is given here.

3579.

6596. *The Same.*

(*Skandha IV.*)

Substance, seasoned palm-leaf. $22 \times 1\frac{1}{2}$ inches. Folia, 116. Lines, 2, 3, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete. Copied in S.K. 1696.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां
चतुर्थस्कन्धे प्राज्ञेनोपाख्यानं नाम एकत्रिंशोऽध्यायः ।
समाप्तश्चायं चतुर्थस्कन्ध इति ।

Post Colophon :—

शुभमस्तु । शकाब्दाः १६३६।६।१५ ।

The first śloka of the 5th skandha is given here.

3580.

6597. *The Same.*

(*Skandha V only.*)

Substance, palm-leaf. $20 \times 1\frac{1}{2}$ inches. Folia, 129. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Last Colophon :—

• षष्ठस्कान्धे षड्विंशतितमोऽध्यायः ।

Then we have the first śloka of the next skandha.

581.3

6598. *The Same.*

(*Skandha VI only.*)

Substance, seasoned palm-leaf. $17 \times 1\frac{1}{2}$ inches. Folia, 125. Lines, 2, 3 on a page. Character, Bengali of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon :—

• षष्ठस्कान्धे पुंसवनव्रतकथनं एकोनविंशोऽध्यायः ।

Post Colophon :—

समाप्तश्चायं षष्ठस्कान्ध इति ।

नमो गोपालाय ।

3582.

1756.

Substance, country-made paper. $12 \times 5\frac{1}{2}$ inches. Folia, 1. Character, Nāgara.

There are two works in this single leaf.

A.

Sarvopaniṣat-sāra for which see I.O. Catal. 488/45 and 489/41.

B.

Nārāyaṇāstra-kavaca from the 6th skandha of the
Sri Bhāgavata.

It begins :—

परौक्षित उवाच ।

यथा गुप्तः सहस्राक्षः सदाहान् रिपुसैनिकान् ।

क्रौडन्ति वा विनिर्जित्य त्रैलोक्या बुभुजे श्रियम् ॥

भगवन् तन्ममाख्याहि वक्ष्ये नारायणात्मकम् ।

यथातथायिनः शत्रून् येन गुप्तो जयेत् मृधे ॥

It ends :—

एतां विद्यामाधिगतो विन्धुः प्रपश्यतः ।

त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥

Colophon :—

इति श्रीभागवते महापुराणे बह्वक्षन्धे नारायणात्मकवचं
सम्पूर्णम् ।

3583.

.8950. नारायणवर्म्मा । *Nārāyaṇa-varma.*

From the Bhāgavata-purāṇa.

Substance, country-made paper. 6×3½ inches. Folia, 11. Lines, 6
on a page. Character, Nāgara of the eighteenth century. Appearance,
discoloured. Complete.

Colophon :—

इति श्रीभागवते महापुराणे बह्वक्ष + नारायणवर्म्मे नाम
बह्वक्षोऽध्यायः ।

3584.

3638. *The Bhāgavata-purāṇa.*

Substance, palm-leaf. 32½×2½ inches. Folia, 352. Lines, 4 on a
page. Character, Bengali of the 17th century. Appearance, discoloured
and badly damaged.

From beginning to the 9th skandha.

3639.

Substance, palm-leaf. $30\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 296. Lines, 4 on a page. Character, Bengali. Date, Saka 1621. Appearance, discoloured and badly damaged.

From the beginning of the 10th skandha to the end of the 12th skandha.

The Last Colophon :—

इति श्रीभागवते महापुराणे द्वादशस्कन्धे पुराणसंख्यावर्णनं नाम
त्रयोदशोऽध्यायः समाप्तोऽयं द्वादशस्कन्धः ।

Post Colophon :—

समाप्तश्चेदं श्रीमद्भागवतं पुराणमिति ।
शुभमस्तु प्रकाश्याः १६२१ । श्रीगुरुवे नमः ।

3585.

4099. *The Same.*

(दशमस्कन्धमाप्तम्)

Substance, palm-leaf. $13 \times 1\frac{1}{2}$ inches. Folia, 190. Lines, 5, 6 on a page. Character, Udiyā. Appearance, good. Complete. Date, (the 17th year of the reign of Mukundadeva). B.S. 1033.

Post Colophon Statement :—

सुकुन्ददेवस्य सप्तदशेऽङ्के आवणकव्यापत्ते मङ्गलवास्तरे एकादश्यां
तिथौ गोविन्दमिश्रेण लिखितमिदं पुस्तकं १०३३ प्रकाश्याम् (?)
एह पुथी नारायणपत्री लेखाइ रखिला । श्रीनृसिंह ।

3586.

5245. *The Same.*

Substance, palm-leaf. 14×2 inches. Folia, 2 to 263 of which the 108, 115, 127, 153, 154, 160, 165, 213, 220, 244 to 247 are missing. Character, Bengali of the eighteenth century. Appearance, worn out.

Skandha X—incomplete both ends. The MS. has 17 stray leaves; 5 belong to Śrīdhara's commentary and 12 to the text.

3587.

5608A. *The Same.*

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 11. Lines, 3, 4 on a page. Character, Uḍiyā of the nineteenth century. Appearance, good.

Contains the first two chapters and 4 ślokas of the 10th skandha of the Bhāgavata.

3588.

5312. **रासपञ्चाध्यायः ।** *Rāsa-pañcādhyaḥ.*

Skandha X, 29-33 of the Bhāgavata.

Substance, country-made yellow paper. $19 \times 3\frac{1}{4}$ inches. Folia, 9. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3589.

10678. **श्रीकृष्णविजयः ।** *Śrī-Kṛṣṇa-vijayah.*

The Bhāgavata X, 62-63.

Substance, country-made paper. $16 \times 4\frac{1}{4}$ inches. Folia, 4. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured.

2A, इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां दशमस्कन्धे युद्धे द्विषष्टितमोऽध्यायः ; 4B, • बाणासुरसंग्रामे श्रीकृष्णविजयो नाम त्रिषष्टितमोऽध्यायः ।

Then we have a śitalā-stotra from the Skanda-purāṇa.

Beginning :—

ॐ नमामि शीतलां देवीं रासभस्यां दिगम्बरौम् ।

मार्जनीकलसोपेतां सूर्पालवृतमस्तकां ।

Colophon :—

इति श्रीस्कन्दपुराणे स्कान्देश्वरसंवादे शीतलास्तोत्रं संपूर्णम् ।

3590.

3939. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 8 on a page. Character, Bengali. Date, Saka 1753. Appearance, fresh. Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे दशमस्कन्धे पारमहंस्यां संहितायां
वैयासिक्यां वाणसुरसंयामे श्रीकृष्णविजयस्त्रिषष्टितमोऽध्यायः ।

Post Colophon:—

शकाब्दाः १७५३।८।२५ ।

3591.

5301. *The Same.*

Substance, country-made yellow paper. $19 \times 3\frac{1}{2}$ inches. Folia, 4. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां
दशमस्कन्धे वाणसुरसंयामे श्रीकृष्णविजयः त्रिषष्टितमोऽध्यायः ।

3592.

3665. *श्रुतिस्तुतिः । Śruti-stutiḥ.*

And a fragment of Śrīdhara's commentary on the 10th skandha of the Bhāgavata.

Substance, country-made paper. $12\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 3+14. Lines, 7, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

Śruti-stuti is complete. Bhāgavata X, 87, verses 14-41. The commentary goes to the end of the 6th chapter.

The two manuscripts are written in different hands.

3593.

2257. अवधूतगीता । *Avadhūta-Gītā.**From the 11th skandha of the Bhāgavata.*

For the MS. and the work see L. 4047.

It has some stray leaves one of which marked 7 begins वैराग्यगीता ।

भूतानामहदादौर्णा यतो भिन्नदृशां भयम् ।

योऽन्तःप्रविश्य भूतानि भूतैरप्यखिलाश्रयः ॥

The leaf contains 20 verses.

Another of the leaves has the beginning of the Bhikṣu-gītā.

द्विज उवाच ।

नायं जगो मे सुखदुःखसेतुः

न देवतात्मा गृहकर्म्मकालाः ।

मगः परं कारणमामनन्ति

संसारचक्रं परिवर्त्तयेद्यत् ॥

The title भिन्नगीता is written in a different hand. The leaf contains 16 verses.

After the 16th verse there is written सः.

Another leaf has *Bhavāṭavī* written on the left hand upper margin.

ब्राह्मण उवाच ।

दुरत्ययेऽध्वन्यजयानिवेशितो

रजस्तमःसावविभक्तकर्म्मदृक् ।

स एष सार्धोऽर्थपरः परिभ्रमन्

भवाटवौ याति न शर्मन् विन्दते ॥

It contains 14 verses.

The other two leaves, marked 9 and 10, has, on the left hand corner, वै. The two contain verses 42 to 78.

All these works are unknown to Aufrecht.

3594.

10096. भागवतपुराणम् । *Bhāgavata-purāṇam*.

(Skandha XII only.)

Substance, country-made paper. 14 × 5½ inches. Folia, 13. Lines, 15 on a page. Character, Nāgara. Date, Samvat 1568. Appearance, old and discoloured. Complete.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां द्वादश-
स्कन्धे पुराणसङ्ग्रहोपवर्णनं नाम त्रयोदशोऽध्यायः । समाप्तोऽयं
द्वादशस्कन्धः ।

Post Colophon :—

शुभमस्तु लेखकपाठकयोः । यदक्षरमित्यादि ॥
श्रीमङ्गपगङ्गमहादुर्गे श्रीमत् प्रौढप्रतापचक्रवर्त्ति-महाराजा-
धिराज-श्रीसुलताननसौरसाहि बलबी विजयप्रतापोदये तस्मिन्
काले वर्त्तमाने उदैपुरस्थाने पुस्तकपुराणश्रीभागवत लिखितं
कायस्थवास्तुस्थान्वय-कायस्थश्रीरतनप्रधानवंशे श्रीम + + सुत-
होरिल तस्य सुत लष[क्ष]मौदास तथा भवानौदासमिदमिलेखि
संवत् १५६८ वर्षे चैत्र सुदि १५ शुक्रवासरे हस्तानक्षत्रे ।
शुभं भवतु ॥

3595.

10062. भागवतम् । *Bhāgvatam*.*With Vallabhācārya's commentary entitled Subodhinī.*

Substance, country-made paper. 13½ × 7 inches. Folia, 162-546 of which those marked 163, 164 are missing. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. A fragment.

The first and the last colophons of the commentary in the fragment are :—

189A, इति श्रीभागवतसुबोधिण्यां वल्लभदोक्षितविरचितायां दशमस्कन्धे

उत्तरार्द्धे एकादशोऽध्यायः ; 537B, इति श्रीभागवते दशमस्कन्धे चत्वारिंशो-
ऽध्यायः ।

3596.

10063. *The Same.*

Substance, country-made paper. 11×5½ inches. Folia, 151. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. Foll. marked 6, 128, 129 are restored. A mere fragment containing the first four adhyāyas of the 10th skandha.

Beginning :—

श्रीगोपीजनवल्लभाय नमः ।

नमामि हृदये श्रेष्ठे लीलाक्षौराब्धिप्रायिनम् ।
लङ्घीसहस्रलीलाभिः सेव्यमानं कलानिधिम् ॥
चतुर्भिस्त्रिचतुर्भिस्त्रिचतुर्भिस्त्रिभिस्तथा ।
षड्भिर्विराजते योऽसौ पञ्चधा हृदये मम ॥
दशमार्धः प्रकरणाध्यायार्थश्च विचार्यते ।
नवलक्षणलक्ष्यो हि कृष्णस्तस्य निरूपणात् ॥
आश्रयः क्रमभावित्वाग्निरोधो वेति संशयः ।
लीलानिर्द्धारकोऽर्थः क्रममात्रन्तु दुर्वलम् ॥
यथाकथञ्चिच्छ्रवणं सफलत्वाय कथ्यते ।
निरोधः प्रलयो लोके प्रसिद्धः प्रकृतेन सः ॥
प्रतीतो दादशेऽन्यत्र महत्त्वाच्छुद्धलीलया ।
संहितोक्त्याश्रयः स्कन्धे प्रतिपाद्य इहेति चेत् ॥
न हि सापेक्षरूपस्य प्रथमं सुनिरूपणम् ।
नवलक्षणसापेक्षा ह्याश्रयो रूप्यते कथम् ॥
अग्रे लीलाद्वयकथा फलसिद्धौ कथा भवेत् ।
पूर्वोत्तरस्कन्धयोश्च नश्येत् कारणकार्यता ॥
कृष्णस्त्वेकादशेऽप्यस्ति क्रमश्च स्वीकृतो भवेत् ।
निबोधोऽस्यानुग्रहणं प्रपञ्चे क्रीडनं हरेः ॥
शक्तिभिर्दुर्विभाषाभिः कृष्णस्येति हि लक्षणम् ।
नैमित्तिको निरोधोऽन्यो धर्मस्त्वानि-निमित्ततः ॥

स चात्र नैव संयाह्यो हरिणा दुष्टभूसजा ।
 आद्यन्तयोरिहाभावान्भक्तावप्यनुवर्त्ततः ॥
 लक्ष्मणाख्याप्रवेशश्च लौलाधिक्यं तथा भवेत् ।
 तदर्थं जन्मकथनं कथास्तोत्रविरोधि हि ॥
 कार्यकारणज्ञानिश्च प्रक्रान्तत्याग एव च ।
 भक्तात्माद्भुव उद्धारो भारहाराग्निरूपितः ॥
 प्रकटः परमानन्दो यदा भूमेस्तदैव हि ।
 मर्द्दग्लोष्ट्रहाणिः स्यादिति तस्याः समुद्यमः ॥
 ब्रह्मब्रह्मादिदेवानामतएवान्यसंश्रयः ।
 यावद्वह्निःस्थितो वह्निः प्रकटो वा विधेय हि ॥
 तावदन्तःस्थितोऽप्येष न दाहदहनक्षमः ।
 एवं सर्वगतो विष्णुः प्रकटश्चेन्न तदिषेत् ॥
 तावन्न लीयते सर्वं इति ज्ञाप्यसमुद्यमः ।
 रूपान्तरं तु नटवत् स्त्रीकृत्य त्रिविधान्निजात् ॥
 प्रपञ्चाभावकरणादुज्ज्वलारेति निश्चयः ।
 पञ्चप्रकरणान्यत्र चतुर्भिर्जन्मसत्पतेः ॥
 अष्टाविंशतिभिः पूर्वं तामसत्वाद्भुजोद्धृतिः ।
 तथैव राजसानाक्ष यदूनाश्च विशेषतः ॥
 सान्त्विकानेकविंशत्या निष्प्रपञ्चान् चकार ह ।
 भगवानेव गान्धोऽत्र तदर्थं बह्भगाभिधाः ॥
 चतुर्भूर्तिर्जन्मतोत्र तथाध्याया निरूपिताः ।
 तसत् प्रकरणे तेबामुपयोगस्तु वक्ष्यते ॥
 हेतुसमस्तौकरणकापद्यैः प्रथमो महान् ।
 प्रद्युम्नश्चानिबद्धश्च वासुदेवस्तथापरः ॥
 हेतुश्च त्रिविधो ह्यत्र गुणा भक्ता हितप्रदाः ।
 कंसादेः कालतोऽज्ञानाभिधा दुःखस्तु तद्रूपम् ॥
 भूमिर्माता तथा चान्ये दुःखभाजो हरिप्रिया ।
 यथायोग्यं दुःखमेवामत्रैवेति निरूप्यते ॥

त्रयं भगवता श्रुत्वा दूरीकर्तुमितीर्यते ।
 प्रश्नोऽप्यत्राधिकः प्रोक्तः स्वान्वदितयवर्त्तनः ॥
 अनुवादः स्तुतिप्रश्ने भक्तत्वज्ञापकावुभौ ।
 अन्यथा ह्यतिगुप्तार्थं श्रौशुको वर्यावेत् कथम् ॥
 अज्ञानमन्यथाज्ञानं ज्ञानागं विनिवार्यते ।
 प्रायतत्वं कथायाश्च दयासिद्धौ मुक्तस्य हि ॥
 एवं प्रश्नो द्वादशभिः स्वमतो गुणदोषगः ॥
 पूर्वस्त्वन्धे भक्तेः प्रतिपादितत्वादुत्कण्ठापूर्वकमुक्तानुवादमाह
 सार्द्धेन ।

Last Colophon in the fragment :—

इति श्रीभागवतसुबोधिन्यां श्रीमद्वल्लभदौक्षितविरचितायां
 दशमस्कन्धविवरणे चतुर्थीध्यायविवरणम् । समाप्तोऽयं जन्मप्रकरण-
 मिति ।

3597.

9644. श्रीमद्भागवतप्रथमस्कन्धः ।

*With the commentary. बालप्रबोधिनी by Giridhara, son of
 Gopāla, a descendant of Vallabhācārya.*

Substance, country-made paper. 14½ × 8 inches. Folia, 44. Lines,
 11 on a page. Extent in ślokaś, 1188. Character, Nāgara. Appearance,
 tolerable. Incomplete.

The commentary begins :—

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।
 ब्रह्मादिनर्त्तको यस्तु गोपीभिः सह नृत्यति ।
 कृपासिन्धुः स मे कुर्व्यात् टीकापूर्तिमनोरथम् ।
 श्रीमन्मनुजन्दरायाणां गोपालानां तथैव च ।
 व्यासादीनां स्वपितॄणां आचार्याणां महात्मनाम् ॥ २ ॥
 पादपद्मं नमस्कृत्य प्रार्थयित्वा पुनः पुनः ।
 वल्लभाचार्यवंशेन श्रीमद्गोपालकृत्युगा ॥ ३ ॥
 श्रीमद्भिरिधराख्येन स्वान्तःकरणतुष्टये ।

बालानां सुखबोधाय भजनानन्दसिद्धये ॥ ४ ॥

श्रीमद्भागवतस्यैवं टीका बालप्रबोधिनो ।

स्तुटार्थं ऋजुमार्गेण क्रियते नातिविस्तरा ॥ ५ ॥

यद्यपि श्रीमद्भागवतार्थप्रतिपादकाः सुबोधिन्यादयो बहवो
ग्रन्थाः सन्ति तथापि केषाञ्चित् संक्षिप्तत्वेन केषाञ्चित् भूयस्त्वेन
काठिन्येन च तत्र बालानां प्रवेशो न भवत्यतो मया ऋजुमार्गेण
यथापेक्षितग्रन्थेन चेयं टीका विरच्यते ।

तस्मात् भारतसर्वात्मा भगवान् हरिरश्वरः ।

श्रोतव्यः कौर्त्तितव्यश्च स्मर्त्तव्यश्चेष्ट्यताभयम् ॥

इत्यादिना श्रीभागवते अवगादिविषयत्वेन भगवान् उक्तः ।

तत्र स्वरूपस्य अवगादेरसम्भवात् तस्मीनामप्रतिपादकाः शब्दाः
श्रोतव्याः कौर्त्तितव्याश्चेत्यायाति ॥ इत्यादि ॥

3598.

9106. *The Same text.*

With the commentary by Śrī Śrīdhara Svāmī.

Substance, country-made paper. 13×7 inches. Folia, 1186. Lines, 14 on a page. Extent in ślokaś, 36,000. Character, Nāgara. Date, samvat 1877 (date found after the colophon of the 4th skandha). Appearance, tolerable. The text above and below the commentary.

The Skandhas are each separately paged :—

(I) complete in 86; (II) in 55; (III) in 161; (IV) in 98; (V) in 83; (VI) in 62; (VII) in 67; (VIII) in 60; (IX) in 57; of the skandha X, the 1st-half in 142 and the 2nd-half in 130; XI in 138; and XII in 47.

3599.

10923. *श्रीमद्भागवतम् ।*

With Śrīdhara's commentary.

Substance, country-made paper. 12×6 inches. Folia, 1-206 (Sk I-IV)+247-578, (Sk. VI-X)+77, (XI)+26 (XII). In tripāṭha form

Character, modern Nāgara. Appearance, fresh. Complete minus Sk. V.
Date, Samvat 1850 and 1855.

Last Colophon (commentary):—

इति श्रीभागवते महापुराणे श्रीधरस्वामिविरचितायां
भावाद्यदीपिकायां द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Post Colophon:—

सं १८५५ प्रथमश्रावणकृष्णचतुर्दश्यां गुडवासरे लिपिरिचं
समाप्ता ।

Skandha X.

Post Colophon:—

संवत् १८५० मार्गशीर्ष कृष्णचतुर्दश्यां चन्द्रवासरे लिपिरिचं
समाप्ता । तेन श्रीशः प्रसीदतु ।

3600.

8048. *The Same.*

Vol. I.

With Śrīdhara's commentary.

Substance, country-made yellow paper. 17 × 5½ inches. Contains the first two Skandhas, each separately paged, the first is complete in 58 leaves and the second in 34. Written in tripāṭha form. Character, Bengali of the early nineteenth century. Appearance, fresh.

3601.

8048A. *The Same.*

Vol. II.

Substance, country-made paper. 14 × 5½ inches. Contains Skandhas III–VII, each separately paged; III in 96; IV in 84; V in 66; VI in 50; VII in 49. Character, Bengali of the early nineteenth century. Appearance, fresh.

(332)

3602.

8048. *The Same.*

Vol. III.

Substance, country-made paper. $17 \times 5\frac{1}{2}$ inches. Contains Skandhas VIII and IX; VIII in 54 and IX in 51. Character, Bengali of the early nineteenth century. Appearance, fresh.

3603.

8048. *The Same.*

Vol. IV.

Substance, country-made paper. $15 \times 4\frac{1}{2}$ inches. Contains Skandha X only in 307 leaves. Character, Bengali of the early nineteenth century. Appearance, fresh.

Post Colophon :—

ध्यात्वा श्रीहरिपादपद्मयुगलं ध्येयं सदा योगिभि
रङ्गानङ्गरतोयचन्द्रगणिते शास्त्रे च संवत्सरे ।
तैषे वाङ्मयुगप्रमे च विदिने श्रीकान्तिचन्द्रोऽलिखत्
स्वन्धे भागवतीयमुख्यदशमं पाठाय यन्माधुर्यम् ।
शक १७७६ ।

All the four volumes are written in one and the same hand.

3604.

8048. *The Same.*

Substance, country-made paper. 19×5 inches. Contains Skandhas XI and XII, separately paged; XI in 94 and XII in 35. But Skandha XI is without commentary. Character, Bengali of the early nineteenth century.

Post Colophon :—

XII Skandha.

भूमिखान्दविद्यौ शास्त्रे वैशाखे ज्ञान्यपञ्चके ।
यत्नेन यत्नतो ह्येतत् रामसुन्दर शस्त्रेण ॥

3605.

4532.

A printed copy of Bhavānicharaṇa Banerji's edition of the Bhāgavata with Śrīdhara Svāmī's commentary.

3606.

10075. *The Same.*

With Bhāvārtha-dīpikā by Śrīdhara.

(Skandha IV.)

Substance, country-made paper. 11×4 inches. Folia, 78. Lines, 9 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Skandha IV. Complete.

Last Colophon:—

इति श्रीभागवते भावार्थदीपिकायां चतुर्थस्कन्धे एकविंशो-
ऽध्यायः ॥ समाप्तोऽयं चतुर्थः ॥

3607.

8913A. *The Same text.*

(चष्टम स्कन्ध माष ।)

With the same commentary.

(Skandha VIII.)

Substance, country-made paper. 13½×5½ inches. Folia, 68. In tripāṭha form. Character, modern Nāgara. Appearance, fresh.

3608.

4394. *The Same text.*

With the same commentary.

(Skandhas X to XII.)

Substance, country-made paper. 19×5½ inches. Folia, 340. Sk. X is complete in 218 leaves, XI in 92 and XII in 30. In tripāṭha form. Character, Bengali. Date, Śaka 1738. Appearance, fresh.

The Post Colophon Statement to the 10th Skandha :—

ग्रन्थाब्दाः १७३८ २८ श्रे पौष जिएरिचं श्रीराममोहन-
देवग्रन्थैः ।

3609.

10074. *The same commentary.*

Substance, country-made paper. 10 × 4 inches. Folia, 168. Lines, 12 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Skandha X. Complete

Last Colophon :—

इति परमाणन्दसम्पत्ता परमाश्रया श्रीश्रीधरस्वामिविरचिता
श्रीभागवतदीपिका नवतितमोऽध्यायः ।

3610.

9105. *The Same text.*

(Skandha X.)

With the same commentary.

Substance, country-made paper. 15 × 6½ inches. Folia, 130. Lines, 12 on a page. Extent in slokas, 7,300. Character, Nāgara. Appearance, decayed. Samvat 1612. The text above and below the commentary.

Post Colophon :—

संवत् १६१२ समये माघ वदि ७ ।

3611.

10958. *The Same text.*

With the same commentary.

Substance, country-made paper. 10 × 5 inches. Folia, 9. Lines, 17 on a page. Character, modern Nāgara. Fresh.

A fragment containing the 14th adhy. of the 10th Skandha.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे चतुर्दशोऽध्यायः ।

3612.

9413. *The Same with the sub-commentary of
Chaitanyavata.*

Substance, country-made paper. 8×4 inches. Folia, 28. Lines, 11 on a page. Extent in slokas, 600. Character, Nāgara. Appearance, very old. Incomplete, the first leaf missing.

This is a commentary on Śrīdhara's commentary on the 87th chapter of the 10th Skandha of Śrīmad Bhāgavata which contains a hymn of twenty-eight verses from 14 to 41 (both inclusive), entitled वेदस्तुति ।

Colophon :—

इति श्रीमत् परमहंसपरिब्राजकाचार्य-भगवत्पूज्यपाद
श्रीरामेन्दुवनशिष्येण रामनन्देन चैतन्यवनापरपर्यायेण कृता
श्रीधरो स्तुतिटीका समाप्ता ।

शुभमस्तु ।

It ends :—

ननु देहे प्रविष्टस्वेदात्मानं मोक्षयितुं न शक्नोति कोषकार-
कृमिवदतो नाद्वैतानुभवस्तत्राह यं सम्पद्येति ।

अनुग्रही जीवोऽयं परमात्मानं सम्पद्य ज्ञात्वा पुरं शरीरं
जहाति । यथा सुप्तः शरीराभिमानं त्यजति तद्वत् । ननु सुप्तो
लिङ्गशरीराभिमानो स्वप्नान् पश्यति कथमैक्यं तत्राह कुलाय इति
कुले शरीरे लिङ्गमये विशेषाभिमानाभावात् आ सम्यक् लीयते
निर्विशेषपरमात्मना वर्त्तत इति सुषुप्तिगतः कुलालस्तद्वत् । ननु
परमात्मनोऽप्यविद्यासम्बन्धात् न तन्मात्रा पुरुषार्थ इति चेत्
केवलमद्वितीयं तेन निरस्ता योनिरविद्या येन स तथा तं
अजस्रं सर्वदा पुनर्वचनं वेदस्तुतिपरिसमाप्तिं द्योतयतीति ।

अथ हरिकमलविलासे प्रचुरसुधावारिधौ रचिता वेदस्तुति-
टीकादीपिकावरे दृश्यते । स्तुतिं यतिना ।

3613.

11202. *The Same.*

Substance, country-made paper. 11×4 inches. Folia, 11. Lines, 16 to 18 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे नारदनारायणसंवादे
सप्तमोऽध्यायः ।

The commentary (by Śrīdhara) begins :—

सप्तमोऽध्यायः नारायणनारदवादतः ।
वेदैः स्तुतिर्गुणान्मा निर्गुणावधि वर्ण्यते ॥
वागीशा यस्य वदने लक्ष्मीर्यस्य वक्षसि ।
यस्यास्ते हृदये संवितं तृप्तिं ह्रमहं भजे ॥, etc.

3614.

6587-II. *The same commentary.*

(Skandha XI only.)

Substance, palm-leaf. 18½×1½ inches. Folia, 90. Lines, 5 to 6 on a page. Character, Bengali of the seventeenth century. Appearance, old, discoloured and worn-out.

Wanting in the Maṅgalācarāṇa ślokas and the introductory portion.

The last colophon in the incomplete manuscript :

Fol. 89A, एकादशे ऊनचिंघः ।

3615.

11127. *The Same.*

With Śrīdhara's commentary.

(Skandha XI only.)

Substance, country-made paper. 12½×5 inches. Folia, 76. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीएकादशे टीकायामेकत्रिंशोऽध्यायः ।

3615A.

4463. श्रीमद्भागवतम् ।

With Śrīdhara's commentary

Substance, country-made paper. 19×5 inches. Folia, 486. The first two Skandhas, together, are complete in 79 leaves, Skandha III is complete in 80 leaves, IV in 76 leaves, V in 64, VI in 48, VII in 46, VIII in 46 and IX in 47. In tripāṭha form. Character, Bengali. Date, Śaka 1741. Appearance, discoloured. To the end of the ninth Skandha.

Post Colophon Statement to the text :—

शक १७४१ ७ भाद्रपद । ॐ राधाकृष्णाय नमः ॥ ॐ राम

3616.

The same with

1494. भागवतभाष्यप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Substance, country-made paper. 17×5½ inches. Folia, 194. Lines, 8 to 10 on a page. Character, Bengali. Appearance, fresh. Generally correct. Incomplete at the end.

Contains the text of the 10th Skandha of the Bhāgavata up to the 60th chapter, along with Śrīdhara's commentary and an anonymous supplementary commentary.

For the 11th see the next No. 3617.

3617.

1442. भागवतभाष्यप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Bhāgavata-bhāvārtha-pradīpikā or Śrīdharoktāvaśiṣṭārtha.

Substance, country-made yellow paper. 14×5 inches. Folia, 143. Lines, 9, 10 on a page. Extent in slokas, 6,300. Character, Bengali. Appearance, fresh.

Contains the text of the 11th Skandha of Bhāgavata, the commentary of Śrīdhara and a sub-commentary.

The object of the sub-commentary is given in the opening lines:—

श्रीहरिः । श्रीमद्भागवतैकादशस्कन्धस्य श्रीधरावशिष्टः
 स्कन्धे भागवतस्यैकादशेऽस्मिन् मुक्तिनक्षत्रे ।
 श्रीधरोक्तावशिष्टार्थः श्रियः प्रीत्यै प्रकाशयते ॥
 तत्रादौ विजयन्तेत्यादि । श्रीधरोक्त-पञ्चश्लोकश्लोकी व्याख्यायते ।

3618.

3737. *A sub-commentary on Śrīdhara.*

*Being a commentary on the commentary by Śrīdhara Svāmī
 on the Veda-stuti hymn from the tenth Skandha of the
 Bhāgavata. Chap. 18.*

Substance, palm-leaf. 17 × 1½ inches. Folia, 27. Lines, 5, 6 on a page. Extent in ślokas, 580. Character, Bengali. Date, Śaka 1644. Appearance, good. Complete.

Colophon :—

श्रुत्यध्यायोपरि स्वामिज्ञतव्याख्याया व्याख्यानमुदीच्यतमिदम् ।

Post Colophon :—

७ माघ शक १६४४ ।

It begins thus :—

श्रूयते एव इति श्रुतिः । तथाच अदृष्टार्थश्रवणकेश्वरवाक्यत्वं
 श्रुतित्वम् । लौकिकेश्वरवाक्यवारणायदृष्टार्थकेति पुराणनिवारणाय
 ईश्वर इति ।

The sub-commentary seems to be anonymous.

3619.

4461. *The Same text.*

*With the commentaries by Śrīdhara Svāmī, Radhāmohan
 Gosvāmī and Gopāla Cakravartī.*

Substance, country-made yellow paper. 24 × 9½ inches. Folia, 211. In tripāṭha form. Character, Bengali of the early nineteenth century. Appearance, fresh. Incomplete at the end. The text up to IV, 14, 15 and the commentary up to III, 15.

3620.

10799C.

I.

Substance, country-made paper. 12×5½ inches. Folia, 12. Lines, 15 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

This contains Bhāgavata-Vyākhyā-leṣa (annotations on the Bhāgavata) by Gopāla Śarmā; on the first three Skandhas and a part of the fourth.

For a full description of the commentary (which closely follows Śrīdhara Svāmī as his authority) see I.O. Catal. No. 3517.

II.

Substance and the measure are the same as above. Folia, 38. Lines, 14 to 18 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

This contains Lokanatha's commentary on the difficult slokas of the 10th, 11th and 12th Skandhas.

Beginning: -

तस्माद् वैराग्यं वृद्धं भविष्यतीत्यर्थः यदा पशुपतं सङ्गासदृशं
प्रपृच्छापि तदनुवादं विना को विरज्येत न कोपीत्यर्थः ।

36A, इति लोकनाथचक्रवर्त्तिप्रकाशिता दशमस्कन्धटीका समाप्ता ॥ ॐ
नमो भगवते वासुदेवाय ।

गोविन्दचरणद्वन्द्वमकरन्दपिपासया ।

गरुहते मानसं लुब्धं वादरायणसंहिताम् ॥

एकादशस्कन्धतरोर्महार्यविचारमात्रेण परं कृतार्थः ।

तथापि शिष्यानलुकम्ययस्मिन् औलोकनाथो विशदोक्तरोति ॥

काचेनेत्यादि ।

It ends:—

दृष्टान्तमनुवर्त्तयन् पुराणार्थमुपसंहरति । य एष इति
सार्धचक्षेय ।

अन्यत् समानं स्वामिना तं च एवं ज्ञात्वा कृतार्थः साधनं त्वज
इत्याह । एवमिति गुरुपासनया या एका अव्यभिचारिणी भक्तिः
तया विद्याकुठारेण वा जीवाग्र्यं जीवोपाधिं अहङ्कारं विद्वत्प
ञ्चात्मानं प्रतिपद्य ज्ञात्वा भक्तिज्ञानसाधनौभूतं कर्म त्वज इत्यन्वयः ।
त्रयोदशगुणेष्वविग्रहे चेत् इत्यादि । चेतसि संज्ञानात्मके भगवति
वे गुणास्तेषु कथं केन प्रकारेण ।

3621.

3547. दशमस्कन्धव्याख्याशेषः ।

Daśama-skandha-vyākṣhā-leśaḥ.

A commentary on the Bhāgavata.

Substance, country-made paper. 17×4½ inches. Folia, 27. Lines,
12 on a page. Extent in ślokaś, 1,700. Character, Bengali. Date, Saka
1689. Appearance, discoloured. Complete.

Colophon :—

इति दशमस्कन्धस्य व्याख्याशेषः ।

Post Colophon :—

ज्ञास्याय वेद्मि यदि मे वचनं कवीनाम्

क्षुद्राशयस्य रहितं सकलैर्गुणैर्हि ।

यत्नस्तथापि यदयं हृदयं कथान्यः

चिन्ताकुलं यदि विमुध्यति क्षणकोष्ठा ।

शकाब्दाः १६८६ । पौषस्य सप्तमदिवसे समाप्तमिदम् ।

श्रीमत्पञ्चदेवशर्माः साक्षरमिदं पुस्तकम् ।

Beginning :—

वाङ्मनोबुद्धिद्वयो यो निर्गुणो गुणविग्रहः ।

गोपिकापरमानन्दकन्दं वन्दे तमच्युतम् ॥

आश्रये दशमं नित्यं यस्यां पञ्चत्वहेतवे ।

त्रयाणां विगमात् त्रयो यथा स्यां पञ्चविंशकः ॥

अथ दशमस्कन्धस्य व्याख्यानलोपः । कथितो वंशविस्तार
इति ।

See I.O. Catal. No. 3517 which describes a complete manuscript entitled Bhāgavata-vyākhyā-leśa. It gives at the end of the third and fourth Skandhas, the name of the author as Gopāla Śarmā.

3622.

10908.

Substance, country-made paper. 10×5 inches. Folia, 6. Lines, 14 on a page. Character, modern Nāgara. Appearance, fresh.

It contains a commentary on Adhyaya 85 of the 10th Skandha (with the text).

Colophon :—

इति श्रीदशमस्कन्धे पञ्चाशीतितमः ।

3623.

4023.

Substance, country-made paper. 18×3½ inches. Folia, 5. Lines, 8 on a page. Character, Bengali. Appearance, discoloured.

These leaves contain the commentary of Rādhā-mohana Gosvāmi, on the first maṅgalacarana of the Bhāgavata. It breaks off abruptly.

Beginning :—

श्रीकृष्णाय नमः ॥

श्रीकृष्णचरणाम्बोजपरानन्दामृतान्धो ।

मनो मधुव्रतो निबं रमतां समताङ्गितः ॥

श्रीकृष्णभाव + वेद शायामोहनशम्भुका ।

श्रीमद्भागवतस्यायं तत्त्वसारः प्रकाशयते ॥

3624.

3609. श्रीमद्भागवतदशमस्कन्धटिप्पणी ।

A commentary on the same.

By Lokanātha.

(Skandha X.)

Substance, country-made paper. $14\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 5. Lines, 11 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. A fragment.

Beginning :—

श्रीगोविन्दपदद्वन्द्वं नमस्कृत्य गुरुकृतः ।

श्रीलोकनाथस्तनुते मुदा दशमटिप्पणीम् ॥

3625.

5728. *The Same text.*

With the commentary by Vanamālī Bhaṭṭa.

Substance, country-made paper. $14 \times 6\frac{1}{2}$ inches. Folia, 415. In tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance, old, soiled and worn-off.

The Pūrvārdha only.

The commentary begins :—

श्रीराधाकृष्णौ जयतां । श्रीगुरुभ्यो नमः ।

श्रीमद्भिरवराधौषं वन्दारण्यपुरन्दरम् ।

कृष्णचन्द्रं प्रपद्येहं भक्तानुग्रहकारकम् ॥

अश्रुरितं यदुवंशे पल्लवितं वल्लवीकलापापे ।

कोरकितं अतिशिखरे पलितं भक्तोऽङ्गुलिं वन्दे ॥

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे अष्टादशसाहस्रं
परमहंससंहितायां एकोनपञ्चाशत्तमोऽध्यायः । पूर्वार्द्धं सन्पूर्वम् ।
यत्र्यसंख्या ६२०० ।

3626.

4003. **श्रीमद्भागवतटीका वैष्णवतोषिणौ ।**

Vaiṣṇava-toṣiṇī, being a commentary on Bhāgavata.

By Sanātana Gosvāmī.

Substance, country-made paper. $14\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 76 + 32. Lines, 12 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worn-off. Incomplete at the end. To the end of the 39th śloka of the 31st adhyāya of the 10th Skandha.

See Catal. number 3628.

3627.

4387. *The Same.*

(Skandha X.)

Substance, country-made paper. $13\frac{1}{2} \times 6$ inches. Folia, 362. Lines, 18 on a page. Extent in ślokas, 25,500. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

Written in a beautifully neat hand and remarkably correct.

For the commentary see L. 2125.

3628.

1560. *The Same.*

A commentary on the 10th Skandha of the Bhāgavata-purāṇa, by Sanātana Gosvāmī.

Substance, country-made yellow paper. $17 \times 5\frac{1}{2}$ inches. Folia, 470. Lines, 12 on a page. In the tripāṭha form. Character, Bengali. Appearance, tolerable. Complete.

For a description of the work see L. 2125.

3629.

1814. *Bhāgavata-candra-candrikā.*

(With the text.)

By *Vīra-Rāghava.*

Substance, country-made paper. $13\frac{1}{4} \times 7\frac{1}{2}$ inches. In the Tripāṭha form. Character, Nāgara. Appearance, fresh.

The present manuscript contains the first four Skandhas each separately paged. I in 136, II in 106, III in 288, IV in 293 as stated on the reverse of the last leaf. But in the MS. there are two paginations, the first goes to 250 of which 120th is missing and the second 1 to 53.

This is written in the interest of the followers of Rāmānuja, by Vīra-Rāghava, son of Śaila Guru of the Vātsa-gotra.

Maṅgalācaraṇa of the commentary :—

वन्दे वात्समहोदयार्थतनयं वात्सल्यवाग्निधिं
 श्रीशैलेष्टगुहं त्रियः पतिमपि प्राचार्यपारंपराम् ।
 त्वय्ये ब्रह्मशेषहेतुमजितस्याजं तदुत्सृज्यम्
 देवर्षिप्रवरं पराशरसुतं व्यासं च वैभासकिम् ॥ १ ॥

... ..

श्रीरामानुजयोगिपूर्वकदयापात्रं महान्तं ततः
 सम्प्राप्ताखिलबन्धविद्यमखिला...प्रविष्टान् व्याकरोत् ।
 वेदान्तान् कुलकेन्दुरं गुणनिधिं श्रीविष्णुचितं गुहम्
 वात्स्यं तं वरदं च वाग्विजयजं व्यासार्थमौडौमहि ॥
 श्रीमद्भागवतं पुराणमखिलं व्याख्यातभिर्बोद्धतम्
 व्यासाद्यैर्यतिराजभाष्यवचसामर्चं बुधानां मुदे ॥ २ ॥

Colophon of the commentary on the first skandha :—

इति श्रीवत्साम्बयपयःपारावारराकासुधाकरस्य सर्वविद्यानिधि
 श्रीशैलगुरोः सुतेन तत्परमकमलपरिचर्याप्रसन्नतत्सूक्तिसमधिगत

श्रीमद्भाग[व]तार्थहृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा
विलिखितायां श्रीमद्भागवते चन्द्रचन्द्रिकायां प्रथमस्कन्धे एकोन-
विंशोऽध्यायः ।

Post Colophon :—

संवत् १८१० कार्ति ।

Colophon of the 2nd skandha :—

० द्वितीयस्कन्धे दशमोऽध्यायः । १० ।

Post Colophon :—

संवत् १८१० ।

The third ends abruptly with the 7th śloka of the
33rd adhyāya.

Colophon of the 4th :—

इति श्रीवीरराघवविलिखितायां श्रीमद्भागवतचन्द्रिकायां
चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥

Post Colophon :—

श्री संवत् १८११ ।

3630.

1815. *The Same.*

(V, VI, VII, VIII and IX.)

V. In 162 leaves.

Colophon :—

इति श्री ० वीरराघवविलिखितायां पञ्चमे षड्विंशः ।

Post Colophon :—

संवत् १८(६ ?)१४ ।

VI. In 135 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-
चन्द्रिकायां षष्ठस्कन्धे एकोनविंशोऽध्यायः ।

Post Colophon :—

संवत् १९१४ ।

VII. In 135 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-
चन्द्रिकायां सप्तमस्कन्धे पञ्चदशोऽध्यायः ॥

VIII. In 106 leaves.

Colophon :—

श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवतचन्द्रिकायां
अष्टमस्कन्धे चतुर्विंशोऽध्यायः ॥ २४ ॥

IX. In 92 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-
चन्द्रिकायां नवमस्कन्धे चतुर्विंशोऽध्यायः ।

The date is given after the text :—

संवत् १९१४ शके १७७७ । This should be Śaka 1779.

3631.

1816. *The Same.*

(*Skandhas* X, XI, XII.)

X (1). In 273 leaves.

Colophon :—

इति श्रीवत्साम्बयपारावारकासुधाकरस्य श्रीशैलगुरोः
सुतेन तत्परशसेवासमधिगतश्रीमद्भागवतार्थहृदयेन श्रीवीरराघव-
विदुषा विलिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्यायः ।

X (2). In 270 leaves.

Colophon :—

इति श्रीवत्साम्बयपयःपारावारराकासुधाकरस्य सर्वविद्यानिघेः
श्रीशैलगुरोस्तनयेन तत्परणकमलपरिचर्याप्रसन्नतत्पुक्तिसमधिगत-
श्रीमद्भागवतार्थहृदयेन श्रीवैष्णवासेन श्रीवीरराघवविदुषा
लिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां श्रीमद्भागवतव्याख्यायां
दशमस्कन्धे नवतितमोऽध्यायः ।

विभुर्विजयतेतरां विविधविश्वजन्मोदय-

स्थितिप्रभृतिनोदयो निरवधिस्वरूपः स्ततः ।

निरस्तनिखिलाशुभः सकलशोभनोपाश्रयः

अश्रयः सहचरः पुमान् अतिवृष्टां मनोज्ञाकृतिः ॥

क्षाम्यन्वर्तिक्रमं तत्र शब्दार्थविषयं मम ।

निष्केशराः सुमनसो गुणान् गृह्णन्तु सर्वशः ॥ २ ॥

संवत् १९१३ ।

XI. In 236 leaves.

Colophon :—

इति श्रीमद्वत्सकुलपयःपारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तत्परणपरिचर्याप्रसन्नतत्पुक्तिसमधिगतश्रीमद्भागवतार्थ-
हृदयेन वी[र]राघवविदुषा लिखितायां श्रीमद्भागवतचन्द्रिकायां
एकादशस्कन्धे एकत्रिंशोऽध्यायः ॥ ३१ ॥

श्रीमते रामानुजाय नमः ॥

श्रीसंवत् १९१२ ।

XII. In 67 leaves.

Colophon :—

इति श्रीमद्वत्सकुलपयःपारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तत्परणपरिचर्याप्रसन्नतत्पुक्तिसमधिगतश्रीमद्भागवतार्थ-
हृदयेन श्रीवैष्णवासेन श्रीवीरराघवविदुषा लिखितायां
श्रीमद्भागवतचन्द्रिकायां द्वादशस्कन्धे द्वादशोऽध्यायः ॥

Post Colophon :-

योऽसौ तुरङ्गवदनो हृदि सन्निविष्टः
 सद्योय बुद्धिमसकृत् कृपया स्वया मे ।
 प्रालोलिखत् करवलेन्द्रियदैवतेन्द्र
 + + क्तमेनमनवै परेशम् ॥ (?) ॥ १ ॥
 योऽसौ पिण्डरूपपरिधिर्वनमाल्युदार-
 मन्दस्मिताकलितवौक्ष्णमौक्षितेन ।
 संचोदितेन च प्रपापरिवृष्टमूर्त्तिः
 स्वप्ने तमेमि शरणं वसुदेवस्तुम् ॥ २ ॥
 क्षेत्रं गभीरनिगमान्तरहस्यसारम्
 काङ्क्षं सुमन्दमतिरत्र परं निदानम् ।
 वीक्षा यदीय कदम्बाकलितानमेव (?)
 औघ्रैलदेशिकवरं शरणं गतोऽस्मि ॥ ३ ॥
 चिकीर्षा मोघा सा निरवधिहृत्पलोककलिता
 यथा स्यातां विवृतिरचना या स्ममगमम् (?) ।
 स एव औघ्रैलो गुह्यखिलविद्याजलनिधि-
 र्ममाध्याक्षां तं चरणयुगलौहं प्रकटयन् ॥ ४ ॥ (?)
 संवत् १९१२ ।

3632.1409. *The Same.***X.**

Substance, country-made paper. 14 x 5½ inches. (Leaves are not of uniform size.) Leaf-marks are often missing. Handwriting is different in different parts. By the actual counting leaves are 426. Pūrvārdha has 222 and Uttarārdha 204, 1st leaf missing. The date at the end given is Śarpvat 1920 सत्तैनामनीतौ चरच ग्रहो ११ ।

This contains a commentary on the tenth skandha of the Bhāgavata, divided in two parts, Pūrvā and Uttara. The last colophon is not given. The colophon of the 49th chapter is thus given :—

इति श्रीवत्सग्वयपयःपारावारराकासुधाकरस्य श्रीशैलगुरोः
सुतेन तत्परणसेवासमधिगतश्रीमद्भगवतार्थहृदयेन श्रीवीरराघव-
विदुषा विलिखितायां श्रीभागवतचन्द्रचन्द्रिकायां दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्यायः ।

Post Colophon :—

संवत् १९१६ ।

Here the Pūrvārdha ends.

The first 19 leaves contain the commentary on the first two chapters and 46 verses of the third adhyāya, skandhā 10. Then begins the commentary on the 13th śloka of the 8th chapter and it continues to the end of the Pūrvārdha. The Uttarārdha has only the first leaf missing.

Beginning :—

श्रीमच्चैतन्यरूपिणे भगवते नमः ।

अथ । सूत जानासि भद्रं ते भगवान् सात्वतां प्रतिः ।

देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥

इति सूतश्रौतकसंवादे उपक्रान्तस्य श्रीकृष्णावतारस्य अवश-
स्मरणार्हणानि करिष्यमिति केचनेति कुन्तिस्तुतौ अङ्गुरितं शुक्-
परीक्षितसंवादे कलौ जनिष्यमाणां दुःखशोकतमोनुदाम्
अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद्यशः इति नवमोक्षेन पञ्चवितं
चिकीर्षितं हि श्रीभागवतप्रतिपाद्यं अन्येषां तु व्यञ्ज सर्गा
विसर्गाखेत्वादि नवानां कथनम् । दशमस्य विशुद्धार्थमिति दशमस्य
श्रीकृष्णस्य विशिष्टशुद्धिः परात्परतातज्ज्ञानार्थकीर्तितानां नवानां
कथनसमाप्तौ प्रतिपद्यभूतं श्रीकृष्णावतारम् कथितस्य सर्वस्य
निःस्मरणार्थः श्रीपरीक्षिता एष्टं श्रीसूतः आवयति श्रीरागोवाचे-
त्वादि ॥

By Rāma Kṛṣṇa.

For the beginning of this see L. 1641.

“इत्यादिष्टा भगवता लब्धकामा कुमारिका । इत्यादि वरदानात् शृङ्गार-
रसानुपादानेऽपि तद्व्यग्रहं । अपि च सर्वाः शरत्कालकथाः रसान्ध्या इत्यादि
दर्शनाच्च न कुत्रापि दोषावकाशः ॥

श्रीश्रीहरिः ।

स्नान्द उवाच ।

प्रायश्चो हि कणौ मर्त्ता मन्दभाग्या महेश्वर ।

अथक्ता भूमिदानादौ मुख्यन्ते ते कथं नराः ॥

Colophon :—

इत्युत्तमखण्डे श्रीपुरुषोत्तममाहात्म्ये द्विचत्वारिंशोऽध्यायः ।

श्रीश्रीराधाकृष्णाभ्यां नमः ।, etc., etc.

Post Colophon :—

तैषस्तैकादशदिवसे कूहावहनि सम्यक्थेयं पुस्तिका । शक
१७४३ । लिपिरियं श्रीसुनीलालकविराजस्य ।

In a later hand:—

श्रीजयगोपाजदेवप्रार्थनाः पुस्तकमिदम् ।

3634.

8678. चैतन्यमतचन्द्रिका, भागवतटीका ।

Caitanya-mata-candrikā.

By Śrīnātha Paṇḍita.

Substance, country-made paper. 13×5 inches. Folia, 78. Lines, 9-13 on a page. Extent in ślokas, 1,100. Character, Nāgara. Date, Samvat 1891. New. Incomplete.

The first skandha complete in 20 leaves (date, 1891).

The second skandha complete in 14 leaves.

The third skandha complete in 22 leaves.

The fourth skandha complete in 11 leaves.

The fifth skandha complete in 8 leaves (date, 1891, B.S. 1242).

The sixth skandha incomplete. 8B-11 leaves.

3635 & 3636.

8676. अमृततरङ्गिणी । *Amṛta-taraṅgiṇī.*

Being a commentary on the Bhāgavata.

Substance country-made paper. 10½×4 inches. Folia, 86 of which leaves 5-7, 19, 20, 22, 23, 54-56, 58-60 are missing. Lines, 8 on a page. Extent in ślokas, 1,700. Character, Nāgara. Very old. A fragment.

Up to a portion of the 19th chapter of the Prathama skandha.

Known only in Oppert's lists.

3637.

1142. श्रीमद्भागवतटीका भागवतार्थदीपिका ।

Bhāgavatārtha-dīpikā, being a commentary on Bhāgavata.

Ry Cakrapāṇi, son of Rāma Kṛṣṇa.

Substance, country-made paper. 11×6½ inches. Folia, 414. Lines, 14 on a page. Extent in ślokas, 14,455. Character, Nāgara. Date,

Samvat 1628. Appearance, tolerable. The commentary on the 10th Skandha only. Complete.

Composed in Samvat 1628. The author had already written a commentary on the first 9 skandhas of the Bhāgavata.

Beginning :—

श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ।
 श्रीरामकृष्णपदपद्मयुगं प्रणम्य
 धर्मार्थकामसुखदं मतिवृद्धयेऽहम् ।
 स्कन्धस्य साध्वभिमतां दशमस्य रम्यां
 व्याख्यां करोमि सुगमां कविचक्रपाणिः ॥
 व्याख्यातेयं नवस्कन्धौ रामकृष्णप्रसादतः ।
 दशमस्कन्ध आरब्धोऽधुना यत्र हरेः कथा ॥
 बुद्ध्याहमसमर्थोऽपि प्रेरितः पितुराश्रया ।
 कृष्णाङ्गप्रसादेन चिकीर्षे साहसं महत् ॥
 श्रीपाराशरगोत्रेण दीर्घेन सुबुद्धिना ।
 क्रियते दशमस्कन्धव्याख्यानं चक्रपाणिना ॥

It ends thus :—

कथं भूतं दुस्त्यजज्ञतान्तजवापवर्गं क्षितिभुजोऽपि यदर्थं ग्रामादनं
 जम्भः ॥

Colophon :—

इति श्रीरामकृष्णात्मजश्रीचक्रपाणिविरचितायां भागवत-
 टीकायां भागवतार्थदीपिकायां नवतितमोऽध्यायः ।

Post Colophon :—

अज्ञा[न] पौराणिकधोप्रकाशिनो
 सहस्रिप्रच्छिन्नज्ञताविनाशिनो ।
 कस्यामुबोधाय विचारवर्तिका
 मया कृता भागवतार्थदीपिका ॥

गच्छतःस्वर्गनं क्वापि भवत्येव प्रमादतः ।
 हसन्ति दुर्जनास्तत्र समादधति मज्जनाः ॥
 श्रीमद्विक्रमभूभृतोऽष्टभुजघटभूतंशुककेऽब्दे गते
 मासे फाल्गुनिके तिथौ नरहरेः पक्षे सिते पुष्यमे
 श्रीकृष्णाक्षिपदारविन्दमधुपश्रीचक्रपाणेः कृतिः
 पूर्णा सङ्गतिताऽभवच्च दशमस्कान्धस्य टीका रवी ॥

In a different hand:—

श्रीगोपालात्मज-श्रीगिरिधरगंगा पुस्तकमिदमिति ॥

3638.

5735. श्रीमद्भागवतप्रथमस्कन्धटीका ।

A commentary on skandha I (with the text).

By Vijayadhvajācārya.

Substance, country-made paper. 14×5½ inches. Folia, 108. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, new.

The commentary belongs to the Mādvya School.

Beginning:—

श्रीहयवदनाय नमः

यतो जन्माद्यस्य अतिसुनयमनैकविषयाद्
 स्ततन्वस्तन्वश्चो गुह्यरपि गुरोर्यश्च जगतां ।
 + + + + +
 मुकुन्दं ध्यायामापहतकुहकं तं समहसा ॥ १ ॥
 हिमकर्णसद्विद्योपेतः सुधारसजित्वरीं
 स मम वृष्टं देयादानन्दतीर्थमहासुनिः ।
 मुनिगणवरः प्राणोक्षौद्रा इवाधिवा + समुत्तिवः
 श्रमदमगुणा यचोक्तसन्ति सन्ततमेघसः ॥ ५ ॥
 चरखगजिने देवदारातेर्भवाङ्गवातरसत्तरीं
 दिशस्तु विप्रदां भक्तिं मच्च महेन्द्रतीर्थयतीश्वरः ।

क शब्दः क्वाभ्यासः अतिरपि गुणोः कायसरणं
 समीक्षा पौराणो क खलु विबुधा मत्सरधियः ॥ ६ ॥ (?)
 तथापि व्यामोहाद् गुह्यगुह्यकटाक्षैकशरणो
 मनाक् व्याकुर्वे श्रीभागवतपुराणं प्रग्रहणं ॥ ७ ॥
 आनन्दतीर्थविजयतीर्थौ ह्यतःप्रगल्भ + + + + + ।
 कति स्फुटमुपजीव्य प्रवक्ष्यि भागवतं पुराणम् ॥

End :—

भागवतविवरणमिदं तुलसीदलमिव समर्पयामि हरेः ।
 चरणानलिनयुगलेऽहं प्रथमस्कन्धोपलं सतां प्रीत्यै ॥

Colophon :—

इति भागवते महापुराणे पारमहंससंहितायां विजयध्वज-
 तीर्थभिक्षुविरचितप्रथमस्कन्धे विंशोऽध्यायः ॥

3639.

The same commentary here called

5736. पदार्थरत्नावली । *Padārtha-ratnāvalī.*

By Vijayadhvaṇḍa-tīrtha Bhaṭṭāraka.

Substance, country-made paper. 8×4 inches. Folia, 21 to 162.
 Lines, 13 on a page. Character, Nāgara of the early nineteenth century.
 Appearance, old, discoloured and worm-eaten. Incomplete both ends.

Chapters III to XXVII of skandha XI.

21A, इत्येकादशस्कन्धटीकायां तृतीयोऽध्यायः; 64A, इति श्रीमद्भागवते
 महापुराणे पारमहंस्यं संहितायां एकादशस्कन्धटीकायां पदार्थरत्नावली विजय-
 ध्वजतीर्थभट्टारककृतौ एकादशोऽध्यायः; 154B, इति श्रीभागवते एकादशे
 विजयध्वजो वे सप्तविंशोऽध्यायः ।

3640.

8167. *The Same.*

Substance, country-made paper. 13×6 inches. It contains Sk. II
 to IV, XI and XII, each skandha being separately paged. II complete
 in 85 leaves; III in 204; IV in 148; XI in 160, XII in 39. In tripāṭha

form. Character, Nāgara. Appearance, old and discoloured. Date, Samvat 1720.

Colophon :—

II.

द्वितीयस्कन्धगाक्षेपा पदरत्नावली मया ।

स्वर्णिता चरणाम्भोजे पद्मनाभस्य भासतां ॥

इति श्रीमन्महेन्द्रतीर्थपूज्यपादशिष्यविजयध्वजतीर्थयतीन्द्र-
कृतायां श्रीमद्भागवतायां श्रीमद्भागवतटीकायां पदरत्नावल्यां
द्वितीयस्कन्धे दशमोऽध्यायः । समाप्तश्चायं द्वितीयस्कन्धः ॥

III.

• द्वितीयस्कन्धे चतुस्त्रिंशोऽध्यायः ॥ द्वितीयस्कन्धः समाप्तः ।

Post Colophon :—

संवत् १७२० समये वैशाख ।

IV.

• चतुर्थस्कन्धे एकत्रिंशोऽध्यायः ।

XI.

• एकादशस्कन्धे एकत्रिंशोऽध्यायः ।

XII.

• द्वादशस्कन्धे द्वादशोऽध्यायः ।

End :—

पदरत्नावली कण्ठे राजतां हि मुरद्विषः ।

वनमालेव मालेव मौक्तिकौ कणावल्लभा ॥

3641.

10016. श्रीमद्भागवतटीका (with the text).

A commentary on Bhāgavata.

By Rāmanārāyaṇa.

Substance, country-made paper. 7×12 inches. Folia, 143. Lines, 14 on a page. Character, Nāgara. Date, Samvat 1889. Appearance, old

and worn-out. Skandhas I and II to the end of the 10th adhyāya, each separately paged.

Beginning :—

सच्चिदानन्दरूपाय कृष्णायास्तितृकर्मणे ।
 नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

 हरिनाथस्वरूपं वै हरिनाथं गुह्यं भजे ।
 ब्रह्मबोधाधिकाराय तातद्वारा स्वमन्त्रदम् ॥
 भक्तिसङ्गान्त्रिसम्पत्तौ सवित्रा प्रभया स्वया ।
 हृत्तमोन्नं गुह्यं वन्दे भवानौदासनात्मकम् ॥

 श्रीग्राह्यित्यं मुनिं वन्दे भक्तिसूत्रकरं हरिम् ।
 श्रीनारायणतीर्थाख्यं भक्तिसूत्रार्थदर्शकम् ॥

 तं हरिं शरणं प्राप्तः श्रीमद्भागवताभिधम् ।
 तत्कृपाजम्बतद्बोधस्तं व्याख्यातुं समुत्सहे ॥

The first skandha is complete in 98 leaves.

Colophon :—

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैद्या-
 सिन्ध्यां प्रथमस्कन्धे अष्टादशसाहस्र्यां संहितायां शुक्लागमनं
 नाम एकोनविंशोऽध्यायः ।

Post Colophon :—

श्रीसंकेतविहारौ ।

(Commentary). इति श्रीविष्णुसंख्यापत्रश्रीरामनारायणविरचितायां
 श्रीमद्भागवते महापुराणे व्याख्यायां भागवतभावप्रकाशिण्यां प्रथमस्कन्धे एकोन-
 विंशोऽध्यायः ।

Post Colophon :—

मासोत्तम आषाढवदि १४ सम्बत् १८८६ बुधवासरे लिखितं
मथुराजी ।

There are 45 leaves in the second skandha.

Colophon of the commentary :—

इति ० द्वितीयस्कन्धस्य दशमोऽध्यायः ।

Post Colophon :—

(Text). आशुन सुदि ५ संवत् १८८५ ।

3642.

10060. भागवतभावार्थदीपिकाप्रकाशः ।

Bhāgavata-bhāvārtha-dīpikā-prakāśaḥ.

By Kāśīnātha Upādhyāya, son of Anantopādhyāya.

Substance, country-made paper. 12×6 inches. Folia, 9-50. Lines, 17 on a page. Appearance, mouse-eaten. A mere fragment.

11B, इति श्रीमद्भागवते महापुराणे श्रीमदनन्तोपाध्यायसूनु-काशीनाथो-
पाध्यायविरचिते भावार्थदीपिकाप्रकाशे प्रथमोऽध्यायः ।

47A, इति श्रीप्रथमस्कन्धैकादशाध्यायटिप्पणौ ।

काशीनाथो द्विजः कृत्वा सेवामन्वार्पयत् हरौ ॥

The fragment ends with the commentary on the 44th śloka of the 12th adhyāya of the first skandha.

3643.

3753A. बुधरञ्जिनी । *Budha-rañjinī.*

Being a commentary on skandha X.

By Vāsudeva.

Substance, country-made paper. 16½×2½ inches. Folia, 2. Lines, 9, 10 on a page. Character, Bengali of the eighteenth century. Appearance, a little discoloured.

The first two leaves only of Budha-rañjinī, a commentary by Vāsudeva, on the 10th skandha of the Bhāgavata. For a description of a complete MS. see L. 1730.

3644.

4095. विवरणमणिमञ्जूषा । *Vivaraṇa-maṇi-mañjūṣā.*

Being a commentary on the 10th skandha of the Śrīmud-Bhāgavata, with the text.

Substance, palm leaf. $16\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 156. Lines, 5 to 9 on a page. Extent in ślokas, 7,200. Character, Uḍiya written with a style. Appearance, new but worm-eaten.

From the beginning of the 10th skandha up to a portion of the 21st adhyāya of the same. The commentator's name is not found.

Beginning :—

औद्युक्तो राजा औराजेति शब्दः प्रायोऽत्र औद्युक्त + + + +
प्रेक्षा विराजमानत्वात् टञ्भावः समाप्तान्तविधेरनित्यत्वात्
राजोवाचेति पाठस्तु साधारणः ॥

Colophon :—

इति औविवरणमणिमञ्जूषायां विंशोऽध्यायसंग्रहः ।

The 11th chapter is not complete.

There are twenty more leaves containing the same commentary up to a portion of the third from the beginning.

3645.

4095B. *The Same.*

Substance, palm leaf. $15\frac{1}{2} \times 1$ inches. Folia, 190. Lines, 5 on a page. Character, Uḍiya of the nineteenth century. Appearance, fresh.

From the 22nd adhyāya of the same skandha up to the 34th adhyāya of the same skandha.

The 22nd adhyāya comes to an end in leaf 11B :—

इति विवरणमणिमङ्गलायां द्वाविंशः अध्यायः

The 34th adhyāya ends in leaf 181B :—

इति विवरणमणिमङ्गलायां त्रयस्त्रिंशः अध्यायसंयुतः ।

3646.

315. वेदस्तुत्यध्यायः । *Veda-stutyadhyāyaḥ.*

*With the commentary by Kavicūḍāmaṇi Cakravartī
called Anvaya-bodhinī.*

Substance, country-made paper. 12½ × 6½ inches. Folia, 33. Lines, 15-19 on a page. Extent in ślokas, 1980. Character, Nāgara. In three different hands; the first hand ending in 413, and 2nd hand in the ninth line of 13B. Then 3rd hand to the end. Appearance, fresh. Complete.

It is the 87th chapter of the tenth skandha of the Bhāgavata-purāṇa.

It is printed at Vṛndāvana along with the text and various other commentaries of the Bhāgavata.

See L. 1562.

The commentary is written in the following order.

Substance, text, prose order, commentary, the full text of the śrūti on which it is based, the meaning of the śrutis and the conclusions.

3647.

781. अन्वयबोधिनी । *Anvaya-bodhinī.*

By Cūḍāmaṇi.

For the manuscript see L. 1562.

This is a gloss on Śrīdhara Svāmī's commentary on Śruti-stuti from the tenth skandha of the Bhāgavata Purāṇa (87th chapter).

It has also the text.

Anvaya-bodhini was composed in Śaka 1580=1658
A.D.

खाद्यबाणानिष्ठानाथमिते शाक्ते श्रुतिस्तुतेः ।
पूर्णतामनयद्याख्यां चूडामणिकविः सुधीः ॥

3648.

8674. वेदस्तुतिटीका । *Veda-stuti-tīkā.*

By Śrīhari.

Substance, country-made paper. 11×4 inches. Folia, 31. Lines, 11
on a page. Extent in ślokas, 600. Character, Nāgara. Dated, Śaka 1704.
New. Complete.

Complete in thirty-one leaves.

The Last Colophon :—

इति श्रीमद्देवान्तिकुलावतंसश्रीगोविन्दसूरिसूनुश्रीहरि-
विरचितः श्रीभगवत्प्रसादसारः सम्पूर्णः । श्रीरस्तु । श्रीरामचन्द्रा-
यार्थ[ग]मस्तु । शाक्ते १७०४ शुभहस्त कर्त्तिके मासि ज्येष्ठपक्षे
पुण्यग्रामे ब्रह्मोपनाम्ना खण्डभट्टात्मज-गोविन्देन लिखितमिदं ।

इति श्रीमहाभागवते दशमस्कन्धे सप्ताशीतितमे वेदस्तुति-
टीका समाप्ता ।

3649.

8675. *The Same.*

By Nīla-kaṇṭha.

Substance, country-made paper. 13×5 inches. Folia, 11. Lines, 9
on a page. Extent in ślokas, 250. Character, Nāgara. Fresh.

Incomplete. Eleven leaves only.

It begins :—

श्रीमद्गोपाजमानम् श्रीधरोदितया दिष्टा ।

वेदस्तुतिं विदुष्यते गौतमकण्ठो यथामति ।

3650.

3669. ब्रह्मस्तुतिटीका । *Brahma-stuti-ṭīkā.*

Substance, country-made paper. $13 \times 3\frac{1}{2}$ inches. Folia, 8 to 14. Lines, 8, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and blackened with age. Incomplete in the beginning.

It commences from the middle of the commentary on the 5th verse. The number of verses commented upon are 40, taken from the 14th adhyāya of the 10th skandha. It is addressed to Śrī Kṛṣṇā. It is called Brahmastuti, because it has been put in the mouth of Brahmā.

Colophon :—

इति ब्रह्मस्तुतिटीका समाप्ता ।

After the colophon there are two lines and a half, beginning :—

तत्र उद्वहदित्यस्य टीका तत्र परमेष्ठी ब्रह्मा पूर्वदेवब्रह्म
आचष्ट अपश्यत्, etc., etc.

3651.

10799K. *Rāsa-pañcādhyāya.*

Substance, country-made paper. $13 \times 4\frac{1}{2}$ inches. Folia, 43. Lines, 10 to 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Contains commentary on X, Chap. 29–32 (of the 32nd, 1–18 ślokas only) of the Bhāgavata-purāṇa. This constitutes 4 chapters of the Rāsa-pañcādhyāya.

Beginning :—

वादरायणिसवाच ।

वदराश्रमे महातपश्चरणात् श्रीवादरायणो व्यासः श्रीकृष्णो-
पासनलक्ष्णमेव सर्वज्ञस्य तस्य परमोत्तम (?) तस्मिन्नेव व्यवसायौ-
चित्यात्

21B, इति दशमटिप्पन्यामूनचिंशः; 31B, • चिंशः;
39A, • एकचिंशः ।

3652.

10799B. *Another commentary on the first of the
five adhyāyas on Rāsa.*

(*With the text.*)

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 21. In Tripāṭha form. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयाखिकां
दशमस्कन्धे रासक्रीडायां श्रीकृष्णान्तर्धानमेकोनचिंशोऽध्यायः ।

The commentary begins:—

स्त्रीयसौख्यार्थादीनि तदीयश्रोत्रादिभिस्ता जिग्राहयिषुश्च बभूव
(*sic.*) । प्रेमवशत्वात् एकस्यामेव रजन्यामथ्यवधानेन यदा तदा
सत्यसंकल्पताश्रय्या प्रेरितया योगमायया दुर्घटघटनापटीयस्या
श्रय्या प्रहरवतुष्टयवत्यास्तस्या एव राज्ञेर्मध्ये तावद्विलास-
समापयिष्यः पराशतकोटिराभ्य आनीय दर्शिताः । अतएव ता
रात्रोः वीक्ष्येति बह्वचनं ।, etc.

3653.

8679. **भागवततात्पर्यम् ।** *Bhāgavata-tātparyyam.*

A commentary on the Bhāgavata.

Substance, country-made paper. 9×4 inches. Folia, 11. Lines, 12, on a page. Extent in slokas, 225. Character, Nāgara. Old. Incomplete.

One leaf only of the 2nd skandha and 10 of the third.

3654.

8677. *All about the Bhāgavata.*

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$, 13×5 , 15×5 inches. Folia, 234. Extent in ślokas, 8,000. Lines, 4, 7, 9, 12 on a page. Character, Nāgara. New. Incomplete.

(1) A commentary on the Prathama skandha complete in 22 leaves.

(2) The 11th skandha with a commentary. The first ten chapters and the first two verses of the 11th.

(3) A commentary on a portion of the tenth skandha in eleven leaves only.

(4) A commentary on the 10th skandha in 121 leaves, above and below, with space for the text left blank.

(5) A commentary on the commentary by Śrīdhara on वेदस्मृति, by Kāśinātha, the son of Ananta Upādhyāya. Complete in 30 leaves, the last of which is a restoration.

3655.

4794. *A commentary on the Bhāgavata.*

Substance, palm-leaf. $16 \times 1\frac{1}{2}$ inches. Folia 75, by counting. Lines, 6 on a page. Character, Bengali of the 16th century. Appearance dilapidated. Incomplete both ends.

The manuscript is too much damaged to allow of an examination.

3655A.

3516. हरिभक्तितरङ्गिणी । *Hari-bhakti-taraṅgiṇī.*

Substance, palm-leaf. $17 \times 1\frac{1}{2}$ inches. Folia, 1 to 120, then leaves 144 145. Lines, 3, 4 on a page. Extent in ślokas, 2,400. Leaves are missing in the middle. Character, Bengali. Date, Saka 1627. Appearance, soiled. Incomplete at the end.

It is a Kathā of the Bhāgavata and is also called Bhagavata-kathā Samgraha. See I.O. 3599.

Colophon :—

इति हरिभक्तितरङ्गिण्यां नवमस्कन्धकथा संग्रहः ।

Post Colophon :—

श्रीरामजीवनदेवप्रश्नैः साक्षरमिदं पुस्तकम् ।

मुभमस्तु शकान्दाः १६२७, ८६ अग्रहायण श्रीकृष्णः शरणम् ।

See I.O. Catal. No. 3539. The I.O. MS. gives the author's name as Keśava in its opening verse which is wanting in the present MS. At the end of the 10th skandha he calls himself Keśava-pañcānana Bhaṭṭacārya.

3656.

9246. **हरिलीला ।** *Hari-līlā.*

By Vopadeva.

*With the commentary by Hemādri revised
by Madhusūdana.*

Substance, country-made paper. 12×6 inches. Folia, 28. Lines, 12 on a page. Extent in ślokas, 840. Character, Nāgara. Appearance, tolerable. Incomplete.

An abstract of the Bhāgavata-purāṇa skandha by skandha. The MS. is incomplete and contains abstracts of the first 11 skandhas and a portion of the 12th.

See L. Vol. II, p. 200, No. 794.

For the commentary see Oxford 37B.

3657.

1111. *The Same.*

Substance, country-made paper. 11×5 inches. Folia, 19. Lines, 17 on a page. Character, Nāgara. Appearance, tolerable. The text in prose, and the commentary in verse.

An anukramaṇi to the Bhāgavata Mahāpurāṇa.

For both the text and the commentary see I.O. Catal. No. 3533.

The name of the king of Devagiri is given in I.O. Catal. as Kāmarāja, but in our manuscript it is Rāma rāja.

This is supported by the commentary to the first verse.

मन्वी च राज्ञो देवगिरौश्वरस्य रामचन्द्रस्य ।

3658.

5780. *The Same.*

An anukramāṇi to the Bhāgavata-purāṇa, with Hemādri's commentary, called Hari-līlā-viveka.

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 38. In Tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, good. Complete.

See Aufrecht Cat. Bodl., No. 37B and I.O. Catal. No. 3533.

In page 1276B of I.O. Kāmadeva is said to be the father of Hemādri.

After the end of the commentary we have the following verses :—

सरस्वती श्रीमधुसूदनेन

निर्व्यूढमेतद्गुह्यमोदनेन ।

जगः समस्तोपि रसादनेन

व्रजेष्टमस्तिं व्रजतादनेन ॥

शतमद्यौ च पञ्चाशत् कृतज्ञयम्यविनिर्भिता । (?)

हरिप्रसादात् पूर्वैर्यं चाभूत् गुर्वनुमोदिता ॥

लिखिता हरिलीलेयं रामचन्द्रस्य स्रुता ।

बाजाभिधानकेनैव परोपकृतये सदा ॥

इति श्रीमद्भागवते हरिलीलाया द्वादशस्कन्धः समाप्तः ।

श्रीकृष्णार्पणमस्तु ॥

3659.

565. **मुक्ताफलम् ।** *Muktā-phalaṃ.*

By Vopadeva.

With its commentary Kaivalya-dīpikā by Hemādri.

For the MS. see L. 1466.

The text has been left unnoticed by Rājendralāla.

For a full description of both the text and the commentary see I.O. Catal. No. 3542.

Post Colophon Statement (of the text):—

सकलविबुधमागश्रीनिकेतं वदान्यः

समदविबुधसिंहश्रीनिवासाङ्घ्रिसेहः ।

जयति विनयसिन्धुवर्मनेशः सुबन्धुः

प्रणतसकलभूपः कृष्णवंशैकदीपः ॥

Post Colophon of the commentary:—

संवत् १८६३ ईश्वरनामक संवत्सरे शके १७२८ क्षयनाम
संवत्सरे वैशाखशुद्ध ११ श्रीक्षेत्र-काशीभागीरथीतोरसन्निधौ
सम्पूर्णम् ॥

सकलविबुधान् मानयतीति तथा । श्रीनिकेतं वदान्यः
समदा ये विबुधास्तेषां सिंहः भगवच्छरणारविन्दे सेहः ईहा
भक्तिस्तद् युक्तः । वामनः ईशो यस्य सः श्रेष्ठा बन्धवः सभासदो
यस्य एतादृशो देवगिरौन्धरो रामः जयति ।

3659A.

3099. *The Same.*

Substance, country-made paper. 12×8½ inches. Folia, 54. In Tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. The 8th and the 25th leaves are restored.

Incomplete at the end.

53A, इति हेमाद्रिकृतायां भक्तिप्रकरणम् ।

अथ विष्णुभक्त्यङ्गवर्णप्रकरणम् of which there are only a few verses and the MS. breaks off.

For a full description of the work see I.O. Catal. No. 3542.

3660.

1584. बृहद्भागवतामृतम् दिग्दर्शिनौटीकासहितम् ।

Bṛhad-bhāgavatāmṛta with the commentary entitled Dig-darśinī.

Substance, country-made paper. 17½ x 5½ inches. Folia, 336 of which leaves 189 to 200 of the second pagination missing. In the Tripāṭha form. Character, Nāgara. Appearance, old.

Divided into two parts, Pūrva and Uttara, each with a separate pagination. The first part has 103 leaves.

The Last Colophon of the first part :—

Text :—

इति श्रीभागवतामृते भगवत्कृपाभरनिर्द्धारिखण्डे पूर्वो नाम
सप्तमोऽध्यायः समाप्तं चेदं श्रीमद्भागवतामृतपूर्वखण्डम् ।

Commentary :—

इति श्रीभागवतामृतटीकायां दिग्दर्शिन्यां प्रथमखण्डे
सप्तमोऽध्यायः ।

Post Colophon :—

कृष्णश्रवणः सान्त्वं निर्याता ध्यानरञ्जुभिः ।
प्राज्ञताम्यन्त्र निर्यातो नामकोर्त्तनप्रदङ्गुलिः ॥
तद्भक्तिकोलितेनाद्य न मया जातु मोक्षसे ।
धृतो धृतोऽसि गाढं त्वं पीतकौबेयवाससि ॥

The Last Colophon of the second part :—

Text :—

इति श्रीभागवतामृते गोलोकमाहात्म्यखण्डे गदानन्दो नाम
सप्तमोऽध्यायः ।

Commentary :—

इति श्रीभागवतामृतटीकायां दिग्दर्शिन्यां द्वितीयखण्डे
सप्तमोऽध्यायः ।
समाप्तं च द्वितीयखण्डटीका ।

Post Colophon :—

दृष्टान्ततो विश्वमवात्ममिथ्यते
सप्रस्य यस्यैव मनोरथस्य च ।
अत्यन्तमिथ्यामययोस्तथोरपि
प्रभो त्वदीयालुभवोऽस्तु मे सदा ॥
श्रीश्रीकृष्णचैतन्याय नमो नमः ॥

The Authorship.

In this manuscript the author's name is nowhere mentioned. But there is no doubt that the work belongs to the school of Caitanya. After the explanation of the last verse of the text the commentary has the following :—

स्वयं प्रवर्तितैः कृत्स्नैर्ममैतस्त्रिखनश्रमैः ।
श्रीमच्चैतन्यरूपोऽस्तौ भगवान् प्रीयतां सदा ॥

Commentary :—

श्रीमान् चैतन्यः चैतन्यसंज्ञया प्रसिद्धः श्रीप्रद्योतनन्दनः तत्-
स्वरूपस्तन्मूर्तिर्वा भगवान् श्रीकृष्णदेवः पक्षे श्रीमान् चैतन्यस्य
तस्यैव प्रियसेवको रूपः तत्संज्ञको वैष्णववरः । ततश्च भगवानिति ।
आयतिं नियतिं चैव भूतानामागतागतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

अभिप्रायेणेति दिक् ।

So the book was written for the satisfaction of Caitanya and Rūpa Gosvāmī, one of Caitanya's ardent followers.

Rūpa Gosvāmī wrote a work entitled Laghu-Bhāga-
vatāmṛta in two parts, the first of which has been printed

by Valaīcānd Gosvāmī and Atul Kṛṣṇa Gosvāmī. Eggeling says in I.O. Catal. No. 3540 that *Laghu-Bhāgavatāmṛta* is "abridged by Rūpa Gosvāmī from a more extensive compendium compiled by his brother Sanātana Gosvāmī." He is led to this conclusion by a statement made in a commentary on *Laghu* by Rādhāmohana Śarma. In commenting on the 5th verse Rādhāmohana says, I.O. Catal. 3541.

इदानीं शिष्यप्रवर्त्तनाय ग्रन्थस्य प्रेक्षावत्सम्मतत्वमाह । श्रीमदिति श्रीमत्प्रमु-
खाम्भोजैः, श्रीमद्भूयसनातनगोस्वामिमुखपद्मैः मुखचन्द्रैरिति वा यद्यतानि
विस्तारितं भागवतामृतं भगवत्स्वरूपनिरूपणादिरूपममृतं एतेन भागवतममृतं
यत्रेति व्युत्पत्त्या ग्रन्थनामापि ज्ञेयं तदेव तदर्थतात्पर्यमेव इदमनुपदवक्ष्यमाण-
भागवतामृताख्यं संक्षेपेण निबध्यते मया रूपगोस्वामिनेति शेषः ।

So Rūpa made an abstract of his brother Sanātana's *Brhad-Bhāgavatāmṛta* and Sanātana wrote the commentary *Digdarśinī* for the benefit of his brother Rūpa. See also pp. 191 to 193 of L. Vol. VI in which is given an account of the family to which Rūpa and Sanātana belonged, by their nephew Jīva Gosvāmī.

There was a Rājā in Kārṇāṭa country, named Sarvajña Jagadguru. He was the ruler of some villages, and belonged to the Bharadvāja Gotra. The king of Kārṇāṭa honoured him. His son was Aniruddhadeva whose proficiency in the Yajurveda was well-known. Aniruddha had two sons, Rūpeśvara and Harihara. Harihara disinherited his elder brother Rūpeśvara, who came to Śikharabhūma (in Chutia Nagpur) the king of which was his friend. His son was Padmanābha, whom the last Sen king of Eastern Bengal Danuja-marddana greatly revered. He established himself at Naihati on the Ganges near Cuttwa. He had five sons, the last of whom was Mukunda. Mukunda's son was Kumāra. A political or religious revolution induced him to leave Naihati and

settle in East Bengal. Kumāra had three sons, Rūpa, Vallabha and Sanātana. The first and third held offices under Saiyed Allauddin Husain Shah. They were initiated into Vaiṣṇavism by Mādhavendra-purī and on the advent of Caitānya to Gauḍa they renounced the world and settled at Vṛndāvana, where they wrote many Sanskrit works in support of Caitānya's school. Vallabha died early and his son was Jiva who also renounced the world and joined his uncles at Vṛndāvana.

The present work is mentioned in p. 193 of L. Vol. VI in the following terms :—

अथाग्रजज्ञतेष्वग्र्यं श्रीलभागवतामृतम् ।
हरिभक्तिविलासस्य तट्टीका दिक्प्रदर्शिनी ।

The text and the commentary are both mentioned here as works of Sanātana.

Beginning of the text :—

जयति निजपदाब्जप्रेमदानावतीर्णो
विविधमधुरिमाब्धिः कोऽपि कैशोरगन्धो ।
गतपरमदशान्तं यस्य चैतन्यरूपात्
अनुभवपदमाप्तं प्रेम गोपीषु नित्यम् ॥

Māṅgalācaraṇa of the commentary :—

भक्तियार्थं निखिलार्थवर्गजननी या ब्रह्मसाक्षात्कृते-
रानन्दातिशयप्रदा विषयजात् सौख्याद्विमुक्तिर्यया ।
श्रीराधारमयं पदान्बुजयुगं यस्या महानाश्रयो
या कार्यार्थं व्रजलोकवद्भूततरप्रेक्षैव तस्यै नमः ॥
नमश्चैतन्यदेवाय स्वनामावृतसेविने ।
यद्रूपाश्रयणाद्यस्य भेदे भक्तिमयं जनः ॥

The object of the commentary :—

अभिप्रेतार्थवर्गाशानेकदेशस्य दर्शनात् ।
दिग्दर्शिनीतिनास्त्रीयं अयं टीकापि लिख्यते ।

The object of the work :—

इह हि ग्रन्थे धर्म्मार्थकाममोक्षप्रदायिणी भगवतो भक्ति-
निरूप्यते । तस्यां तु ब्रह्मानन्दानुभवादपि परममहान् सुखराशिः
सम्पद्यते । सा च श्रीगोपीनाथचरणारविन्दद्वन्द्वमधिकृत्यैव
विधेया । तत्र च प्रेक्ष्यैव । तत्रापि श्रीमन्नन्दब्रजजनप्रेमवत्
सर्वनिरपेक्षतया परममहत्तमेनैवेति निर्धार्यते ।

3661.

8116. **संक्षेपभागवतामृतम्** (*First part*).

Samkṣepa Bhāgavatāmṛtaṃ.

Being an abstract of Bhāgavata, as interpreted by Caitanya.

Substance, country-made paper. 13×4½ inches. Folia, 44. Lines, 9 on a page. Character, Bengali of the early nineteenth century. Appearance, old and discoloured.

The first part relates to God Śrī Kṛṣṇa and the second to his devotees.

Beginning :—

नमस्कृत्यै भगवते कृष्णायानु[ष्टु]पवेधसे ।
यो धत्ते सर्वभूतानामभवाद्योग्यतोः कलाः ॥
कृष्णवर्णं त्विमा कृष्णं साङ्गोपाङ्गास्त्रपार्श्वदं ।
यज्ञैः संकीर्त्तनप्राप्तैर्यजन्ति हि सुमेधसाः ॥
सुखारविन्दनिःस्यन्दमरन्दभयतुन्दिला ।
ममानन्दं मुकुन्दस्य संदुग्धां वेणुकाकणौ ॥
श्रीचैतन्यमुखोद्गीर्णा हरेकृष्णोति वर्णकाः ।
मञ्जयन्तो जगत् प्रेक्षि विजयन्तां तदाज्ञया ॥
श्रीमत्प्रसुपदान्भोजैः श्रीमद्भागवतामृतं ।
य + तानि तदेवेदं संक्षेपेण निवेद्यते ॥

इदं श्रीकृष्णतद्भक्तसम्बन्धादमृतं दिव्या ।

आदौ कृष्णामृतं तत्र सुहृद्भ्यः परिविश्रुते ॥

Colophon :—

इति श्रीसंक्षेपभागवतामृते श्रीकृष्णामृतं पूर्वखण्डं ॥

3662.

806. भगवद्भक्तिरत्नावली सकान्तिमाला ।

Bhāgavadbhakti-ratnāvalī with Kānti-mālā.

By Viṣṇupurī.

Substance, country-made paper. 15×5 inches. Folia, 67. Lines, 10 on a page. Extent in slokas, 2088. Character, Bengali. Date, Śaka 17×6. Appearance, old. Complete.

The text is in select verses from Bhāgavata bearing on Bhakti. Made by a Maithila Paramahansa named Viṣṇupur in Śaka 1555.

For a description see L. 422.

Post Colophon Statement :—

श्रीयुगलदासस्य पाठाय लिखितं श्रीकृष्णविहारोदास शक

१७६ ×

3662A.

11122. *The Same. (Text only.)*

By Viṣṇupurī.

Substance, country-made paper. 7×3 inches. Folia, 76. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्पुण्डरीकमकरन्दारविन्दकृष्णामकरन्दविन्दप्रोक्षित-
विवेकतैरसुक्तपरमहंसविष्णुपुरीयचितायां भागवतामृतताम्रिलम्ब-
भगवद्भक्तिरत्नावल्यां अष्टोदशं विरचनं । शुभमस्तु सर्वजगतां ।

3662B.9802. *The Same.*

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 36. Lines, 10 on a page. Extent in ślokaś, 748. Character, Nāgara. Appearance, old. Complete.

The Last Colophon runs thus :—

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दबिन्दुप्रोन्नोहित-
विवेकतैरमुक्तपरमहंसविष्णुपुरीयधितायां श्रीभागवतामृतताम्बि-
लम्बश्रीभक्तिरत्नावल्यां सुकान्तिमालां सम्पूर्णं विरचतेर १६४
शुभमस्तु ।

3663.137. *The Same.*

Post Colophon Statement :—

श्रुताब्दाः १६४० आवणस्थोनविंशतिदिनाभ्यन्तरे शुक्लपतुर्थ्यां
तितथौ रविवारे समाप्तश्चायं ग्रन्थः ।
श्रीवाराणसीसेठस्य पुस्तकमिदं । श्रीरमाकान्तसेनस्य स्वाक्षरश्च ॥ ० ० ॥

3664.1629. *The Same.*

Substance, country-made paper. $11 \times 5\frac{1}{2}$ inches. Folia, 65. The MS. is in Tripaṭha form. Character, Nāgara. Date, Śamvat 1848. Appearance, tolerable. Complete.

For description see L. 422.

After the last verse quoted by Rājendralāla there are the following verses in the MS.:—

महायज्ञप्रप्राणप्रसरसं [प्रप्राण] गणितेऽब्दके ।
पाशुने शुक्लपक्षस्य द्वितीयायां समङ्गले ॥
वाराणस्यां महेशस्य सान्निध्ये हरिमन्दिरे ।
भक्तिरत्नावली सिद्धा संहिता कान्तिमालया ॥

यस्य कथंस्थिता विष्णुभक्तिरत्नावली मुभा ।

न भूषयति तत्त्वान्तिमाणाया न मलं जगत् ॥ (?)

The chronogram stands for Śaka, 1555.

Post Colophon :—

सं १८४८ शके १७१३ चैत्र वदि २३ भद्रुवासरे ।

3665.

1799. *The Same.*

Substance, country-made paper. $15\frac{1}{2} \times 4$ inches. Folia, 78. Lines, 6 on a page. Extent in ślokas, 2,000. Character, Bengali. Appearance, old. Complete.

For a description of the work see Florentine Cat. p. 76, I.O. Catal. No. 3535 and our two previous numbers.

3666.

4091A. *The Same.*

Substance, palm-leaf. $11\frac{1}{2} \times 1$ inches. Folia, 33. Lines, 4, 5 on a page. Character, Udiyā. Appearance, worm-eaten. Written with style. Complete.

3667.

9788. *The Same.*

Substance, country-made paper. $13 \times 5\frac{1}{2}$ inches. Folia, 66 of which 2, 4, 8 are missing. Lines, 13 on a page. Extent in ślokas, 1980. Character, Nāgara. Appearance, decayed.

Bhagavad-bhakti-ratnāvali, a collection of select passages from the Bhagavat Purāṇa, bearing on devotion to Śri Kṛṣṇa with commentary entitled कान्तिमाणा is also by Viṣṇupurī.

3668.

8774. *The Same.*

Substance, country-made paper. 9×5 inches. Folia, 91. Lines, 6, 7, 9, 12 on a page. Extent in ślokas, 1,800. Character, Nāgara. Appearance, old. Dated, Śamvat 1831.

Complete in 92 leaves, the leaf 65 is missing.

See L. 422.

सम्पत् १८३१ ।

पौषे मासे अस्सिते पक्षे चतुर्थ्यां कुजवासरे ।

लिखेख मणिमिश्रेण विष्णुभक्तिरत्नावली ॥

3669.

4192. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 4 to 56. In Tripāṭha form. Character, Nāgara. Date, Saka 1586. Appearance, old, discoloured and worm-eaten. Incomplete in the beginning.

3669A.

4103A. *The Same.*

With its commentary Kāntimālā.

By Viṣṇupurī.

Substance, palm-leaf. 14×1 inches. Folia, 35. Lines, 3, 4 on a page. Character, Uḍiya of the early nineteenth century. Appearance, soiled. Incomplete at the end.

Well-known and often noticed.

3670.

5740. **हरिभक्तिमञ्जरी** । *Hari-bhakti-mañjarī.*

With its commentary Guccāvalī.

By Vanamālī Bhaṭṭa, son of Śivadāsa of the Uḍīya family.

Substance, country-made paper $14\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 74. In Tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Complete.

Vanamālī Bhaṭṭa collected devotional verses from the Bhāgavata, under the name of Hari-bhakti-mañjarī and wrote a commentary on them, entitled Guccāvalī.

The commentary begins :—

स जयति गोकुलसदनः सरसिजवदनः शिशुर्धनश्यामः ।

पद्मखच्चिजितमदनः कृतखलकदनः कृपाजलधिः ॥

हरिभक्तिप्रियान् वंदे श्रीगोविन्दपदाश्रितान् ।

शिवश्रीपण्डितं पूज्यं जागाढ्यं पाठकं तथा ॥

ये मुक्तावपि निःकामाः प्रार्थये तान् दिवानिशम् ।

भक्तिर्मे भक्तलङ्घ्य भूयान्नित्यं भवे भवे ॥

शिवदाससुधीजन्मा कुरुते भक्तिमञ्जरीम् ।

सर्वज्ञमखणकरौ हृत्कण्ठश्रीजभाविताम् ॥

भागवतद्रुमोत्पन्ना कृष्णकौर्त्तिरसात्मिका ।

हरिदासालिंसंपीतमकरन्दा हरिप्रिया ॥

श्रीकृष्णकवचालेशात् दृष्टा सा भक्तिमञ्जरी ।

उद्धृता बङ्गयत्नेन वैष्णवप्रोतये ततः ॥ ६ ॥, ect.

... ..

अथेह खलु कर्मोपाज्जितविषयसुखभोगानां विपाकमालोक्

... .. श्रीकृष्णचन्द्रमन्त्रारूपमङ्गल

दशमे श्रीकृष्णं प्रति ब्रह्मवचनेनाह ।

गौमीयतेऽम्बवपुषे तडिदं वराय, etc., etc.

The text ends :—

कनकोदररत्नेन शिवदासस्य स्रुतुना ।

शिवश्रीबुधसत्कौर्त्त्यै रचिता वनमालिना ॥

... ..

... ..

या मञ्जरी विरचिता वनमालिनाम्ना

भट्टेन रम्यविदुषा शिवदासजेन ।

तां मञ्जरीं रसकौं भवमोचनीं च

जिघ्रंतु हृद्यमनसः परिपूर्णकामाः ॥

... ..

... ..

उदीचकुलकुसुदधिवदासेन्दुसूनुना ।

कृता विश्वेशसामिध्ये मङ्गरौ हरिमन्दिरे ॥

In Gujarat there are Audicya Brāhmaṇas brought there from the North (Udīci) by Mūla Deva in the last half of the tenth century.

It is divided into 15 chapters. The last colophon runs :—

इति श्रीमत्कृष्णचन्द्रचरणारविन्दकृपामकरन्दपूरप्रोक्षीकृत-
सानुरागभक्तियोग—गुर्जरावगिनिर्जरोदीचवंशाब्धचन्द्रविहङ्गिव-
दासात्मजशिव-श्रीपण्डितबन्धु-वगमासिभट्टप्रयितायां श्रीभागवत-
कल्पतरुलब्धश्रीहरिभक्तिमञ्जर्यां गुच्छावलीटीकासहितायां पञ्च-
दशं विरचनं ॥

The commentary ends :—

अभ्यस्य विद्याघनमर्जयन्तु

कीर्तिं च मूर्खान् प्रतिसाधयन्तु ।

वयं तु गोविन्दपदारविन्द-

दयं चिदानन्दमयं भजामः ॥

Colophon :—

काश्यां विश्वेशनिकटे गुच्छावलीटीकासहिता भक्तिमङ्गरौ
सिद्धा ॥

Post Colophon :—

संपूर्णोऽयं । शुभं भवतु ॥ ग्रन्थसंख्या मूलं सहस्रं १००० ।

टीकासंख्या त्रिंशच्छतं ॥ ३००० ॥ एवं मिलित्वा संख्या

चतुःसहस्रं ॥ ४००० ॥

3671.

9306. भक्तिभागवतम् । *Bhakti-Bhāgavatam.*

*By Anantadeva, the son of Āpodeva, with
a commentary.*

Substance, country-made paper. 9×4 inches. Folia, 93. Lines, 15 on a page. Extent in slokas, 3,060. Character, Nāgara. Appearance, old. Complete. Illegibly written in three different hands.

Bhakti-Bhāgavata is a collection of the choicest verses of the Bhāgavata-purāṇa, bearing on Bhakti. The commentary is anonymous. It may be by Anantadeva himself.

The text begins :—

इन्द्रनीलमृदुनीलवर्णसम्
सत्सुवर्णसमवर्णवाससम् ।
वेणुवाद्यकरमाद्यपूषधम्
गौमि कञ्जदलमङ्गुषक्षुधम् ॥
यतावन्ति दिनानि हन्त विधितः शास्त्रेष्वतीवादरः
किन्वेतेष्वटवोष्विव स्फुटतमः प्राप्तश्रमः केवलम् ।
श्रीमद्भागवताख्यसौधजलधौ हृद्यानवद्यस्तरत्-
तत्तत्पद्यसुधभिभिस्तु कलये विश्रान्तिमैकान्तिकीम् ॥

The commentary begins :—

भक्तिभागवतव्याख्यां वेदान्तार्थाविरोधिनीम् ।
कुर्वे सर्वेश्वरं गत्वा स्मृता गुरुपदाम्बुजम् ॥
विब्रविघातसिद्धये भगवन्तः चिन्तयन्ति इन्द्रनीलेत्यादि ।

The first colophon runs :—

इति श्रीमहापोदेवसूनुगानन्तदेवेन श्रीभागवतात् महापुराणा-
दुद्धृते भक्तिभागवते प्रथमस्कन्धः ।

The number of verses culled from the 1st skandha 140.

”	”	”	”	”	”	”	2nd	”	95.
”	”	”	”	”	”	”	3rd	”	154.
”	”	”	”	”	”	”	4th	”	125.
”	”	”	”	”	”	”	5th	”	42.
”	”	”	”	”	”	”	6th	”	84.
”	”	”	”	”	”	”	7th	”	114.
”	”	”	”	”	”	”	8th	”	57.
”	”	”	”	”	”	”	9th	”	32.
”	”	”	”	”	”	”	10th	”	129.
”	”	”	”	”	”	”	11th	”	200.
”	”	”	”	”	”	”	12th	”	26.

The Last Colophon :—

इत्याषदेवमुत्तान्तदेवहृत्तौ भक्तिभागवतसंग्रहः समाप्तः ।

3672.

8731. **भागवतकथा ।** *Bhāgavata-kathā.*

From leaf 2 to leaf 124.

Substance, country-made paper 13×7 inches. Folia, 122. Lines, 7 on a page. Extent in ślokas, 1,700. Character, Nāgara. Incomplete. Dated, Samvat 1819.

This is a note-book for the use of those engaged in explaining the Bhāgavata in religious assemblies. The object of the exposition is to produce an effect; and so directions are given, which parts are to be given in a narrative form, and where ślokas are to be quoted, how the ślokas are to be explained and so on.

The work is very nearly complete.

3673.

9386. **भागवतरहस्यम् or भागवती गाथा ।**

Bhāgavata-rahasyam or Bhāgavati gāthā.

Substance, country-made paper. 9½×5 inches. Folia, 121. Lines, 13 on a page. Extent in ślokas, 3025. Character, Nāgara. Appearance, tolerable. Complete.

An abstract of the Bhāgavata. The first skandha is complete in 7 leaves, II in 4, III in 9, IV in 13, V in 12, VI in 7, VII in 8, VIII in 10, IX in 13, X in 18, XI in 13, and XII in 7 leaves. Each of the skandhas is separately paged.

It begins :—

गत्वा गच्छति देवं गुरुक्षेत्रे सरस्वतीम् ।

ओमङ्गागवती-गाथालुक्ताः कथ्यन्ते बुधैः ॥

It ends thus:—

सार्धस्य पाठकरणे श्रीमद्भागवतस्य च ।
 व्यसमर्था भवन्त्यत्र द्विजाः सप्तदिनेषु च ॥ ४ ॥
 सौकर्यप्राप्तये तेषां ह्यनुद्दिश्य यथामति ।
 ऋगाङ्गाङ्ग्यङ्गभूवर्षे मासि आवर्णिकेऽसिते ॥ ५ ॥
 पक्षे वदन्तिथौ वारे रसाजस्य महात्मनः ।
 रहस्यं हरिगाथायाः परिपूर्णमगादिदम् ॥

3674.

3789. **भागवतसंहिताकथा ।** *Bhāgavata-saṁhitā-kathā.*

Substance, palm-leaf. $19\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 82. Lines, 4 on a page. Extent in slokas, 1,200. Character, Bengali of the eighteenth century. Appearance, discoloured.

From the beginning to the end of the *Sapta-pātāla-varṇana* of the 5th skandha.

Skandha I ends in leaf 33A, II in 38B, III in 51, IV in 69A. The *Sapta-pātāla-varṇana* of the 5th skandha ends in 82B.

3675.

3790. *The Same.*

Substance, palm-leaf. $19\frac{1}{2} \times 2$ inches. Folia, 94. Lines, 2 to 6 on a page. Extent in slokas, 2,000. Character, Bengali. Date, Saka 1726. Appearance, fresh. From the 10th to the end of the 12th skandha.

Skandha X ends in leaf 63B, XI which has a separate pagination ends in 76B, and XII ends in 91B.

इति भागवतसंहिताकथा समाप्ता ।

There are three leaves more on *Phalaśruti*. In 94A :—

श्रीरामः प्रकाश्याः १७२६ । ३ । २१

3676.

3799. *The Same.*

Substance, palm-leaf. $15\frac{1}{2} \times 1$ inches. Folia, 94 + 34. Lines, 3 on a page. Extent in ślokas, 2,000. Character, Bengali of the 15th century. Appearance, faded.

An abridgment of the 8th and 9th skandhas of the Bhāgavat, for the use of a Kathakas.

At the end of both the skandhas occurs the following:—

श्रीरामकान्तदेवशम्भयः पुस्तकमिदं सादरम् ।

3676A.

3802.

Substance, palm-leaf. $19\frac{1}{2} \times 1\frac{3}{4}$ inches. Folia, 150. Lines, 4 on a page. Extent in ślokas, 3,000. Character, Bengali. Date, Śaka 1680. Appearance, discoloured.

The MS. contains abridgments of the stories of the 10th skandha of the Bhāgavata, and of the Kāśī Khaṇḍa of the Skanda Purāṇa. The former ends in 60A and in 60B, the latter commences.

60A, इति श्रीभागवतकथासंग्रहः ।

Post Colophon :—

श्रीहरिः शरणम् । शकाब्दाः १६७८ ।

The Kāśī Khaṇḍa begins :—

काशीखण्डकथामृतं यदि नरः श्रद्धान्वितः पात्यति
घर्माग्नेन कृता भवन्ति नितरामर्थाभिलाषः सदा ।
अन्ते सर्गसुखं विमुच्य नियतं प्राप्नोति विश्वेश्वरं
तद्विप्रं परितोष्य लब्धममलं सर्व्वेष्टसिद्धिप्रदम् ।

The Post Colophon Statement :—

शकाब्दाः १६८० । यत्नेनेत्यादि । श्रीरत्नम् ।

3677.

1676. दुर्जनचपेटिका or दुर्जनमुखचपेटिका ।

*Durjana-capetikā or Durjana-mukha-capetikā.**By Rāmāśrama.*

Substance, country-made paper. $13\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 4. Lines, 11 on a page. Extent in slokas 90. Character, Nāgara. Appearance, fresh. Complete.

Beginning and object of the work :—

वस्तुवस्तुभं नत्वा ब्रुवे विद्वद्भिनिश्चयम् ।

भागवताभिधे ग्रंथे आर्षानार्षत्वसंग्रहे ॥

भागवतं नार्षमिति वदन्तः प्रष्टव्याः कथमनार्षमिति ? ग्रंथे व्यास-
नामदर्शनात् ; यो हि ग्रंथं कृत्वा अन्यस्य नाम लिखति स हि प्रीत्या
यथा विद्यारण्यैर्वेदभाष्ये माधवनाम, घनादिलोभाद्वा यथा वोप-
देवेन हेमाद्रिनाम अत्र च व्यासनामलिखने ग्रंथकर्तुः किं कारणम्
नापि घनादिलोभो नापि प्रीत्यतिशयः । किञ्च यस्य स्वयं
शक्तिर्नास्ति स घनादि दत्त्वा अन्येन ग्रंथं कारयति नैतद् व्यासस्य
युज्यते ।

It ends :—

अतएव माधव-रामचन्द्राचार्यप्रणीत-कालनिर्णयादेः प्रामाण्यं
वाग्भटसंस्कृतवैद्यकस्यापि चरकाद्यविरोधात् प्रामाण्यं नतु
स्मृतौनां ऋषिप्रणीतत्वे सति वेदाविरोद्धार्थकत्वेन प्रामाण्यमिति
चेत् न लाघवेन वेदाविरोद्धार्थकत्वेन तत् प्रामाण्यस्य उचितत्वात् ॥

Colophon :—

इति श्रीरामाश्रमदुर्जनचपेटिका समाप्ता ।

It is an argument against the theory that 'Bhāga-
vatam' is not 'Arṣa' i.e., composed by the ṛṣi Vyāsa.

For reference see Oxf. p. 38A.

The author is Rāmāśrama who flourished during the
middle of the 17th century. His name was Bhānu Dikṣit

in his householder stage and he was the son of Bhaṭṭoji Dikṣita.

3678.

2811. *The Same.*

Substance, country-made yellow paper. $10\frac{1}{2} \times 4$ inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 90. Character, Bengali. Date, B.S. 1280. Appearance, fresh. Complete.

See above.

3679.

8446. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 100. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीरामाश्रमविरचिता दुर्जनमुखचपेटिका समाप्ता ।

Vindication of the Bhāgavata-purāṇa ; see Oxf. 38A.

3680.

8369. पाषण्डध्वंसनभास्करः ।

Pāṣaṇḍa-dhvaṃsana-bhāskara.

By Viśva-nātha Śimhadeva.

Substance, Śrīrāmpore paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 7. Lines, 15 on a page. Extent in ślokas, 225. Character, Nāgara. Date, Samvat 1922. Appearance, discoloured. Complete.

Colophon :—

इति श्रीमहाराजाधिराजश्रीमहाराजा-श्रीराजाबाहादुर-
सीतारामचन्द्रप्रपापात्राधिकारी-विश्वनाथसिंहदेवभूदेवकृत पाषण्ड-
ध्वंसनभास्करः समाप्तः ।

Post Colophon :—

संवत् १९२२ मि० चै० व० १० चन्द्रवार लिखया गणेश-
रामव्यासात्मजेन काश्यां ।

The work is directed against those who would place *Devi-purāṇa* among the 18 great *Purāṇas* in the place of *Bhāgavata-purāṇa*.

Beginning :—

श्रीगणेशाय नमः । श्रीकृष्णो जयतितरां ।
 सन्मार्गरोधननित्यभावन + + रण्यसमान् विरुडान् (?)
 सं + तु कामो गुह्यशा + छुष्टं वाक्यं सुतीक्ष्णसिमुपाददेऽहम् ॥
 अस्मत्सूत्रतमः पुद्गलसूत्रसूत्रपद्धतिम् ।
 प्रदर्शयन्मदयते नक्तोऽसौ चण्डभास्करः ॥
 भागवतश्रवणात् जीवस्य भगवद्भामप्राप्तिरिति सर्वसम्मतम् ।
 किं तु भागवते संदेहः किं देवीभागवतमष्टादशान्तर्गतमुत
 वैष्णवाभिमत-भागवतमिति ।

End :—

वृष्यदुष्टपेटिका-सुनटिकार्णकार-दुःकल्यना-
 तारास्त्रीपरिभावकः खलमुखाब्जोद्यत्कलकाकृतिः
 यः प्राकच्यकरः प्रचण्डविलसत्पाषंडपारंपरि-
 ध्वान्तध्वंसनभास्करः स जयतादृन्धः परं बंधुरः ॥

The colophon quoted above is in a different hand.

3681.

1452. **भागवतभूषणम् ।** *Bhāgavata-bhūṣaṇam.*

*By Gopālācārya, son of Nārāyaṇācārya, son of
 Vāsudevācārya of Śrī Karahātaka Kṣetra.*

Substance, country-made yellow paper. 13½ x 4½ inches. Folia, 27.
 Lines, 11 on a page. Extent in ślokas, 900. Character, Bengali. Ap-
 pearance, fresh. Complete.

This proves the authenticity of the *Bhāgavata-purāṇa* mainly on the authorities of the *Padma-purāṇa*, *Skanda-purāṇa*, the *Bhāgavata* itself, and *Mādhvācārya's* *Brahma-sūtra-bhāṣya*.

The object of the work:—

तच्च तावत् अर्थवादाधिकरणसम्भवा भक्त्यर्थं भगवन्महिमोक्ति-
रिति भक्तिपादीयां श्रीमदाचार्योक्तिमनुसृत्य महापुराणचक्र-
वर्तिनः श्रीमद्भागवतस्य महिमा स्तुयते ।

It is a book of very great interest for the chronology of Sanskrit literature.

Maṅgalācarana.

लक्ष्मीनारायणं नत्वा गोपालः कुरुते सुधीः ।

सख्यानन्दसन्धायो श्रीभागवतभूषणम् ॥

It is divided into four sections:—

8A, इति श्रीनारायणपरायणश्रीलक्ष्मणातीरश्रीकरहाटवासि-वासुदेवा-
चार्यसुतनारायणाचार्यार्जुनगङ्गागर्भ[ज]गोपालाचार्यविरचिते श्रीभागवतभूषणे
परमानन्दः प्रथमोऽध्यायः; 14A, ० दुर्जनधिक्कारो नाम द्वितीयोऽध्यायः;
21B, ० क्षुद्रोपद्रवनिवारणं नाम तृतीयोऽध्यायः; 27B, सप्ताहविधानकथनं नाम
चतुर्थोऽध्यायः ।

The later authorities quoted are:—

9A, रामलक्ष्मणभट्टः; 9B, क्षीरनिधिः, तात्पर्यचन्द्रिका, दिनत्रयमीमांसा;
10A, स्मृतिकौस्तुभः, स्मृत्यर्थसागरः, निर्णयरत्नम्, विद्यारण्यसामिञ्जलजीवन्मुक्ति
प्रकरणं, भट्टोजिदोहतात्त्विकम्, नागोजीभट्टतत्त्वार्थिकम्, शब्दरत्नम्, अनन्त-
देवज्ञतसंस्कारकौस्तुभः, मधुरासेतुः, आङ्गमयूखः, व्यवहारमयूखः, कालदिनकरो-
द्योतः, विधानपारिजातः, प्रयोगपारिजातः, संवत्सरप्रदीपः, कालनिर्णयः, काल-
निर्णयदीपिका; 10B, पुरुषोत्तममहाराजः, रामाष्टमचन्द्रिका, उत्सवप्रतापम्.
वक्त्रभाषार्थज्ञतनिबन्धः, शुद्धाद्वैतमार्तगङ्गा, विद्वन्मयङ्गलम्, पुरुषोत्तममहाराजज्ञत-
सुवर्णसूत्रम्, निम्बाकौयलमतनिर्णयसिन्धुः, रामानुज-रामतापणीयथाख्या, हरि-
भक्तिविलासः; 11A, रामानुजसारसंग्रहः, अप्ययदोह्यतज्ञतशिवतत्त्वविवेकः,
वाचस्पतिमिश्रज्ञतभक्तिप्रकाशः, विद्यारण्यभारतीतीर्थगुरोरात्मपुराणकारण-
नन्दमते गीतातात्पर्यबोधिनी, मधुसूदनसरस्वतीज्ञतभक्तिरसायनम्, लक्ष्मीधरज्ञत-
भगवद्भक्तकौमुदी, विद्यानिवासभट्टाचार्यज्ञत-सच्चरित्रमीमांसा, विष्णुपुराण-
भक्तिरत्नावली, काशीरदेशीयच्छेन्नप्रकाशः, भास्करराजज्ञत-सहस्रनामटीका,

गौणकथकृत-टीका, स्वप्नेश्वराचार्यकृत-शाखिल्यसूत्रभाष्यम्, गौड़पादाचार्यकृत-पञ्चोक्तिरणव्याख्या, हनुमती. चित्तुखी, शाङ्करौ, मध्वाचार्यकृत भागवततात्पर्यम्, वल्लभाचार्यसुबोधिनी, रामानुजोयवीररावो, निम्बार्कौ, वोपदेवकृत-हरि-जीना-मुक्ताफल-परमहंस-प्रियाख्यव्याख्यात्रय ; 11B, विद्वत्कामघेनुः, सम्बन्धोक्तिः, तत्त्वदीपिका, शुकहृदयम्, सुदर्शनी, मणिभावप्रकाशिका, प्रहर्षिणी, श्रीधरौ, विजयध्वजोया, यदुपती, श्रीनिवासी, सत्यधर्मतीर्थी, ळहत्तोषिणी, लघुतोषिणी, चक्रवर्ती, सन्दर्भा, तोषणीमारः, माधवी, वामनी, एकनाथौ, पुरुषोत्तमी, बलभनौ, रामाश्रमः, गन्दमिश्रः, सिद्धान्तदर्पणम्, त्रिस्थलीसेतुः, लक्ष्मीसंहिता ।

The following is given as a specimen of the author's style of historical writing. Some people say that the Bhāgavata is the composition of Vopadeva and not of Vyāsa. To controvert this opinion the writer says :—

13A, यदि ह्रीं भागवतं वोपदेवकृतमभविष्यत् तर्हि वोपदेवसमानकालिक प्रामाणिकशिरोमणिर्हेमाद्रिर्भागवतस्य प्रयोगानां आर्षत्वं भगवताकृतं भागवतमिति व्युत्पत्तिं भागवतमेवागमो वेद “इतिहासपुराणं च” इत्युक्तेर्नावदिष्यत् । कविशिरोमणिः वोपदेवोऽपि आर्षान् प्रयोगान्नाप्रायोह्यत् । परमहंसप्रियाख्यायां भागवतव्याख्यायां रेतसेत्यादि सङ्ख्यावधिप्रयोगानामार्षत्वं नाभ्यधास्यत् । नत-हेमाद्रौ च भविष्यत्पुराणभागवतयोर्विरोधे कल्पभेदेन व्यवस्थेति वदता हेमाद्रिणापि श्रीमद्भागवतस्य पुराणत्वं व्यक्तीकृतं । न च हेमाद्रिर्वोपदेवसमानकालिकत्वे किं मानमिति चेत् तदुक्तिभ्यामेव इति निरुद्धाण । तथाहि हरिजीनायां वोपदेवः :—

विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टये ।

श्रीमद्भागवतस्तन्माध्यायार्थादि निरूप्यते ॥ इति ॥

मुक्ताफले च वोपदेवः ।

विद्वज्जनेशप्रियेण भिक्षुं केशवसूनुना ।

हेमाद्रिर्वोपदेवेन मुक्ताफलमचोकरत् ॥

हेमाद्रिश्च देवगिरौश्वरस्य रामचन्द्रस्य राज्ञो मन्त्रौ । यद्यपि भूयसा तदर्थत्वेन हेमाद्रितुष्टय इत्युक्तं तथापि योग्यतोपलक्षणपरं बोद्धव्यमिति हरिजीनापद्यं विद्वज्जनेशप्रियेण्यतिरोहितार्थं । यदुराजमहामन्त्रिणा हेमाद्रिणाभ्यर्थितः तत्कर्तृत्वं स्थापितवान् इति मुक्ताफलपद्ये च व्याचख्यौ ।

वेदः पुराणं कार्यं च प्रभुमिदं प्रियावचः ।

बोधयन्तीतीह प्राऊः त्रिहत् भागवतं पुनः ॥

इति हरिलीलाख्यवोपदेवपद्यं । ननु पुराणमात्रे प्रकृतोपयुक्ते किमन्ययोः कथनेन तत्राह त्रिहदिति । अवततार च हेमाद्रिः सोऽयं हेमाद्रिः दादप्राधिक-
दादप्राधत् १२१२ शकोद्भवदाक्षिणात्यो गन्द्यामख्यज्ञानेश्वरमंजकभगवद्भक्तज्ञत
गौताद्याख्यागोत्तरकालिको हेमाद्रपञ्चनाम्ना प्राकृतभाषया प्रसिद्धः । तां ज्ञानेश्वरै
नीतवान् स ततोऽन्येन हरिदासेनोद्भूतः इति स्पष्टं श्रीमद्विठ्ठलभक्तज्ञत प्राकृतग्रन्थेषु ।
तथाच तदाश्रिततत्त्वमकालिक-वोपदेवप्राक्कालिक एकादशगते प्राक्ते विंशत्यब्दद्वये
गते अवतौर्यं मध्वमुनिं सदा वन्दे महागुरुमिति स्तुत्यर्थसागरादिमहाविबन्धसहित
श्रीमदानन्दतौर्यभगवत्पादाचार्यैरन्यैश्च तत्रत्य वचनं तदानीमविद्यमानं ब्रह्मसूत्र-
भाष्यादौ सम्मतित्वेनालेखि ।

3682.

5250. भागवतामृतकणिका । *Bhāgavatāmṛta-kanikā*.

Substance, country-made paper. 10×5 inches. Folia, 4. Lines, 9 on a page. Character, Bengali. Date, B.S. 1252. Appearance, old, discoloured and faded. Complete.

This proves the full divinity of Śrī Kṛṣṇa.

Last Colophon :—

इति श्रीभागवतामृतकणिका सम्पूर्णा ।

Post Colophon :—

सन १२५२ साल तारिख २५ ज्येष्ठ लिखित श्रीरामप्रसादवैष्णव ।

For the work see L. 581.

3683.

504. भागवततत्त्वदीपः । *Bhāgavata-tattva-dīpa*.

(सटीकः)

By Vallabha Dīkṣita.

For the manuscript see L. 1316. It is incomplete at the end, containing 267 verses of the text with their commentary.

For a complete MS. of the work see L. 2461.

3683A.

561. निबन्धतत्त्वदीपः, सटीकः ।

Nibandha-tattva-dīpaḥ with a commentary.

For the manuscript see L. 1435.

Aufrecht surmises this to be the Bhāgavata-tattva-dīpa, but on what ground he does not say.

3683B.

1809. मुक्तिरत्नं सटीकम् । *Mukti-ratna with a commentary in Tripāṭha form.*

By Kṛṣṇānanda.

Substance, country-made paper. 13½ × 5½ inches. Folia, 92. Character, Bengali of the eighteenth century. Complete.

About the author and his work, an extra leaf before the commencement of the work, has the following :—

छायाब्रह्मपदं विधाय हृदि छायागन्दनाम्ना मुदा
श्रीमद्भगवतादिशास्त्रजलधेयवृत्त्य सज्जीकृतम् ।
गत्वा सत्पदवीं महेश्वरगरीं प्रज्ञावतामाश्रया
तुच्छार्थं विदुषां विवेकसुधियां सम्मुक्तिरत्नं मया ।
मयेवाश्रयमतौ विधाय कव्यां तन्मुक्तिरत्नं सदा
सन्तः कण्ठविभूषणं तनुभूतां कुर्वन्तु शान्तिप्रदम् ।
सर्वानन्दकरं विवेकविमलप्रज्ञामगोध्वान्तहम्
ब्रह्मज्ञानविधिप्रदर्शकगुरोराशानियुक्तो यतः ।
विवेकिनां योगविशुद्धचेतसां
सुखावहं रत्नमिदं सुखेवितम् ।
सुदुर्लभं जन्मशतैः कुयोगिनाम्
वरित्यतेऽव्यक्तमादरेण यत् ॥

The work is a collection of verses bearing on the topics of Vaiṣṇavism, taken mainly from the Bhāgavata, with a commentary apparently by the compiler himself.

The commentary runs down to 74B. The rest of the work is without a commentary. The compiler is very careful in giving his references to the chapter and verse of the Bhāgavata.

Besides the Bhāgavata the author picks out verses from the Gītā, and Adhyātma Rāmāyaṇa. The verses from the Gītā and the Bhāgavata have a commentary.

3683C.

1158. भक्तिरङ्गिणी सेतुसहिता ।

Bhakti-tarangiṇī with a commentary entitled Setu.

By Vaidyanātha Pāyagunḍe.

Substance, country-made paper. 12×6 inches. Folia, 243. Lines, 14 to 16 on a page. Extent in ślokas, 1,2000. Character, Nāgara. Appearance, bad. Complete. Written in a scribing hand.

Keśava Rāya, the son of Rāma Rāya of Delhi requested Vaidyanātha Pāyagunḍe of Benares, to collect together all devotional verses from the Bhāgavata.

He compiled the verses from all the different skandhas of the Bhāgavata and divided them into five taraṅgas or waves. As the verses compiled require connecting links, Payagunḍe added 200 verses of his own for the purpose. To the verses taken from the Bhāgavata, Śrīdhara's commentary was given, but under the altered circumstances, the commentary required a good deal of editing, which was given by the compiler. He also added a commentary on his own verses.

The manuscript is full of emendations and corrections both in the text and in the commentary. The leaves also

(390)

are in very great disorder. From these circumstances it is supposed that the manuscript may be the author's rough copy.

VI. NĀRADA-PURĀṆAM.

3684.

833. नारदपुराणम् । *Nārada-purāṇam.*

(पूर्वोत्तरभागौ)

For the manuscript see L. 1680.

The work is often noticed.

Printed in Bibl. Ind. under the name of Bṛhannāra-
diya-purāṇa

3685.

4372. *The Same.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 59 of which the first is missing. Lines, 9 on a page. Character, Bengali. Date, Saka 1793. Appearance, fresh. Complete.

Colophons :—

2A, इति श्रीनारदीयपुराणे रुक्माङ्गदचरिते द्वादशीमाहात्म्ये प्रथमोऽध्यायः;
3A, • द्वितीयोऽध्यायः : 5A, • यमपरितापोनाम ३; 6A, • यमविलापोनाम
४; 6A, • ५; 6B, • ब्रह्मवाक्यम् ६; 8B, • मोहिनीप्रियापणम् ७;
9B, • मोहिनीमन्दरगमनम् ८; 10B, • ९; 12A, • वामदेवसमागमः
१०; • 13B, मोहिनीरुक्माङ्गदसमागमः ११; 14B, • १२; 15B, •
मोहिन्यालयनम् १३; 17B, • गृहगोघासम्बादः १४; 18B, • पुत्रालुसन्धानम्
१५; 21A, • सन्ध्यावलिप्रबोधनम् १६; 23A, • मोहिनीवाक्यम् १७; 24B,
• मातृसन्बोधनम् १८; 25B, • रुक्माङ्गदमौड़नम् १९; 26B, • घर्माङ्गद-
विजयोनाम २०; 27B, • घर्माङ्गदविवाहः २१; 29B, • कार्तिकमाहात्म्यम्
२२; 30A, • चातुर्मास्यगुणवर्णनम् २३; 33A, • मोहिनीसम्बादो नाम २४;
34A, • मोहिनीवाक्यम् २५; 36A, • घर्माङ्गदवचः २६; 37A, • २७;
38A, • २८; 41A, • काङ्क्षोपाख्याने २९; 43A, • काशीमाहात्म्यम् ३०;
45B, • ३१; 47B, • मोहिन्यनुनयः ३२; 48A, • सन्ध्यावलीवाक्यम् ३३;

49A, • सन्धावलीवाक्ये ३४; 50A, • चम्पाङ्गदवाक्यम् ३५; 51A, • वक्त्राङ्गदसिद्धिः ३६; 53A, • वक्त्राङ्गदाख्याने ३७; 54A, • मोहिनीभक्त-
करणम् ३८; 55A, • विप्रप्रसादः ३९; 57A, • मोहिनीस्थानप्रदानिको नाम
४०; 58B. (Last Colophon) इति श्रीनारदीयपुराणे वक्त्राङ्गदचरिते
विन्नविनाशिनो नाम द्वादशौविधिः समाप्तः । समाप्तश्चेदं वक्त्राङ्गदचरितम् ।

Then follows a Phalaśruti in five lines. Then after the Colophon इति नारदीयपुराणम् समाप्तम्, we get the following Post Colophon Statement:—

यस्य वासो वैद्यपुरे विप्रो गोकुलचन्द्रकः ।
श्रीरामचन्द्रकस्तस्य चन्द्रो विप्रकुलस्य यः ॥
शाकेश्च नेत्रचन्द्राश्रमाने चैत्रे प्रजासुतः ।
श्रीरामलोचनगामालिखत्तस्य दिजः कृतिः ॥
इदं पुराणं परमं यत्नेनोपावर्जितं नरः ।
यो हृदि स्थितिं पापात्मा सर्वपापाश्रयो हि सः ॥
जगद्गो यस्य गृहे विराजते वासश्च गङ्गानिकटे मनोरमे ।
किं वाच्यमस्याधिकपुण्यसङ्गुलं गृहेऽस्ति तदधि वामनाथः ॥

This appears to be the Uttara bhāga of the Nārada-
purāṇa.

3686.

226. The same called बृहन्नारदीयपुराणम् ।

Bṛhannāradiya-purāṇam.

For the manuscript see L. 506.

The MS. is old and dilapidated in appearance, and defective, the leaves 14 to 19, 24 to 28 and 105 to 107 missing. It was copied by Kālidāsa in Sana 1083 in the month of Pauṣa.

The Post Colophon Statement:—

पौषे मासि सिते पक्षे पञ्चम्यां शृगुवासरे ।
आलिखत कालिदासेन पुराणं नारदीयकम् ॥

(393)

यथावृष्टमिच्छादि ॥ श्रीहरिः प्रणमम् ॥

ति सन १०८२ शाल माह पौष ।

Printed in the Bibl. Ind. series by Paṇḍit Hṛṣikeṣa Sastri.

3687.

275. *The Same.*

Substance, country-made paper. 12×5½ inches. Folia, 168. Lines, 11 on a page. Extent in ślokaś, 3,700. Character, Nāgara. Appearance, old.

Colophon :—

इति लहरीरदीये अष्टचिंशोऽध्यायः । इति लहरीरदीयं
समाप्तम् ।

The Same as L. No. 1021.

3688.

392. *The Same.*

Substance, country-made paper. 15×3 inches. Folia, 151. Lines, 7 on a page. Extent in ślokaś, 3717. Character, Bengali. Date, Śaka 1582. Appearance, tolerable. Complete.

For the work see L. 506.

The Post Colophon Statement :—

शुभमस्तु शक्राब्दाः १५८२ ।
शुगवसुशरचन्द्रे शक्रमाने नभस्ये
भृगुसुतदिनमध्ये नारदीयं पुराणम् ।
लिखितमपि निजार्थे श्रीमता कृष्णपक्षे
हरिहरपदभक्त्या रामनारायणेन ॥

3689.

3655. *The Same.*

Substance, country-made paper. 14×4½ inches. Folia, 50 to 163. Lines, 9 on a page. Character, Bengali. Date, Śaka 1628. Appearance, discoloured and worn-out.

From the concluding portion of the 11th adhyāya to the end of the 38th adhyāya.

Post Colophon :—

शुभमस्तु शक्राब्दाः १६२८ तारिख २३ श्रे. पौष ।

3690.

3834. *The Same.*

Substance, palm-leaf. 25 × 2 inches. Folia, 189. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worm-eaten. Complete.

3691.

4564. *The Same.*

Substance, country-made paper. 14 × 5 inches. Folia, 179. Lines, 8 on a page. Character, Bengali. Date, Saka 1742. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीवृहन्नारदीये ऽष्टत्रिंशोऽध्यायः ।

Post Colophon :—

समाप्तोऽयं ग्रन्थो वृहन्नारदीये । शक्राब्दादि १७ । ४२ । १ ।
१६ । २० ।

3692.

2915. फाल्गुनकृष्णचतुर्थीव्रतकथा ।

Phālguna-kṛṣṇa-caturthī-vrata-kathā.

From Br̥han-nāradya-purāṇa.

For the manuscript and the work see L. 4221.

Post Colophon :—

संवत् १८३७ फाल्गुन शुक्ल १४ शुक्ले लिखितं राधाकृष्णमिश्रेण
गणेशचतुर्थी ॥

3693.

4636. हरिभक्तिसुषोदयः । *Hari-bhakti-sudhodayah.**From Narada-purāṇa.*

Substance, country-made paper. 14 × 4½ inches. Folia, 14. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

Beginning :—

श्रीकृष्णाय नमः ॥

सुक्ताम्बरधरं विष्णुं सुक्तावर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

... ..

... ..

अस्ति त्रैलोक्यविख्यातं वनं नैमिषसंज्ञितम् ।

पवित्रं गोमतीतीरे निव्यं पुष्पफलजिह्वितम् ॥

खलङ्गताः महात्मानः सद्भागवतलक्ष्णैः ।

ऋषयः यच्च सत्त्वैः चिरं हरिमुपजयन् ॥

तस्मिन् कुलपतिर्द्वन्द्वः प्रौढकः सकलं जनम् ।

अभावयद्भरेर्भक्त्या योगौ भागवतोत्तमः ॥

... ..

... ..

कदाचिन्नारदोऽभ्यागाद्वृक्षुर्भगवत्प्रियान् ।

स ददर्श गदौ तच्च गोमतीं पुण्यकौर्त्तनाम् ॥

... ..

... ..

नारदं मुनयोऽभ्येत्य मुदा तच्च ववन्दरे ।

ते तमूचुरहो देवे प्रसन्ने नास्ति दुर्लभम् ॥

Chapter five comes to an end in leaf :—

इति श्रीहरिभक्तिसुषोदये श्रीनारदोक्ते पञ्चमोऽध्यायः ।

The 6th chapter breaks off abruptly.

3694.

10726. **रुक्माङ्गदचरितम् ।** *Rukmāṅgada-caritaṃ.*

*Being the story of Rukmāṅgada and his daughter,
Mohinī (from the Nārada-purāṇa).*

Substance, palm-leaf. 14 x 2 inches. Folia, 141. Lines, 5 on a page.
Extent in ślokas, 2,100. Character, Maithila. Date, L.S. 394. In good
condition.

The story dwells on the merits of the Vaiṣṇava fast
of Ekādaśī.

For the beginning of the work see I.O. Catal.
No. 3374 in which it is stated to be the second part of the
Nārada-purāṇa.

But in the I.O. MS. the work is complete in 40
chapters, while in the present MS., in 37 chapters.

It ends:—

एतत्ते कथितं राजन् विप्रविध्वंसकारणम् ।
व्रती व्रतवतां श्रेष्ठं सुखी न फलप्रदम् ॥
य इदं पृथगुयादित्यं पठेद्वा भक्तिभावितः ।
स याति परमं स्थानं सर्वविप्रविध्वंसितम् ॥
रुक्माङ्गदचरितं यः पठन्तीति नरोत्तमः ।
इहलोकं सुखी धन्यः पुत्रपौत्रसमन्वितः ॥
दीर्घायुर्धनो धन्यः सर्ववन्धविध्वंसितः ।
भुञ्जन् भोगान् ततः प्राप्य मरणं स्मरन् चरेः ॥
ततो याति परं स्थानं यतो नावर्त्तते पुनः ।

Colophon:—

इति नारदीये रुक्माङ्गदचरिते विप्रविध्वंसनमाम् द्वादशी-
चरितं समाप्तं ।

Post Colophon:—

लसं ३६४ सुदि तृतीयायां बुधे सकुरोग्रामे सदुपाध्याय-
श्रीसुकुन्दशर्मायाः सुपाठार्थं लिखितमिदं पुस्तकमिति ॥ ३ ॥

3695.

9746. लक्षवर्तिव्रतविधिः । *Lakṣa-barṭti-vrata-vidhiḥ.*

Substance, country-made paper. 9 × 3½ inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, tolerable. Complete.

On a rite, consisting in a gift, to be made to a Brāhmaṇa, of a lamp made of silver with a leaf of golden wicks, the month for the performance of the rite being Vaiśākha, Kārtika, Śrāvaṇa or Māgha. Said to belong to the Nārada-purāṇa.

The Post Colophon runs thus :—

इति श्रीनारदोद्ये पुराणे लक्षवर्तिव्रतं सम्पूर्णम् ।

3696.

9759. वर्द्धमानद्वादशीव्रतम् ।

Vardhamāna-dvādāśī-vratam

From Nāradya-purāṇa.

Substance, country-made paper. 10 × 3½ inches. Folia, 5. Lines, 7 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, decayed. Complete.

Said to belong to the Nārada-purāṇa.

Beginning :—

श्रीगणेशाय नमः ।

अथ वर्द्धमानद्वादशीव्रतोद्यापनं लिख्यते ।

भगवन् ओतुमिच्छामि + + वर्द्धसिद्धिदं

येन व्रतेन चौर्येण सर्वपापक्षयो भवेत् ।

अम्बरीष उवाच ।

पुत्रपौत्रप्रदश्चैव व्र + + + विवर्द्धनं

सर्वसौभाग्यजननं विष्णोः प्रीतिकरं च यत् ॥ २ ॥

श्रीनारद उवाच ।

शृणु राजन् महाभाग + + + + वनाशनं
द्वादशीवर्द्धमानाख्यं भुक्तिमुक्तिप्रदं परं । इत्यादि ।

End :—

नरो वा यदि वा नारो यः कुर्याद् द्वादशीव्रतं
ऐश्वर्यं चैव सौभाग्यं पुत्रपौत्रप्रदं शुभं ॥ ४६ ॥
ऐहिकानखिलान् भोगान् भुक्त्वा सायुष्यमाप्नुयात् ॥ ५० ॥

Colophon :—

इति श्रीनारदीयपुराणे वर्द्धमानाख्यद्वादशीव्रतं । श्लोकं ॥ ६० ॥

After the colophon there are given the names of the Sarvatobhadra maṇḍaladevatā.

3697.

2920.

Substance, country-made paper. 10×2½ inches. Folia, 5. Lines, 5 on a page. Extent in ślokaś, 52. Character, Nāgara. Date, Samvat 1883. Appearance, fresh. Complete.

This is called संकष्टचतुर्थीव्रतकथा, see our number 2966. Here called, in the margin of the leaves गणेशचतु and माच-
ल्ल्याचतुर्थी, but in the colophon “नारदीयपुराणे कार्तिकलक्ष्म्याचतुर्थी
कर्कटमासोव्रतकथा”

... ..

4B, ऊर्जलक्ष्म्याचतुर्थ्यान्तु पूजनोयो गणेश्वरः ॥ ४२ ॥

So the colophon is right in calling it कार्तिकलक्ष्म्याचतुर्थी ।

It ends :—

प्रतिमासं तु यः कुर्यात्पौनःपुन्येनैकमेव च ।
न दारिद्र्यं भवेत्तस्य संकष्टं न भवति हि ।

Post Colophon :—

संवत् १८८० लिखितं जयलक्ष्म्यामिश्रेण ॥

VII. MĀRKANDEYA-PURĀṆAM.

3698.

4567A. **मार्कण्डेयपुराणम् ।** *Mārkaṇḍeya-purāṇam.*

Substance, country-made paper. $18\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 126. Lines, 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

See I.O. Catal. No. 3555. Published in the Bibl. Ind. Series.

3699.

4507. *The Same.*

Substance, country-made paper. $21 \times 4\frac{3}{4}$ inches. Folia, 253 of which 114-120 missing. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, fresh.

Last Colophon :—

इति मार्कण्डेयपुराणे राजवंशानुकीर्तनं समाप्तम् । १३६ ।
समाप्तश्चेदं मार्कण्डेयपुराणमिति ।

Post Colophon :—

खासः श्रीचण्डीवरप्रभार् मुदा लिखितम् ।

3700.

8912. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 231 of which foll. 1-61 and 229-231 are restorations in a modern hand and foll. 166-168, 170, 174, 183, 186, 190-192 and 201 are missing. Lines, 8, 11 on a page. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Translated in Bibl. Ind. Series.

3701.

2107. चाण्डी । *Candī.*

From the Mārkaṇḍeya-purāṇa.

With all its accessories.

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 75 of which 1st leaf missing. Lines, 7-8, 9, on a page. Extent in slokas, 750. Character, Nāgara of the eighteenth century. Appearance, discoloured.

See I.O. Catal. 3558-3564.

Colophons of the topics:—

7B, इति हरिहरविरचितं देव्या कवचं समाप्तम्; 9A, इति भगवत्पाद्मार्गनास्तुतिः सम्पूर्णा; 10B, इति चण्डोदेवताया उत्कीर्णनं नाम; 67B, इति श्रीमार्कण्डेयपुराणे सार्वर्णिके मन्वन्तरे श्रीदेवीमाहात्म्ये श्रीभगवतीमाहात्म्ये श्रीसप्तशतिकादेवीचरित्रम् समाप्तम्; 69B, इति ० प्राधानिकं समाप्तम्; 73A, इति ० विभूतिकं नाम स्तोत्रम्; 75B, इति ० मूर्तिरहस्ये वैष्णविकं नाम सप्तशतिकाहस्यं समाप्तम् ।

3702.

7738. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 57. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon:—

इति मार्कण्डेयपुराणे सार्वर्णिके मन्वन्तरे देवीमाहात्म्ये सुरप-
वैष्णवरप्रदानम् अष्टोदशोऽध्यायः ॥ १९ ॥

3703.

11232. *The Same.*

Substance, country-made paper. $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 35. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Up to Śumbha-Vada.

3704.

8771. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 51. Lines, 9 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance, old. Worm-eaten.

Very old and dilapidated.

Complete in fifty-one leaves, the first two leaves are missing.

3705.

7774. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 34. Lines, 12 on a page. Character, Nāgara. Date, Samvat 1913. Appearance, fresh. Complete.

The work ends in 28B. The rest of the leaf is taken up with subsidiary matters.

The date of copy :—

संवत् १९१३ शाके १७७८ वर्षे मासोत्तममासे पौष सुदि
१५ तिथौ शनिवासरे लिखितोयं (The name of the place
is blurred over with ink) मध्ये पार्श्वप्रमुखादात् शुभं
भवतु ॥

The copy appears to have been used by a Jaina.

भावार्थं पुस्तकं, etc., etc.

3706.

10774. *The Same.*

Substance, palm-leaf. $11\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 60. Lines, 34 on a page. Character, Bengali. Date, Śaka 1579. Appearance, old and worm-eaten. Complete.

Last Colophon :—

इति मार्कण्डेयपुराणे सार्वर्णिके मन्वन्तरे देवीमाहात्म्यं
समाप्तं ।

Post Colophon :—

सप्तमाप्तमस्तु । शकाब्दा १५७६ । शके मल्लमहोपतेः स
६६३ आषाढस्य एकविंशतिवासरे लिखितं श्रीरघुनाथचक्रवर्तिनः
पाठार्थं पुस्तकमेतत् । लिपिरियं श्रीश्यामदासराजगुरुः । यदक्षरं
परिष्कृतं, etc.

Here is a Synchronism. Śaka 1579=Mallabda 963
which then begins at Śaka 616=698 A.D.

It is preceded by 29 leaves, written in a later hand,
taken up with the preliminaries to the recitation of the
Caṇḍi.

3707.

5643. *The Same.*

Substance, palm-leaf. 12 × 2½ inches. Folia, 48 of which 1-6, 10, 11,
13, 20, 33, 38, 39 and 42 are missing. Lines, 5 on a page. Character,
Bengali. Date, L.S. 705. Appearance, old and worn-out. Incomplete
in the beginning.

Colophon :—

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्यं
सम्पूर्णम् ।

Post Colophon Statement :—

शुभमस्तु । श्रीरस्तु ।
वाणवियद्विगणिते लक्ष्मणसेनस्य सम्मते वर्षे ।
रविवार शुक्लपक्ष समरपतिः पुस्तकं अलिखत् ।
ॐ नमो हरये ॥

3708.

10002.

Three palm leaves of Caṇḍi in the twelfth century
Newari hand.

3708A.

1863. देवौमाहात्म्यरहस्यम् ।

Devī-māhātmya-rahasyam.

Substance, country-made paper. 7×4½ inches. Folia, 14. Lines, 8 on a page. Extent in ślokas, 90. Character, Nāgara. Appearance, tolerable. Complete.

Beginning :—

श्रीगणेशाय नमः ।

राजोवाच ।

भगवन्नवतारा मे चण्डिकायास्त्वयोदिताः ।
एतेषां प्रकृतिं ब्रह्मन् प्रधानं वक्तुमर्हसि ॥
आराध्य यन्मया देव्याः स्वरूपं येन तद्विज ।
विधिना ब्रूहि सकलं यथावत् प्रणतस्य मे ॥

ऋषिश्वाच ।

इदं रहस्यं मम म(?)नाख्येयं प्रचक्षते ।
भक्तोऽसौति न मे किञ्चित्तवावाच्यं नराधिप ॥

End :—

यद्यप्यनेकं परमं पवित्रं
रहस्यमेतद् भुवि दुर्लभं नृणाम् ।
महेश्वरस्यापि च वेद्यसोद्भूतं
नितम्बिनीवेशधरस्य विष्णोः ॥

Colophon :—

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवौमाहात्म्ये
रहस्यं नाम ऊनविंशतिध्यायः ॥

Post Colophon :—

लिखितं उपाध्याय काशिराम शुभमस्य ॥

Not in the Bibl. Ind. Edition.

3709.

3396. देवीमाहात्म्यटीका तत्त्वावबोधिनी ।

Tattvāvabodhinī, being a commentary on Devi-māhātmya.

By Vidyāvinodācārya.

Substance, country-made paper. $19 \times 3\frac{1}{2}$ inches. Folia, 88. Lines, 8 on a page. Extent in ślokas, 2,200. Character, Bengali of the eighteenth century. Appearance, good. Complete.

Sec H.P.R. I. 183 and Cs. No. 29.

3710.

3782. *The Same.*

Substance, country-made paper. $15\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 72. Lines, 7 on a page. Character, Bengali. Date, Śaka 1626. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीविद्याविनोदाचार्यकृतायां चण्डीटीकायां तत्त्वाव-
बोधिन्यां देवीमाहात्म्यं समाप्तम् । शुभमस्तु ।

Post Colophon :—

शुभमस्तु मस्तु । लेखके सततं श्रीरस्तु । तेरिख २४ श्रे
माघ शुक्रान्दाः १६२६ लिखितं श्रीकनकनन्तरामदेवशर्माः पुस्तक-
मिदम् ॥

It begins :—

नत्वाजमजया गूढं भ्रान्तमेकमेकवत् ।

विद्याविनोदाचार्यश्चण्डीटीकां तनोत्यमुम् ॥

3711.

3916. *The Same.*

Substance, palm leaf. $13 \times 1\frac{1}{2}$ inches. Folia, 88. Lines, 3, 4 on a page. Extent in ślokas, 2,000. Character, Bengali. Date, Śaka 1630. Appearance, fresh. Written in a neat, small hand. Complete.

Colophon:—

इति श्रीमहामहोपाध्यायविद्याविनोदाचार्यकृतायां चण्डी-
टीकायां तत्त्वावबोधिन्यां देवीमाहात्म्यं समाप्तम् ।

Post Colophon:—

समाप्तश्चायं ग्रन्थः ॥
प्राक्ते नवगुणत्विन्दौ नत्वाङ्घ्रियुगलं हरेः ।
स्थालेखि श्रीमुकुन्देन चण्डीटीका सुप्रोभना ॥
श्रीगुरुदेवचरणेभ्यो नमो नमः ॥ श्रीरस्तु लेखके मयि । नमो
दुर्गायै नमः शिवाय ॥ नमः सर्वेभ्यो देवभ्यः सर्वाभ्यश्च ॥

3712.

5053. *The Same.*

Substance, country-made paper. 15 × 3½ inches. Folia, 65. Lines, 8
on a page. Extent in Slokas, 2,600. Character, Bengali. Date, Saka
1751. Appearance, fresh. Complete.

Post Colophon Statement:—

सूता श्रीहिमजाङ्घ्रिपद्मजयुगं मृत्युञ्जयस्नान्तं
मुष्मांश्चिषुसरित्पतीन्दुकलिते प्राक्ते हरौते रवौ ।
वागेन्दुप्रतिमे ग्रन्थैस्त्रयदिने विद्याविनोदीयकः
श्रीवामाचरणेन पुस्तकमुदालेखि द्विजेनादरात् ॥

3713.

5178. *The Same.*

Substance, country-made paper. 14 × 3½ inches. Folia, 67. Lines, 9
on a page. Extent in Slokas, 2,000. Character, Bengali. Date, Saka
1736. Appearance, fresh. Complete.

Colophon:—

इति श्रीविद्याविनोदाचार्यकृतायां चण्डीटीकायां तत्त्वाव-
बोधिन्यां देवीमाहात्म्यं समाप्तम् । समाप्तश्चेदं देवीमाहात्म्य-
विवेचनम् ।

Post Colophon :—

ॐ तत्सत् । सर्व्वमङ्गला, etc., etc.

लिखितं श्रीठाकुरदासदेवशर्मा । पुस्तकस्यैव तस्यैव ।
श्रीमलिपुरसुन्दर्यै नमः । दुर्गायै नमः । शकाब्दा १७३६ । ६ ।
२६ । माघशुक्लप्रतिपदि शुक्राहे दिनमध्यमे । तर्कनेत्राब्धिचन्द्रेऽङ्गे
चण्डीटीका लिखीन्मया ।

3714.

10799(O). *The Same.*

Substance, country-made paper. 14×3½ inches. Folia, 13. Lines, 7
on a page. Character, Bengali of the nineteenth century. Appearance,
fresh. Incomplete.

Up to the battle of the Devī with Mahiṣāsura.

3715.

7986. **देवीमाहात्म्यकौमुदी ।** *Devī-māhātmya-kaumudī.*

(*Being a commentary on Devī-māhātmya.*)

By Rāma-kṛṣṇa.

Substance, country-made paper. 11½×2 inches. Folia, 40. Lines, 5
on a page. Character, Bengali. Saka, 1625. Appearance old and dis-
coloured. Complete.

Colophon :—

इति देवीमाहात्म्यकौमुदी समाप्ता ।

Post Colophon :—

ॐ दुर्गायै नमः ॥ शुभमस्तु शकाब्दाः ॥ १६१५ ॥ श्रीराम-
हरिशर्मा लिपिरियं ॥

Beginning :—

ॐ नमो दुर्गायै ।

भगवन्तं नमस्कृत्य देवीं भगवतीमपि ।

तन्यते रामकृष्णेन देवीमाहात्म्यकौमुदी ॥

अथ तमेव विदित्वेत्यादिश्रुतेस्तत्त्वज्ञानस्य मोक्षसाधनत्वं सिद्धं ।
तत्त्वज्ञाने च महामाया । कर्त्तव्यादौ कर्त्तव्यादिज्ञानद्वारा
प्रतिबन्धिका अतस्तत्त्वोक्तिं विना न सम्भवति प्रीतिश्च नाराधनां
विना आराधना च न प्रभावज्ञानं विना । ततः प्रभावः सुरयाच
राज्ञे मेघसा मुनिना उक्तस्तयोः संवादो मार्कण्डेयेन उक्तः ।

3716.

3329. देवीमाहात्म्यटीका । *Devī-māhātmya-ṭīkā.**By Gadādhara Tarkacārya.*

Substance, country-made paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 45. Lines, 8 on a page. Extent in ślokas, 1,800. Character, Bengali of the nineteenth century. Appearance, fresh. Complete. Date, Saka 1767.

A commentary on the Caṇḍī section of the Markaṇḍeya-purāṇa, entitled Subodhini.

Colophon:—

इति श्रीगदाधरतर्काचार्यकृता देवीमाहात्म्यटीका समाप्ता ।

Post Colophon:—

प्राक्के ऽत्र[१]कृत्वाब्धिभूमाने चण्डोटीका सुबोधिनी ।

श्रीश्रीनाथेन विप्रेणालेखि भाद्रदिने ह्यये ॥

श्रीरस्तु लेखके मयि । यत्नेन लिखितं, etc., etc.

The commentary begins:—

प्रथम्य पद्मापतिपादपद्मं

प्रकर्षदं विप्रविघातदक्षम् ।

वितन्यते श्रीजगदाधरेण

विप्रेण टीकेयमनस्ययत्नात् ॥

अथ महाभारतौघेषु केषुचित् पदार्थेषु सन्दिग्धानः जैमिनि-
मुनिर्माकण्डेयसुपागम्य ग्रन्थं कृतवान् । कार्यान्तरव्यासत्वेन कथां
काययितुं नायं समय इत्युक्तं । किन्तु विन्ध्यपर्वतनिवासिनः चतुरः

पक्षिणः पृच्छेत्पदादिष्टोऽसौ तं पृष्ठवान् ते पक्षिणः मार्कण्डेय-
भागुरिसंवादात् अतमितिहासं उपवर्णयितुमुद्यताः निखिलघर्म्म-
शास्त्रतत्त्वज्ञा जैमिनिमिताहुः ।

मार्कण्डेय उवाच मार्कण्डेयो भागुरिं प्रति उवाच ।

It ends thus :—

प्रधानतां द्योतयति पुनरुक्तिरियं समाप्तिं द्योतयति मन्वन्तरा
धिपोऽष्टमो मन्वन्तराधिप इत्यर्थः ।

3717.

3924. *The Same.*

Substance, country-made paper 15×5 inches. Folia, 47. Lines, 13
on a page. Extent in Slokas, 1,800. Character, Bengali. Date, Saka,
1724. Appearance, discoloured. Complete.

No Colophon.

Post Colophon :—

वेदयुग्ममुरङ्गाख्ये शास्त्रे नत्वा गुरोः पदम् ।

चण्डीटीका व्यापारलिखितं रामगोपालचक्रवर्तीनाम् ।

१७।२४।५।६।

For the beginning of the commentary see Lz. 299.

3718.

3479. *चण्डीटीका । Candī-ṭikā.*

By Gopāla Cakravartī.

Substance, country-made paper. 17½×3½ inches. Folia, 71. Lines,
9 on a page. Extent in slokas, 1,250. Character, Bengali. Date, Saka,
1714. Appearance, discoloured. Complete.

Colophon :—

इति श्रीगणेशवन्द्यचण्डीकुण्डलवन्द्यश्रीगोपालचक्रवर्तिविरचितायां
चण्डीटीकायां देवीमाहात्म्यं सम्पूर्णम् ।

The author's family :—

आसीद्वन्द्वकुलोज्ज्वलो गयचङ्गः श्रीमान् हिरण्याभिघः
 चत्वारस्तनयाः + + समभवन् वेषामनन्तोऽग्रजः ।
 ख्यातो योऽप्यपरः शिवः शिव इव द्वावेव तस्यात्मजौ
 ख्यातौ ज्ञानमहेन्द्रौ द्विजवरौ दुर्गाभिघो ज्ञानजः ॥
 दुर्गादाससुतः श्रीमान् गोपालकृतिना पुनः ।
 अकरोच्चरिहिका-टौकामेतां तत्त्वप्रकाशिकाम् ॥
 सारासारविचारचारुचतुरः सन्तोऽतिसन्तोषिणः
 ये त्वनन्यगुणेषु सर्व्वसुहृदोऽसूयाकषायोञ्जिताः ।
 तेषामातनुतां + + + + + यत्नान्मयोपादिताम्
 नानाशास्त्रमतोज्ज्वला नऊविदः पश्यन्ति मां सूरयः ॥

The date :—

श्रीदर्पनारायणदेवशर्म्मेणा लिखिरियं शकाब्दाः १७१४ ।

It begins :—

नमः परमदेवतायै ।
 यस्याः कोटि जगन्ति सन्ति कतिधा + + + कुत्रचित्
 यत्र ब्रह्ममहेन्द्रशङ्करमुखाः के के न कथासते ।
 + + + + + तद्ब्रह्म यात्यङ्गसा
 तां वन्दे जगदीश्वरौ भगवतौ सच्चिन्मयोमम्बिकाम् ॥

3719.

3347. देवीमाहात्म्यविवृतिः । *Devī-māhātmya-vivṛti.*

By Kāśīnātha.

Substance, country-made paper. 16½ × 4 inches. Folia, 96. Lines, 8 on a page. Extent in ślokas, 3,200. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति विद्याकुटनिवास-वात्सगोत्रश्रीकाशीनाथभट्टाचार्यकृत
 देवीमाहात्म्यविवृतिः सम्पूर्णा ।

It begins:—

ॐ नमश्चण्डिकायै ।

तन्म्रीता (?) दनुजानयः परिगणेर्याभौमसौमन्तिनौ
 दैत्याभ्यामहितल्पगं सुररिपुं मुक्ता ररक्षाप्यजम् ।
 नूता शक्रमुखै मुनोन्मसहितैः भयं शरीरत्विषा
 ब्रह्माण्णादिकभूति भूवि निलया तस्यैनमस्तायुगम् ॥ (?)
 विपक्षपक्षसम्बाधमगाधमहिमागतम् ।
 नमामीशसुमाधौषं प्रचार्यमज्ञतापहम् ॥
 टीका श्रीकाशीनाथेन देवीसोत्रमुबोधिनौ ।
 तन्मते सन्मदे यत्नाद्विद्याकूटनिवासिना ॥
 कृता मयेयं विवृतिः स्तवस्य
 देव्याः प्रयत्नात् कृतिभिर्विशोद्धा ।
 विविच्य मन्देन न दूषिता स्यात्
 निवेद्यदः किन्तु बुधा पदे वः ॥
 ध्यात्वा कृतेयं + + + निशं
 भवत्यदद्वन्द्वमभौकसाधनम् ।
 दोषप्रदाने कृतयो मतिर्वो
 मा स्यादमुष्याः परिशोधने क्षपा ॥

It ends:—

उपासना चेन्महतामुपासना
 यया + + + धिक्मेति मानवः ।
 घराधिने यत् सुरधाय तारिणी
 मनुत्त्वमत्यन्तसुखं ददौ स्वयम् ॥

3720.

3330. देवीमाहात्म्यटीका । *Devī-māhātmya-ṭīkā.*

By Gaṅgā-nārāyaṇa Vidyāsāgara, son of Kṛṣṇa-rāma Nyāyālaṃkāra.

Substance, country-made paper. 16 × 4½ inches. Folia, 15. Lines, 9 on a page. Extent in slokas, 600. Character, Bengali of the nineteenth century. Appearance, fresh.

A fragment, containing the commentary on the first chapter and the beginning of the second.

The colophon of the first chapter in 13A :—

इति श्रीगङ्गानारायणविद्यासागरभट्टाचार्यविरचितायां देवी-
माहात्म्यटीकायां मधुकैटभवधः ।

Post Colophon :—

श्रीलक्ष्मणचन्द्रविद्यासागरस्य स्वाक्षरमिदं पुस्तकमिति ।

The commentary begins :—

ॐ नमस्त्रिहकार्यै ।

प्रणम्य धरणीधारितनयापदपङ्कजम् ।

मार्कण्डेयपुराणान्तर्गतसप्तशती स्तुतिः ॥

या तस्याः कुर्वते टीकां गङ्गानारायणो द्विजः ।

दूरदर्शिलक्ष्णरामन्यायालङ्कारदेहजः ॥

विद्याविनोदाचार्याद्यैर्व्याख्या यद्यपि सूरिभिः ।

छता तथापि यत्नोऽयं कुञ्चित् कुञ्चित् मम ॥

नवीनभावमाख्यातुं काव्यालङ्कारसञ्चयान् ।

संदर्शयितुमप्यत्र मनोविप्रीतिदायिनः ॥ इत्यादि ।

3721.

587. विद्वन्मनोरमा देवीमाहात्म्यटीका ।

*Vidvan-manoramā, being a commentary on
Devī-māhātmyam.*

*By Gaurivara Śarmā, and revised by Rāmacandra Vācas-
pati by adding the substance of all commentaries avail-
able.*

Substance, country-made paper. 17×3 inches. Folia, 83. Lines, 6
on a page. Extent in ślokas, 2241. Character, Bengali. Appearance,
old.

For a description of the work see L. 1242.

On the obverse side of leaf 1 of this manuscript ends the Pretopākhyāna from Itihāsa-samuccaya with the Post Colophon Statement:—

भूतचतुर्दशमेव कार्यः । शुभमस्तु शकाब्दाः १७०७ ।

3722.

853. *A commentary on Candī.*

By Śantanu Cakravartī.

For the manuscript see L. 1698.

From this it will appear that the commentator belonged to the Tomara dynasty at Delhi. The Tomaras are now living under the Jayapura Rāj as Jāgirdars.

Post Colophon:—

मया सोमक वल्गामेण ।

The last colophon has Rājamanu in the place of Santanu, which is a lipikara-pramāda..

3723.

3331. *A commentary on Devī-māhātmya.*

Substance, country-made yellow paper. 18½ × 3½ inches. Folia, 11. Lines, 7 on a page. Extent in slokas, 260. Character, Bengali in a modern hand. Appearance, fresh. Date, Saka 1767.

The scribe and the date of the copying of the MS. :—

नत्वा गिरौन्मतनयापतिपादयुग्मं

शका सखितिरसाब्धिविधुप्रमाणे ।

भाद्रे निशापतिमुजप्रमिते खलेखीव्

श्रीनाथभुत्तर इदं शुभदं सुदुस्तम् ।

Although at the end of the MS., there is the statement “समाप्तश्चायं ग्रन्थः,” it really goes up to Devīstuti or the hymn of Devī by Gods after Śumbha and Niśumbha were slain ; there remaining two chapters still at the end.

The commentary begins:—

अथ तमेव विदित्वादिश्रुतेः तत्त्वज्ञानस्य मोक्षसाधनत्वं
सिद्धम् । तत्त्वज्ञाने च महामाया अकर्तव्यादौ कर्तव्यादिज्ञानद्वार
प्रतिबन्धिका अतस्तत् प्रीतिं विना तत्त्वज्ञानं न सम्भवति... ..
मार्कण्डेय उवाचैति एवं कथा ; मार्कण्डेयेन कौटिकमुनिं प्रति
पुराणं कथितम् । तदनन्तरं मुनयः समागम्य मार्कण्डेयं प्रणम्य
ऊचुः । इत्यादि ।

In this incomplete MS. the commentator's name is not found.

3724.

3372. देवीमाहात्म्यटीका ।

A commentary on Devī-māhātmya.

Substance, country-made paper. 14×3 inches. Folia, 57. Lines, 9 on a page. Extent in ślokas, 2,000. Character, Bengali of the nineteenth century. Appearance, discoloured. Incomplete at the end. The author's name is not found in this incomplete copy.

It begins:—

यत् संसर्गविशेषादुदयति गुणितैव निर्गुणस्यापि ।
गुणिनामपि निर्गुण्यं यत्संसर्गाच्च सा सदा जयति ॥
स्वजननिरस्तो मुनिः श्रुतमाहात्म्यामुपास्य यां देवीं ।
अनुतापरागभाजो सुरय-समाधौ सदेवासादयेताम् ॥ इत्यादि ।

3725.

9219. *A commentary on the same.*

By Nāgoji Bhaṭṭa.

Substance, country-made paper. 10×5 inches. Folia, 1-33, 19-42, 52, 53. Lines, 10, 11 on a page. Extent in ślokas, 2,700. Date, Samvat 1780. Character, Nāgara. Appearance, tolerable.

This codex contains the commentary on Saptāṣaṭi by Nāgoji Bhaṭṭa. Three parts in three different hands make up this MS. The first part in 33 leaves look compara-

tively fresh and seems to have been replaced. It contains the portion from the beginning to the verse 40 and a little of the next verse of the 5th chapter. The second part in 24 leaves from 19 to 42 begins from the verse 41 of the 5th chapter and completes in leaf 33A, the commentary in itself; the remaining 9 leaves contain the portion which deals with the rules, worships, sacrifices, etc., in connection with the recitation of Caṇḍī. And the last part not old in appearance has only two leaves, and they are the last ones marked 52 and 53.

Not in Auchreft.

It begins thus:—

श्रीगणेशाय नमः ।

मार्कण्डेयेन त्रोटुकिर्भागुरौ प्रति उक्तं स्तोत्रं जैमिनिं प्रति पक्षिरूपैर्मुनिपुत्रैरुक्तं मार्कण्डेयपुराणे । तद् यथामति व्याचक्षते । तत्रादौ व्याख्यास्यमाने स्तोत्रे स्तूयमानदेवतास्वरूपं प्राधानिक-रहस्याख्ये ग्रन्थविशेषे उक्तं विविच्य दर्शयते । तत्रादौ राज्ञः प्रश्नः । इत्यादि ।

It ends:—

नवार्णमन्त्रः शक्तिमन्त्रोदिता देव्यो बीजं सप्तशतौमन्त्रस्तत्त्वं कवचस्य शिवशक्तिरद्वैतसंज्ञावत् तथा प्रथमचरितस्य ब्रह्मर्षि-रनुष्टुप् छन्दो महाकालौ देवता नन्दजा शक्तिः रक्तदन्तिका बीजमभिस्तत्त्वं पौष्टिके विनियोगः । मध्यमचरितस्य विष्णु-शक्तिर्महालक्ष्मी-महासरस्वतीदेवता छन्दोऽनुष्टुप्पञ्चमौ भोमा-शक्तिर्भार्योबीजं सूर्यस्तत्त्वं उच्चाटनादौ विशेषतो विनियोग इति । तच्च काव्यायगीतमन्त्रोक्तमन्त्रविभागेन विरोधनिर्मूल-मिति ध्येयं ।

Colophon:—

इति श्रीमदुपाध्यायोपनामक-शिवभट्टसुत-सतीगर्भजनागोजी-भट्टकृते मार्कण्डेयपुराणान्तर्गत-सप्तशत्याख्यचण्डीस्तोत्रस्य व्याख्याने चण्डीस्तोत्रप्रयोगविधिः । शुभमस्तु ।

Post Colophon :—

चण्डो प्रीयतां संवत् १७८० वैशाख कृष्णसप्तम्यां भौमे
लिखितमिदं रामकृष्णदीक्षितेन श्रीगोपालसिंहकटके ।
वभूवादौ वले वंवे वभ्रातौ लुब्धबन्धयोः ।
तत्रादौ ब्रह्म बज्रधा बोधबोधनबुद्धिषु ॥
बाणाब्दबाहुशब्देषु नितम्बक्षुद्रदंष्ट्रिते
अम्बिकाववरे राखेवज्राधेबन्धबन्धने ॥ २ ॥
कबन्धपिववाधासु द्विद्वेदस्थोपरिस्थितौ
दौवबन्धाब्धिवर्द्धनीजवाणववभुणि ॥ ३ ॥
लब्धामध्येवगन्तव्यखण्डिकायाः परः शिव इति ॥ ४ ॥
यमिदं प्रोधकं बीजं स्मृतं तद्वायुदेवतं
दाहकरमितिप्रोक्तं यतस्तद्वायुदेवतं ।
आज्ञावनं लमित्येतत् यतस्तद्वायुदेवतं
वामित्यमृतलाय यत ऐन्दवं तमिच्छते ।
श्रीमद्भगवद्भक्तहायः ।

3726.

5532. सप्तशतीव्याख्या गुप्तवतीसमाख्या ।

Guptavatī, being a commentary on Sapta-śatī.

*By Bhāskara Rāya Bhārati Dīkṣita, son Gambhīra Rāya.
Rāya Bhārati Dīkṣita.*

Substance, country-made paper. 10×4½ inches. Folia, 75. Lines,
14 on a page. Extent in ślokas, 3,000. Character, Nāgara of the nine-
teenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीमत्पद्मवाक्यप्रमाणापारावारपारीयधुरीण-सर्वतन्त्र-
ज्ञतन्त्र-श्रीगम्भीरराय(ज) भारतीदीक्षितात्मजभास्कररायभारती-
दीक्षितमहाभि[चिद्]रचिता गुप्तवतीव्याख्या समाप्ता ।

For the commentary see L. 2199. This is called Guptavali because it explains the mysteries hidden in the 19th chapter of Mārkaṇḍeya-purāṇa, entitled rahasya, see Catal. 3708A, in the commentary.

3727.

8794. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 40. Lines, 13 on a page. Extent in ślokas, 1250. Character, Nāgara. Fresh. Complete.

The Last Colophon runs thus :—

इति श्रीमत्पद्माक्षप्रमाणपारावारपारीगधुरीण-सर्वतन्त्रसूत
श्रीमद्गम्भीररायभारतीदीक्षितात्मजभास्कररायभारतीदीक्षित-
महाभिषिता गुप्तवतीसमाख्या सप्तशतीयाख्या समाप्ता ।

It begins :—

सत्सम्भवाय प्रयनायतिष्ठे(?)शिवैश्वर्यभिरुः सहयोगवतीर्षः
जसोवहस्यक्रमतन्त्रराजे श्रीशङ्कराचार्यगुरुं तमीडे ।

3728.

8773. **मन्त्रसंख्याप्रकाशिका ।** *Mantra-saṁkhyā-prakāśikā.*

By Nīla-kaṇṭha, the son of Raṅganātha Bhaṭṭa and Lakṣmī.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 15. Lines, 13 on a page. Extent in ślokas, 450. Character, Nāgara. New. Complete.

The Last Colophon runs thus :—

इति रङ्गभट्टसुतलक्ष्मीगर्भजशैवोपनामकनीलकण्ठहतायां कात्या-
यनीतन्त्रे मन्त्राख्याप्रकाशिकायां टीकायां त्रयोविंशः पटलः ।

The Devīmāhātmya is called Sapta-śati, because the remuneration for the copyist was for 700 ślokas. But in course of time people forgot why it was called Sapta-śati

and began to think that there must be 700 ślokas, but the real number of the verses is about 589. And so they began to prepare various schemes for bringing out the number 700. Latterly again, an opinion prevailed that there are 700 mantras. So it became imperative to divide verses into one, two and sometimes three and four mantras. And priests differed as to the division. So Nīla-kaṇṭha, the commentator, made an authoritative division.

These are his words :--

(Leaf 12B) इत्थं काव्यायनीतन्त्रे रक्षस्याश्लेषे अनुगमे सप्रमाणे सत्ययुग-
मारभ्य अद्यपर्यन्तं सर्वदेष्टव्यैः सर्वप्रिष्टैः आश्रिते सत्यपि तमनुगममनावृत्त्य
कैश्चित् गुप्तवतीग्रन्थे प्रलपितं यथा सोऽपि न्तयत् तदा तत्रैवार्द्धश्लोकात्मको मनुः
तथा किम् तेषां कथन्ते किन्मेवार्द्धश्लोकौ मनु तथा तेषां ह्यते करोमीति
ह्यवार्द्धश्लोकौ मनु इत्यादि सर्वत्र सप्तशत्यां प्रमाणाभावेन आकुलीभावः ह्यतः
तथान्यैरपि टीकाकारैः क्वचिदादिश्लोक एव अर्द्धमन्त्रत्वं क्वचित् मध्यश्लोक एव
अर्द्धमन्त्रत्वं स्वीकृत्य सर्वसप्तशतीमन्त्राणामाकुलीभावः ह्यतः ।

तेन च सर्वानुष्ठानेषु लोकैरधर्मः कारितः ।

तावृशां धर्मचारिणां का गतिर्भवेदिति परमेश्वर एव
जानाति ।

Then the author quotes from Jaimini, then says :--

अस्ति च सप्तशतीमन्त्रोऽपि शिवस्य मन्त्रत्वमिति व्यवहारः ।

The commentator, at the end, quotes, in extenso, a work named Kārikāvali which is attributed to Gauḍa-pāda.

Though this is a Tantrika work it is given here after Guptavati which it refutes.

3729.

10386. *A commentary on the Devī-māhātmya*
(with the text).

By Vira-bhadra.

Substance, country-made paper. 10 × 4½ inches. Folia, 84 of which the 78th is missing. In tripāṭha form. Character, Nāgara of the seventeenth century. Appearance, old, discoloured and worn-out. Incomplete at the end.

The last colophon in the incomplete manuscript :—

इति श्रीमार्कण्डेयपुराणे सावर्गिके मन्वन्तरे देवीमाहात्म्ये
प्रकादिस्तुतिः ॥

(Commentary) :—

यो नित्यं गुरुपादपूजनरतः श्रीमल्लिनाथात्मजः
क्षेमश्रीवदनाम्बजाहिमकरः श्रीवीरभद्रो द्विजः ।
बाला चारुपदाब्जदत्तहृदयो लोकप्रियस्तत्त्वतौ
टीकायां किल चण्डिकापुराचितेऽध्यायस्तुर्थो गतः ॥
इति प्रकादिस्तुतिः ।

The MS. ends abruptly in the 65th śloka of the 5th chapter.

3730.

10496. *A commentary on the same (with text).*
Comm.: by Raghunāthāśrama.

Substance, country-made paper. 13 × 5½ inches. Folia, 87. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

No colophon.

The commentary begins :—

श्रीगणेशाय नमः । ॐ नमश्चण्डिकायै नमः ॥
प्रज्ञेऽहं तव धाम वामनविभो पृथ्वी भवेद्वा कथम् ।

किं वा तत्र तवैव शक्तिर + +

सां किं तेन भवेद् द्वितीयधरणीसम्पादने वा क्षमा

तस्माद्याचनवस्त्रना तव विभो भृत्ये पुनर्नोचिता ॥

प्रसमीक्ष्य पुरात + + खड्ग्या ।

सुजनस्य सुखाय सप्तशत्याः रघुनाथाश्रमं व्यातनोति टीकां ॥

3731.

10720.

Substance, country-made paper. 16×4 inches. Folia, 3. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and old.

A fragment containing the commentary on Śākṛādi stotra.

Beginning :—

ऋषिरवाच ।

शक्रादय इति । तस्मिन् दुरात्मनि अतिवीर्ये सुरारिवले
च दैत्यसैन्ये देव्या निहतं सति शक्रादयः सुरगणा वाग्भिक्तां
देवीं मुमुवुः ॥

3732.

3773. मृत्युञ्जयस्तोत्रम् । *Mṛtyuñjaya-stottram.*

From the Mārkaṇḍeya-purāṇa.

Substance, country-made paper. 10×4½ inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 18. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति मार्कण्डेयपुराणे मृत्युञ्जयस्तोत्रं सम्पूर्णम् ।

Post Colophon :—

लिखितं दुर्गादत्तमिश्र ।

It begins :—

श्रीगणेशाय नमः ॥ ॐ

अस्य श्रीसदाशिवस्तोत्रस्य (?) मृत्युञ्जयप्रशान्त्यर्थे जपे विनियोगः ।

बद्धं पशुपतिस्थानं नीलकण्ठमुमापतिम् ।

नमामि शिरसा देवं किम्नो मृत्युः करिष्यति ॥ १ ॥

नीलकण्ठं विरूपाक्षं निर्मलं निरपल्लवम् ।

नमामि शिरसा देवं किम्नो मृत्युः करिष्यति ॥

End :—

भोजपत्रे लिखेद्यस्तु कुङ्कुमै रक्तचन्दनैः ।

अनेनैव विधानेन स्तोत्रं धार्यं दक्षिणवाङ्मणे (?) ॥ १३ ॥

भूतप्रेतपिशाचाश्च डाकिन्यः शत्रवस्तथा ।

दूरादेव पलायन्ते महादेवप्रसादतः ॥ १४ ॥

3733.

5033. स्वप्नाध्यायः । *Svapnādhyāyah.*

From the Mārkaṇḍeya-purāṇa.

Substance, country-made paper. 14×3 inches. Folia, 2. Lines, 6 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Beginning :—

स्वप्नाध्यायं प्रवक्ष्यामि यथोक्तं शुद्धभाषितम् ।

शुभाशुभफलक्षैव वर्णानां हितकारणम् ॥

स्वप्नः प्रथमयामे वत्सरेण फलं लभेत् ।

द्वितीये चाष्टभिर्मासै स्त्रिभिर्मासै स्त्रियामके ॥

चतुर्थे सार्द्धमासे च दृश्यते नात्र संशयः ।

अबन्धोदयवेलायां दद्याद्देन फलं लभेत् ॥

अत ऊर्ध्वं प्रवक्ष्यामि पुण्यात् पुण्यतरं श्रद्धा ॥

आरोहणं गोहृत्कुङ्गराणां प्रासाद-शैलाग्रवनस्पतीनाम् ।

आबद्धा नौकां प्रतिगृह्य वोणां मुक्ता बहिरा भुवमर्चयामः ॥

Colophon :—

इति मार्कण्डेयपुराणे सप्तमोऽध्यायः समाप्तः ।

Post Colophon Statement :—

श्रीसिद्धेश्वरदेवप्रभुर्भगः पुस्तकमिदं स्यात्तरुचः ।

VIII. AGNI-PURĀṆAM.

3734.

2744. अग्निपुराणम् । *Agni-purāṇam*.

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 412. Lines, 9 on a page. Character, Bengali. Appearance, fresh. Complete.

See the Bibl. Ind. edition of the Agni-purāṇa in three volumes.

3735.

8090. *The Same*.

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 200. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Incomplete at the end.

Last colophons in this incomplete manuscript :—

194B, इत्याद्ये वह्निपुराणे संयामप्रशंसा ; 199A, इत्याद्ये वह्निपुराणे
आप्तेये (no topics).

Printed in the Bibliotheca Indica Series.

3736.

4547. *The Same*.

Substance, country-made paper. $18\frac{1}{2} \times 4$ inches. Folia, 180 to 380. Lines, 6 on a page. Character, Bengali. Date, Saka 1587. Appearance, badly injured and does not bear handling. Incomplete in the beginning.

Post Colophon :—

शकाब्दा १५८७ श्रीसुतरामचन्द्रायमहाशयस्य पुस्तकोऽयम् ।

श्रीजगद्गुरुशर्मायः स्वाक्षरमिदम् ।

रामनारायणान्त मुकुन्द मधुसूदन ।

सख्य केशव कंसारे हरे वैकुण्ठ वामन ॥

श्रीकृष्णाय नमः ।

নুস্বাশ ।

দে ম

গাণ পঞ্চলক্ষ্যাম্ ।

ন পুস্তকো ব্রহ্মহত্যা ॥

Substance, country material. The first leaf missing. Lines, 7 on . . . Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Incomplete.

177B, ইত্যগ্রেযে অযন্যটমী ।

The MS. breaks off abruptly in leaf 178.

VIII. AGNI-PURĀṆAM.

3734.

4500. भविष्यपुराणम् । *Bhaviṣya-purāṇam.*

Substance, country-made yellow paper. $17\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 189. Lines, 9 on a page. Extent in slokas, 6,800. Character, Bengali. Date, Saka 1773. Appearance, fresh. Complete.

It does not agree with any of the recensions of the purāṇa known. It is divided into five parvans:—Brahma-parva, Viṣṇu-parva, Rudra-parva, Tvāṣṭr-parva and Prati-sarga-parva.

It begins thus:—

ॐ नमो भगवते ।

तेजोमखलमाविष्ठाप्रकाशात्मा प्रकाशवत् ।

तमांसि वहिरन्तश्च हरतेऽर्क्य ते नमः ॥

एकदा सूतमासीनं मुनयो दीर्घसन्निभः ।

पप्रच्छुर्विविधान् घर्म्मन् शौनकाद्या महर्षयः ॥

वत् सूत महाभाग हरिणा ब्रह्मरूपिणा ।

करिष्यमाणमखिलं सर्वं वेत्ति यतो भवान् ॥

अतमस्माभिरखिलं त्वत्तो ब्रह्मज्ञतं सुत ।

यत् करिष्यति सर्वात्मा आख्याहि [त्वं] महामते ।

एवमुपश्रवाः पृष्टो नैमिषारण्यवासिभिः ।

मुनिभिः पूज्य घर्म्मात्मा गत्वा नारायणं गुहम् ॥

नारायणं श्रुत्वा, &c.

सूत उवाच ।

इदं धर्मं मुनयः श्रुत्वा शतानीकाय घौमते ।

सुमन्सुनोक्तमनया भावि यत् परमेष्ठिनः ॥

सुमन्सुखवाच ।

ऋणव्येदं महाबाहो पुराणं पञ्चलक्षणम् ।
यत् श्रुत्वा मुच्यते राजन् पुराणो ब्रह्महृदयः ॥
पर्वणि चैवात्र पञ्च कौर्त्तितानि स्वयम्भवा ।
प्रथमं कथ्यते ब्राह्मं द्वितीयं वैष्णवं तृतीयं
तृतीयं शैवमाख्यातं चतुर्थं त्वाङ्गमुच्यते ।
पञ्चमं प्रतिसर्गाख्यं सर्वलोके सुपूजितम् ॥
एतानि तात पर्वणि लक्षणानि निबोध मे ।

Brahma parvan ends in 59B.

Last Colophon :—

इति श्रीभविष्ये महापुराणे ब्राह्मे पर्वणि प्रतिपत्कल्पः
समाप्तः । समाप्तश्चेदं ब्राह्मं पर्व ।

Viṣṇu-parva begins :—

शतानीक उवाच ।

कथयस्व मुनिश्रेष्ठ द्वितीयाकल्पमुत्तमम् ।
कस्य वा सा तिथिः प्रोक्ता द्वितीया कथ्यतां गुरो ॥

Viṣṇu-parva comes to an end in leaf 178B :—

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि एकत्रिंशत्तमोऽध्यायः
समाप्तश्चेदं विष्णुपर्व ।

175A, भवन्ति नापदस्तस्य तस्मिन्नन्दे कदाचन ।

त्रयोदशीभवः कल्पः कथितो नृपनन्दन ॥

चतुर्दशीकल्पविधिं ऋणव्यं गदतो मम ।

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि त्रयोदशीकल्पे
त्रिंशत्तमोऽध्यायः ।

In the Viṣṇu-parvan we have also the beginning of
the Kalpas relating to

176A, उक्तचतुर्दशी कल्पः केहाते नृपसत्तम ।

पूर्विमा-कल्पमाहात्म्यं कथयामि समासतः ।

177A,

महावैद्यान्तु यः पश्येत् पुरुषः पुरुषोत्तमम् ।
विष्णुलोकमवाप्नोति मोक्षं गङ्गात्ममज्जनात् ॥

अमावास्याकल्पविधिं कथयामि महीपते ।
यं श्रुत्वा सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
माघमासस्य राजेन्द्र पूजा विष्णोर्विधीयते ।
पौष्याश्च पौर्णमास्याश्च अतोतायां महीपते ॥
पितृणां देवतानाञ्च मूलकं नैव दापयेत् ।
ददन्नरकमाप्नोति मुञ्चति ब्राह्मणो यदि ॥
ब्राह्मणो मूलकं भुक्त्वा चरेन्नान्द्रायणं व्रतौ ।
अन्यथा याति नरकं क्षत्र विट् शूद्र एव च ॥

... ..

नरो दीनगतं वृद्धा गोविन्दं पुरुषोत्तमम् ।
पाशुगुण्यां संयतो भूत्वा गोविन्दस्य पुरं व्रजेत् ॥
दीनायमानं गोविन्दं मन्त्रस्यं मधुसूदनम् ।
रथस्यं वामनं वृद्धा पुनर्जन्म न लभ्यते ॥

... ..

अमावस्याकल्पविधिं कथयामि महीपते ।
यं श्रुत्वा सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
अमावास्यां तिथिं पर्व मध्याह्नात् परतो नृप ।
अर्चयेद्देवपितृन् वै आज्ञदानेन भूपते ॥
पार्वत्येन विधानेन पितृभुङ्क्ष्व यन्मरेत् ।
आजं त्वमायां राजेन्द्र विष्णुलोकं स गच्छति ॥
अमायां वैः क्षतं आजं गङ्गातीरे महीपते ।
अश्वमेधफलं प्राप्य पित्रलोकं प्रचान्ति ते ॥

So in the Viṣṇu-parva we have the Kalpas or the rites and ceremonies due on all the lunar days excepting the first, those on the first day of the moon being dealt with in the Brahma-parvan. The Kalpas on the new moon

and the full moon days, however, extend to the Rudra-parva also.

Rudra-parvan begins :—

सुमन्तु उवाच ।

चतुर्भुगसहस्रान्ते ब्रह्मा स्तपिति पद्मजे ।

रुद्ररूपेण भगवान् नाश्रयामास वै जगत् ॥

शतानीक उवाच ।

कथं रुद्रः समभवत् किमर्थं केन वा विभुः ।

सर्वं कथय नो ब्रह्मन् श्रोतुं कौतूहलं मम ॥

186A, इति भविष्ये महापुराणे रुद्रपर्वणि दत्ताद्युत्पत्तिर्नाम तृतीयोऽध्यायः ।

समाप्तश्चेदं रुद्रपर्वः ।

शतानीक उवाच ।

सूर्यस्य दयिता भार्या त्वष्टृकन्या यमप्रसिनी ।

संज्ञा सासहमाना चेत् स्वामिनं तेजसान्वितम् ॥

The Tvastrparva gives the well-known story of the marriage between the Sun and Samjñā, the daughter of Tvastr.

188A, इति श्रीभविष्ये महापुराणे त्वष्टृपर्वणि सूर्य्यमुक्तसंवादे मुक्तसूर्य्यमखण्डगमनं नामाऽध्यायः ।

श्रीसूर्य्य उवाच ।

अद्वितीयस्त्रिदात्माहं दुर्लभ्यो दुष्कृतात्मनाम् ।

मदिच्छावशतो जज्ञे जगदेतच्छराचरम् ॥

स्त्रीतश्चातीव तच्छातं हेतुभूतेन ब्रह्मणा ।

वृद्धाहमासं पक्षैवमुपास्थत्वेन विप्रज ॥

आदौ विद्या ततश्चाहं विष्णुर्वैकुण्ठवासभूः ।

शिवो गणाधिपः पञ्च जगतां सृष्टिकारणम् ॥

पक्षानां मूर्तयो नाना पञ्चतत्त्वस्वरूपिणाम् ।

या मूलप्रकृतिर्विद्या ह्यविद्यारूपधारिणी ॥

जगदिमोहयामास दुस्त्वान्वा योगिनामपि ।
 स्तुत्वा तां दुस्त्वजां मायां ब्रह्मरूपां सनातनीम् ॥
 अविद्यारूपिणीं हित्वा ब्रज ब्रह्मसनातनम् ।

It ends thus :—

नास्ति भानुसमो देवो नास्ति छायासमा गतिः ॥
 यथैतानि समस्तानि पुण्यात् पुण्यतमान्यत ।
 तथा पुण्यतमं ज्ञेयं भविष्याख्यं पुराणकम् ॥
 एतद्ब्रह्मं व्यासोक्तं योऽधीतेऽध्यापयेत वा ।
 शृणोति आवयेद्वापि भक्तियुक्तेन चेतसा ॥
 धनधान्यं सुखारोग्यं श्रीकृष्णमतिमुत्तमम् ।
 लब्ध्वा न पुनरावृत्तिः कल्पकोटिशतैरपि ॥
 इति श्रीभविष्ये महापुराणे प्रतिसर्गे सूर्यशुकसम्वादे शुक-
 प्रत्यागमनं नामाध्यायः ॥

Post Colophon :—

समाप्तश्चेदं भविष्यपुराणम् लिपिरियं श्रीगौरमोहनदेवशर्मेणः ॥
 शकाब्दाः १७७६ । ४ ।

3739.

969. **भविष्यपुराणम् ।** *Bhaviṣya-purāṇam.*

Substance, country-made yellow paper. 15½ × 5½ inches. Folia, 96. Lines, 10 on a page. Extent in ślokas, 2,400. Character, Nāgara. Appearance, fresh.

The Purāṇa is well-known and often printed. But several manuscripts of the work have been noticed which differ materially from the printed edition, and the so-called discrepancies have caused a good deal of confusion among scholars. They are in fact, as will be seen, only different parts of the work, unspecified in those manuscripts.

See H.P.R. Vol. II, No. 151 which manuscript has the two books complete and belongs to the Hātuā Mahārājā's

Library, and which, from its comparative fullness, from the very clear and detailed account given in the notice referred to, as well as from its place of deposit, the Library of an orthodox Hindu Rājā, may well be taken to be authentic. The manuscript also indicates that it has a third book, which, however, has not so far been met with. The First Book in the Hātuā MS. is complete. It ends with the Navamī Kalpa. The MS. noticed by R. Mitra in No. 2553A is a defective MS. of the First Book coming up to the Aṣṭamī Kalpa.

The Second Book in the Hatwa MS. consists of four parts. Part I has 25 chapters. Part II has 26 chapters. Part III has 25 chapters. Part IV has 11 chapters.

The present number has the first part complete in 25 chapters. The second part according to Rājendra Lāla has 17 chapters but there are some unnumbered chapters making the total of chapters 28, but the last two are very short. It thus comes to 26 chapters the same as in the Hatwa MS. The third part in Hatwas MS. has 25 chapters. In the present MS. this part is missing. What it calls third part seems to be the fourth part in the Hatwa MS. in 11 chapters.

The present MS. was not described by R. Mitra, but it so closely resembles L. 1742 that it seems to be a copy.

3740.

8610. भविष्यपुराणम् पूर्वभागः and मध्यमतन्त्रम् ।

Bhaviṣya-purāṇa, Pūrva-bhāga, Madhyama-tantra.

Substance, country-made paper partly white and partly yellow. 16×7 inches. Folia, 442. Lines, 11-16 on a page. Extent in ślokaś, 18,000. Character, Nāgara. Good. Complete.

पूर्वभाग complete in 344 leaves and 287 chapters and मध्यमतन्त्र in four parts and 98 leaves.

See Notices, new series, Vol. II, No. 151 with which the work agrees completely.

3741.

4126. *The Same.*

Substance, palm-leaf. $28 \times 2\frac{1}{2}$ inches. Folia, 264. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, in fair preservation.

From the beginning to the middle of the Navamī Kalpa.

See H.P.R., Vol. II, 151 and L. 1742 and 2553.

3742.

4712. **अरुणजन्म and दासीभावः ।**

Arunajanma and Dāsibhāvaḥ.

From the Bhaviṣya-purāṇa.

Substance, Nepalese paper. A long paper, folded in the Chinese fashion thirteen times, containing on one side Arunajanma from the Bhaviṣya-purāṇa and on the other Daśistava, both in the Nepalese dialect.

Colophons:—

इति श्रीभविष्यपुराणे अरुणजन्म समाप्तम् ।

इति श्रीभविष्यपुराणे दासीभावः ।

Post Colophon:—

सखि श्रीविद्यागं सगञ्जोपाहतो मुभयस्तु सर्वदा कल्याणमस्तु ।

3743.

3945. **जन्मरहस्यम् ।** *Janma-rahasyam.*

From the Bhaviṣya-purāṇa.

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 7 on a page. Extent in ślokaś, 100. Character, Bengali. Date, Śaka 1740. Appearance, fresh. Complete.

Colophon :—

इति भविष्यपुराणोक्तं श्रीकृष्णनारदसम्वादे जन्मरहस्यं समाप्तम् ।

Beginning :—

ॐ नमः श्रीकृष्णाय ।

नारद उवाच ।

तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
चन्द्रार्के गगने नष्टे ज्योतिषि प्रलयकृते ॥
अचिन्त्यभावमव्यक्तं योगनिद्रासुपागतम् ।
नारदः परिपप्रच्छ भगवन्तं जनार्दनम् ॥
केषु स्थानेषु द्रष्टव्यो भगवांस्त्वं मया प्रभुः ।
तन्मे कथय तत्त्वेन अनुग्राह्यो ह्यहं यदि ॥

श्रीभगवानुवाच ।

अहन्ते कथयिष्यामि प्रादुर्भावं महासुने ।
यं पठित्वा द्विजाः सर्वे यास्यन्ति परमां गतिम् ॥
मत्स्यः कुन्मो वराहश्च नृसिंहो अथ वामनः ।
रामो रामश्च रामश्च बुद्धः कल्की दश स्मृताः ॥

This gives a short account of the ten incarnations of Viṣṇu.

5A. The Phalaśruti.

भविष्यन्ति युगस्यान्ते नराश्च दुःखभागिनः ।
एकवर्णा भविष्यन्ति वर्णाश्रितार एव च ॥
वर्णभेदा न विद्यन्ते ऽस्मिन् कलियुगे सदा ।
इदं जन्मरहस्यं मे यो नरः परिकीर्तयेत् ॥
तस्याहं सुलभो निवृत्तं जन्मजन्म द्विजोत्तमः ।, etc., etc.

Post Colophon Statement :—

शुभमस्तु प्रकाश्याः १७४० लिखितं श्रीरामतारणदेवशर्मेणेति ।
ॐ गुरवे ॐ सरस्वत्यै नमः । ॐ दुर्गा । श्रीश्रीकृष्णजनार्दन-
चरणौ नम मतिरस्तु ।, etc., etc.

3744.

10110. कलिव्यवहारः । *Kali-vyavahārah.**Assigned to Bhaviṣya-purāṇa.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 13. Lines, 12-14 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured. Written in two different hands. The second hand begins in fol. 8 and continues to the end.

It begins :—

श्रीगणेशाय नमः ॥

व्यास उवाच ।

द्वापरे च युगेऽतीते भविष्यंति कलौ युगे ।

मुनय(यो) ऋष[य]ः सर्वे ये केचिद्भवासिनः ॥

नैमिषे च उमारण्ये प्रयागे च तपोधना ।

गयायां च प्रभासे च कुबक्षेत्रे वसन्ति ये ॥

एकस्थाने च ते सर्वे काशी पर्यन्तगा द्विजाः ।

तांश्च कालविदः सर्वान् पराशरमुत्तदा ।

उवाच धर्मान् सर्वान् वै तीर्थस्य च युगस्य च ॥

व्यास उवाच ।

यथा धर्मो यथा काम व्यापारश्च तथैव च ।

एतत् सर्वं प्रवक्ष्यामि वृत्तान्तं च कलौ युगे ॥

2A, इति श्रीभविष्यपुराणे कलिव्यवहारे गंगाप्रशंसा नाम प्रथमो-

ऽध्यायः ॥ १ ॥

गंगाकल्पकथां श्रुत्वा सर्वपापप्रणाशिनीम् ।

यामौ रा + + + वर्तन्ते चतुर्वर्णाः कलौ युगे ॥

तत्सर्वं कथितं तात पाराशर्यं महामुने ।

कस्य राज्यानि वर्तन्ते कौटुम्भं धर्ममाचरेत् ॥

व्यासस्थाज्ञां समादाय शिष्यो वचनमब्रवीत् ।

वैशंपायन उवाच ।

क्षेत्राः प्राप्ताः कुबक्षेत्रे गंगादारे च वृक्षते ।

गुर्जरे चैव गोक्षेत्रे च काश्यां वा कान्यकुब्जके ॥

कुचदेशे प्रयागे च गंगायां च प्रभासके ।
 गोदावरीङ्गिदारे द्वाग्कापरमेष्ठरे ॥
 रणालम्भे च जालौरे योगिनीपुरमंडले ।
 मालवे च तिलंगे च अयोध्यापुरमंडले ॥
 शंखोदारे च भौटे + लङ्गणे पर्वते तटे ।
 आमुषिखरगुह्ये च व्यापिताः सर्वमंडले ॥

ऋषय ऊचुः ।

जंबूद्वीपस्य मध्यस्थो रमते स्नेहोऽतिविस्तरे ।
 मुनयः कुच तिष्ठन्ति कथयन्स्व मुनीश्वर ॥
 कस्मिंस्तु ते कथा व्यास ब्रह्मदेवस्य तिष्ठति ।
 वसुधा कथय त्वं हि स्नेहो यत्र न दृश्यते ॥

वैशंपायन उवाच ।

वदरीदंडकारण्ये लंकायां कदलीवने ।
 पर्वते मूर्ध्नि केदारे हिमवच्छिखरे तथा ॥
 सर्वस्थानेषु तिष्ठन्ति मुनयः तपोधनाः ।
 प्रकटीभवन्ति पापानि धर्मप्रच्छन्नरूपतः ॥
 पापस्य निग्रहे धर्मः कलिधर्मः कलौ युगे ।
 अमुभानियहे साधुः पापकर्मरता नराः ॥

2B, इति श्रीभविष्यपुराणे कलिवर्णनम् ॥ २ ॥

In the next chapter it begins to give accounts of the kings of the Kali Yuga in its own way from Janamejaya down to Sarfudin and others in the 10th chapter, after which comes Kalki avatāra.

10B, ऋषिरवाच ।

यस्त्वया कथितं व्यास कलिर्भेदं वदाम्यहम् ।
 सरफुदीनो भवेत् द्विज्ञां स्नेहराज्यं भविष्यति ॥
 काचस्योपि भवेत् मंजी आचया वर्तते मही ।
 संबुध्या (?) मंचिगस्तस्य विभं दास्यति स्नेहके ॥

दिक्ष्णां चैव भवेन्मृत्युं नष्टराज्यं भविष्यति ।
 महाबली च सामर्थ्ये दिक्ष्णां राजा भविष्यति ।
 भोक्ष्यते च तथा राज्यं अष्टवर्षाणि वै पुनः ।
 तस्याप्यनन्तरं चैवालाहरीनः भविष्यति ।
 महाबली च सामर्थ्ये दिक्ष्णां चैव क्षयं गतः ॥
 भोक्ष्यते ह्येकचक्रेण त्रिंशत् वर्षाणि पञ्च व ।
 गजने नगरे चैव महीपथ्यं पश्चिमे ॥
 ईश्वरस्य भवेज्जन्म प्राप्स्यते प्राग्भले पुरे ।
 ग्रस्ते शास्त्रे महाशूरो दाहणो पापकर्म्मणि ॥
 तेषां बुद्धिप्रमाणेन भुवि भूपाः क्षयं गताः ।
 गोपाचले गुर्जरे च तिलिंगे मालवे तथा ॥
 रत्नस्तम्भे चित्रकूटे गयायां योगिनीपुरे ।
 भोक्ष्यते ह्येकचक्रेण त्रिंशत् वर्षाणि वै पुनः ।
 पाराशरसुतेनैव कथितं ऋषिपुंगव ॥

व्यास उवाच ।

घरायां भवेज्जन्म दिक्ष्णां दिशमास्थितः ।
 पिथौरा नृपतिश्चैव तिष्ठते योगिनीपुरे ॥
 महाशूरो महाबाहुः शास्त्रवाद्यां च निर्जेता ।
 सो वान्दशतके(?)वर्षे पिथौराश्च दिवं गतः ॥
 तस्यापि जायते पुत्रो जयसिंहो भवेन्नृपः ।
 पामरस्य भवेद्भ्राज्यं दिक्ष्णां चैव प्रवर्त्तते ॥
 गजवाजिरथैश्चैव सैन्यसंख्या न विद्यते ।
 महाबले च सामर्थ्ये विप्रराज्यं भवेत् तदा ॥
 तस्य पुत्रः पृथिव्यां च मदनसिंहो भविष्यति ।
 प्राप्ते च द्वादशे वर्षे वटवृक्षद्वयोर्भवेत् ॥
 तस्य राज्ञो भवेद् पुत्रं सिंहं चैव तु पौलबम् ।
 केसरी च महाशूरो विना पत्रं पतन्ति ते ॥
 नष्टराज्यं भवेत् तस्य विंशद्वर्षे गते तथा ।
 अवृष्टो भवेत् सोऽपि श्लेष्मराज्यो भविष्यति ॥

दिव्यां चैव भवेद्भाज्यं हेमसाहो प्रवर्त्तते ।
 गंगातीरे च वै + वं कलिपापं प्रवर्त्तते ॥
 भोक्ष्यते ह्येकचक्रेण द्वाविंशद्वर्षमेव च ।
 तस्याप्यनन्तरं चैव महाभद्रो भविष्यति ॥
 शस्त्रे शास्त्रे महाशूरो योगिन्यां च तिष्ठति ।
 गच्छतः शंभलपुरे संग्रामे मृत्युर्भविष्यति ॥
 भोक्ष्यते ह्येकचक्रेण एकविंशदिगन्त्रयम् ।
 अतः परं भवेद्भाज्यं राजीदक्ष भविष्यति ॥
 भोक्ष्यते पञ्चवर्षाणि कलंकौ यादृशो भवेत् ।
 तस्याप्यनन्तरं चैव देवराज्यं भवेत्तदा ॥
 महाधर्मो भवेद्भाजा + + कथयाम्यहम् ।
 महीरो वीरसेनश्च पित्रसेनस्तथैव च ॥
 विश्वसेनो महासेनो मीनसेनः पराक्रमी ।
 उदयचन्द्रो मेघचन्द्रो हेमसेनस्तथैव च ॥
 सामर्थ्ये वलिनः सर्व्वे विप्रराज्यं भवेत्तदा ।
 इति श्रीभविष्ये कलिखण्डे दशमोऽध्यायः ॥ १० ॥
 यत्तथा कथितं व्यास स्नेह्यराज्यं क्षयं गतं ।
 कस्यापि पुनाराज्यं कथयस्व मुनीश्वर ॥
 व्यास उवाच ।
 शूराशूरा प्रवर्त्तन्ते दौननामा ततः परम् ।
 वीरनामा गताः सर्व्वे सेहिनामा प्रवर्त्तते ॥
 सप्त साहा भविष्यन्ति प्रव्रजा योगिनोपुरे ।
 पुनः क + भविष्यन्ति गंगासमुद्रमध्यगाः ॥
 क्लृप्त्वा व्याज्ञाः प्रवर्त्तन्ते देव व्याज्ञा + लोपेत् (?) ।

 अनारतं भवेत् पापं द्विजगावः प्रपीडिताः ।
 स्नेह्यराज्यं भवेत् पृथ्वी ज्ञानादि न कदाचन ॥

निवासा भारते देवाः गंधर्वोऽरिगमानवाः ।
भो भो देव खंगनाथ सर्वभूतदयाकर ॥
शृङ्गुव वासुदेव त्वं नारायण निग्रामय ।
नमस्तेस्तु हृषीकेश जगन्नाथाय ते नमः ॥

12B, इति भविष्यपुराणे कलिखवहारे एकादशोऽध्यायः ॥

वैशम्पायन उवाच ।

स्नेहानां क्षयं कृत्वा स कृष्णः परमेस्वरः ।

मुनेराज्ञावशात् पृथ्वी दानधर्मेः प्रवर्त्तते ॥, etc , etc.

The MS. ends abruptly in the 11th chapter.

3745.

7885. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 19. Lines, 8 on a page. Character, Nāgara. Date, Samvat 1943. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ॥

नारायणं नमस्कृत्य, etc.

कृष्णवैपायन उवाच ।

हापरे च युगेऽतीते भविष्यति कलौ युगे ।

मुनयो विप्रयः सर्वे वे केचिद्गनवासिनः ॥

नैमिषे च उमारण्ये प्रयागे च तपोधनाः ।

गयायां च प्रभासे च कुवलीने वसन्ति वे ॥

एकस्थाने च ते सर्वे काशीपर्यन्तिगा विजाः ।

तांश्च ब्रह्मविदान् सर्वान् पराशरमुगक्षरा ॥

2A, इति श्रीभविष्योत्तरपुराणे सर्वपापप्रक्षमने कलौ खवहारे गङ्गा-
प्रशंसा नाम प्रथमोऽध्यायः ।, etc., etc., etc.

Last Colophon :—

द्वादशोऽध्यायः ॥ १२ ॥

Post Colophon :—

संवत् १९४३ वर्षे व्यासाङ्क मुक्ता ६ ।

3746.

10331. अमृतनगरमाहात्म्यम् ।

*Amṛta-nagara-māhātmyam.**From Bhaviṣya-purāṇa.*

Substance, country-made paper. 9½ × 4 inches. Folia, 9. Lines, 11, 12 on a page. Extent in ślokas, 100. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Beginning :---

गणेशं परमानन्दमुपदेष्टारमौखरं

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ।

एकदा सुखमासीत् देवाद्याः पुलिने भृगुं ।

मुनयो विनयोपेताः प्रपञ्चः सुमनादयः ॥

मुनय ऊचुः ।

अमृतं नाम नगरं कुत्रासीत् किमात्मकम् ।

ब्रूहि नः अद्भ्योपेतान् कदागालय तत्त्वतः ॥

2B, सूत उवाच ।

वैदिशं नाम नगरं पुरा प्रोक्तं द्विजोत्तमः ।

तदेव अमृतं नाम नगरं सुररक्षितम् ॥

... ..

तत्रासीदमृतो नाम राजा ब्रह्मकुलोद्भवः ।

भालचन्द्राक्षियुगले चित्तवृत्तिं निधाय सः ॥

... ..

प्रसादीकृत्य पुण्यात्मा पुनः काशीं गमिष्यति ।

दृष्ट्वा विन्ध्येश्वरपुरीं हृष्टरोमा नरेश्वरः ॥

मक्षिकक्ष्यामिद्य काला भूरि दत्त्वा ततो वसु ।

विन्ध्येश्वरं यित्वाय रत्नजातैरनेकशः ॥

दत्त्वा दानानि भूरौघि सन्तर्प्य अद्भ्यः पितॄन् ।

खनान्ना तत्र संस्थाप्य लिङ्गं निर्व्याकारणम् ॥

प्रसादं तच्च ज्ञात्वाचं ज्ञतज्ञात्वा भविष्यति ।

मोक्षोच्चैर्मिदं प्राप्तो मुक्तिं प्राप्स्यत्यनुत्तमां ॥

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये १ अध्यायः ॥

It is mainly concerned with the ritual of Vagalā.

End:—

इत्येतन्मयाख्यातं नगरस्य कथानकम् ।

किं भूयः श्रोतुकामा वै तद्वदामि न संशयः ॥

Colophon:—

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये पञ्चमोऽध्यायः ॥

3747.

Five works.

10723. विनायकस्तवराजः ।

From Bhaviṣya-purāṇa.

Substance, palm-leaf. 8×2 inches. Folia, 13, complete in letter numerals of which the second is missing. Lines, 5 on a page. Character, Newari. Appearance, old.

Colophon:—

भविष्यपुराणे चतुर्थोऽध्यायः षष्ठं + + दशमोऽध्यायः समाप्तः ।

Post Colophon:—

लिखितमिदं यथावृष्टं तथा लिखितं लेखकस्य दोषो न दीयते । शुभमस्तु लेखकपाठकयोः ।

संवत्स्रानां गणनायां तथा युग । (Nep. Sam. 457.)
पाद्युन तमपक्षे पञ्चमां तिथौ श्रीजयारिमनदेवस्य co-regent
of Nepal विजयराज्ये । विष्णुदासेन लिखितम् ।

Beginning:—

ॐ नमो गणपतये ॥

कवीणा मनसा वाचा प्रपन्नोऽस्मि विनायक ।

ते तरन्ति महाचोर संसार + + दौर्घ्यतम् ॥

ब्रह्मोवाच ।

भगवन् ओतुमिच्छामि विल्लरेण यथातथम् ।

स्तवराजस्य माहात्म्यं स्वरूपञ्च विप्रैरुतः ॥

गन्धिकेशर उवाच ।

स्तवराजस्य माहात्म्यं प्रवक्ष्यामि समासतः ।

यत् फलं लभते जज्ञा स्वरूपञ्चापि तावृशम् ॥

4A, श्रीमहेश्वर उवाच ।

ॐकारममृतं ब्रह्मन्(ब्रह्म) शिवमक्षरमव्ययम् ।

यमामनति देवेषु तं प्रपद्ये विनायकम् ॥

यतः प्रवृत्तिर्जगतां यः साक्षात् हृदये स्थितः ।

आधारभूतो विश्वस्य तं प्रपद्ये विनायकम् ॥

With it there are two unspecified leaves.

3748.

5222. अक्षयतृतीयाव्रतकथा ।

Akṣaya-trītyā-vrata-kathā.

From the Bhaviṣya-purāṇa.

Substance, country-made yellow paper. 11½ × 2½ inches. Folia, 3. Lines, 5, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

It begins:—

ॐ नमः शिवाय ।

अथाक्षयतृतीयाव्रतम् ।

तत्र प्रथमं सूर्यार्घ्यं दत्त्वा स्तुतिवाचनपूर्वकं संकल्पं कुर्यात् ।

यथा अष्टेत्यादि ।

The kathā begins in 1B.

जनक उवाच ।

जलदानस्य माहात्म्यं यत्नया कथितं पुरा ।

तदहं ओतुमिच्छामि तप्तो ब्रह्मविदाम्बर ॥

प्रतानीक उवाच ।

आसीद् द्विजाधमः कश्चित् सर्वधर्मेविवर्जितः ।

कदाचित्तद्गृहे राजन् ब्राह्मणस्तृणयान्वितः ॥

Colophon :—

इति भविष्यपुराणोक्ता अक्षयवृत्तीयाव्रतकथा समाप्ता ।

3749.

2177. अवगदादशीव्रतं स्थालीदानं च ।

Sravaṇa-dvādaśī-vrata and Sthālī-dāna.

Both from the Bhaviṣya-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 9 to 11 on a page. Extent in slokas, 40. Character, Nāgara. Appearance, fresh.

It begins :—

अथ अवगदादशीव्रतं भविष्ये ।

तच्च एकादशीयुतद्वादश्यां अवगद्योगे कार्यम् । बुधवासरयोगे प्रशस्यम् । आत्मनः अखिल-
पापक्षयपूर्वक-पिशाचादिदुर्ग्रोहि-निरसनद्वारा विष्णुलोकप्राप्त्यर्थं
आचरितअवगदादशीव्रतोद्यापनं करिष्ये ।

2B, इति अवगदादशीव्रतम् । अथ स्थालीदानम् ।

भविष्ये ।

कृत्वा ताम्रमयीं स्थालीं फलानां पञ्चभिः शतैः ।

अशक्तस्य तदर्द्धेन तदर्द्धार्द्धेन वा पुनः ॥

अथशक्तौ मृन्मयीं पायसेन पूर्णां हृतशर्कराशक्कनलपात्रयुतां
च सवस्त्रां मण्डले संस्थाप्य गन्धमाल्यादिना आदित्ये अहनि
संक्रान्तौ चतुर्दश्यष्टमीषु च एकादश्यां तृतीयायां विप्राय
प्रतिपादयेत् ।

It ends abruptly.

3750.

5105. जलसंक्रान्तिव्रतकथा ।

Jala-samkrānti-vrata-kathā.

From the Bhaviṣya-purāṇa.

Substance, Srīrāmpura paper. 13×2 inches. Folia, 3. Lines, 4 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

This vrata takes place on the last day of the month of Chaitra.

Colophon :—

इति भविष्यपुराणे जलसंक्रान्तिव्रतकथा समाप्ता ।

Beginning :—

ॐ नमः श्रीलक्ष्माय ।

अथ जलसंक्रान्तिव्रतम् ।

तत्र प्रथमं खस्तिवाचनपूर्वकं सङ्गल्पं कुर्यात् ।, etc., etc.

The kathā begins in 2A.

अथ कथा ।

नारदो नाम राजर्षिर्जगाम विष्णुसन्निधिम् ।

गत्वा सुरेशं पप्रच्छ प्राञ्जलिर्विगयान्वितः ॥

जलदानस्य माहात्म्यं कथ्यतां पुरुषोत्तम ।

व्रतेन केन देवेण नारी मुञ्चति दुर्गतिम् ॥

3751.

5176. सर्वजयाव्रतप्रतिष्ठा । *Sarva-jayā-vrata-pratiṣṭhā.*

Substance, country-made paper. 13½×3 inches. Folia, 4+3. Lines, 5 on a page. Extent in ślokas, 80. Character, Bengali of the early nineteenth century. Śaka, 1741. Appearance, discoloured. Complete.

Pratiṣṭhā-prayoga is complete in 3 leaves and the kathā in 4.

Beginning :—

अथ सर्वजयाव्रतप्रतिष्ठाविशेषः ।

कपिलपञ्चरात्रे ।

पूर्णे संवत्सरे कुर्यात् प्रतिष्ठा तदनन्तरम् ।
 दक्षिणा विधिवद्देया हिरण्यं च सवस्त्रकम् ॥
 सर्व्वं वस्तु च यन्मन्त्रं तदाधारसमन्वितम् ।
 यथोक्तविधिना दद्यात् देशिकाय पुनः सती ॥
 वेद्या ईशानभागे च संस्थाप्य प्रतिमादयम् ।
 सौवर्ण्यं स्वस्तिस्तोत्रेण शुचिर्भूत्वा समाहितः ॥
 पूजयित्वा यथामन्त्रं गणेशादींस्ततः परम् ।
 मण्डलं वेदिकामध्ये कुर्यात् स्वर्णशलाकया ॥
 सुवर्णपद्मं संस्थाप्य पूजयेन्मधुसूदनम् ।
 पाद्यादिभिश्च नैवेद्यैस्तथा वस्त्रादिभूषणैः ॥
 भगवत्स्वमन्त्रवेदाद्यैः ज्ञापयेत् प्रतिमादयम् ।
 दत्त्वा पाद्यादिकं मन्त्रैर्वसियुष्मच्च देशिकः ॥
 स्वशाखोक्तेन विधिना सन्निधाप्य ऊताशनम् ।
 ब्रह्माय च ततो दद्यादष्टोत्तरशताङ्गतिम् ॥

 यथा सर्व्वजया स्थाता ह्येता सर्व्वजयाव्रतम् ।
 देवि तद्रतमाचर्य्य भवितास्मि यथा शिवे ॥
 तत्प्रसादादविन्नेन साङ्गं भवतु मे व्रतम् ॥, etc., etc.

The Colophon to the Prayoga :—

इति सर्व्वजयाव्रतप्रतिष्ठा समाप्ता ।

Post Colophon Statement :—

श्राक्केऽनन्तयुगाब्धिचक्रगणिते व्यासेषि पुस्तौ खयम् ।

ओराजीवधरामरेण सततं काजीपदं ध्यायता ।

The kathā is from the Bhaviṣya-purāṇa.

It begins thus:—

ततः कथा ।

कैलासशिखरे रम्ये नानारत्नविभूषिते ।

... ..

नारद उवाच ।

कनोपायेन देवेश नारी ह्यदुःखिता भवेत् ।

सौभाग्यं स्थिरसौन्दर्यं तन्नो ब्रूहि सुनिश्चितम् ॥

Colophon:—

इति भविष्यपुराणोक्त-सर्वजयाव्रतकथा समाप्ता ।

ॐ तत्सत् ।

3752.

1688. भविष्योत्तरपूर्वभागः ।

Bhaviṣyottara-pūrva-bhāgaḥ.

Substance, country-made paper. 14×6 inches. Folia, 54. Lines, 18 on a page. Extent in ślokas, 2,000. Character, Nāgarī. Date, Śaka, 1738. Appearance, tolerable. Complete.

Post Colophon:—

शके १७३८ इदं पुस्तकं घाटनामसंवत्सरे दक्षिणायने
शरपृतौ कार्तिककृष्णतृतीयायां भृगुवासरे । रात्रौ पञ्चघटिकोपरि
समाप्तम् ।

It begins:—

अगजाननपद्माकं गजाननमहर्निशम् ।

अनेकदं तं भक्तानामेकदन्तमुपास्महे ॥

शौनकाद्या महाभागा तपसा संश्रितव्रताः ।

ईजिरे मखभर्तारं सत्रेणेश्वरतुष्टये ॥

नैमिषे पावने तत्र यत्र नेमिशौचैर्वृतम् ।

विष्णोः सुदर्शनाख्य[स्य] चक्रस्यैतत्तपोवनम् ॥

तत्राजगाम वै सूतो सत्रान्ते तान् सुगौन् प्रति ।

व्यासप्रिष्णोऽथ निपुणो भूतभव्यार्थतत्त्ववित् ॥

वृद्धाभिगन्ध तं सूतं शौनकाद्या महर्षयः ।

पूजयामासुरथ ते वाक्पुण्यैः तमतन्त्रिताः ॥

It professes to be the first part of Bhaviṣyottara-purāṇa.

Cf. Oxf. No. 76, Weber No. 468, L. 2582 and I.O. Catal. Nos. 3450 and 3451.

The present manuscript contains quite a distinct work with 95 chapters.

Chapters 38 to 50 are devoted to a geographical description of India, with reference to the rivers, mountains, shrines and the ruling nations. The chapters 43 to 45 are particularly valuable and well worth reading, as embodying the historical traditions of Southern India. We give the chapter 43 below :—

20A, गङ्गा सङ्खभेदेन सागरं प्राप्यते द्विजाः ।
यमुना गङ्गाया चापि प्रयागमभितो वनम् ॥
संश्रिता प्रथमं विप्राः सागरं न सरस्वतौ ।
शोणः शतमुखो विप्राः पश्चिमाभ्योधिसंज्ञवः ॥
पञ्चाशन्मुखभेदेन नर्मदा सागरङ्गमा ।
ऊँकारे च भृगुक्षेत्रे नर्मदावरसंगमे ॥
सर्व्वं च सुलभा रेवा त्रिषु स्थानेषु विश्रुता ।
महादेशावान्तरेषु देशभेदाः सङ्खशः ॥
वायूङ्गवा महाराङ्गाः करङ्गटा वहाङ्गकाः ।
खानान्देशोङ्गवाच्चैव कोंकणाः पैठनोङ्गवाः ॥
गौङ्गा गौङ्गोङ्गवास्तत्र शस्त्रशास्त्रोपजौविनः ।
सारस्वतोङ्गवाः पञ्च विप्रा मत्स्योपजौविनः ॥
नद्यो वेदो दृतो वैष्णु शिष्यान्ध्याप्रयन्मुनिः ।
सारस्वताज्ञयो यत्र विप्राः सर्व्वसमुङ्गवाः ॥
जातिं देशानुरूपं ते कुर्वन्त्येव मिथः कलौ ।
गुर्जरा गुर्जरे देशे नगरास्तत्र जातयः ॥

मोरनागरभट्टकश्च चतुराश्रीतिगुर्जराः ।
 पश्चाथ द्राविडा विप्रा महाराष्ट्रान्ध्रगुर्जराः ॥
 कर्णाटका द्राविडाश्च भवन्त्येव कलौ युगे ।
 युगान्ते दापरस्येते विप्रा ऋषिसमुद्भवाः ॥
 गोदावरी सप्तमुखी सागरं समुपागता ।
 कृष्णा नाम नदी तत्र भित्वा श्रीशैलमूलतः ॥
 पञ्चभिः सा मुखैर्याता सागरं सागरङ्गमा ।
 गोदावर्यास्तथा तीरे कृष्णानद्युद्भवा तथा ॥
 व्यान्त्रास्तद्देशानिरता भवन्त्येव कलौ युगे ।
 कर्णाटकास्ते विख्याता विपातीरनिवासिनः ॥
 विजयाख्यापुरोद्भूता दश जात्या द्विजाः कलौ ।
 काञ्चीपुर्ण्युद्भवा विप्रा द्राविडाः सह केरलाः ॥
 चेन्नोणोद्भवा विप्रा दश जात्या प्रकीर्तिताः ।
 कंपा दशमुखी तत्र वहते साब्धिसंगता ॥
 तत्र तत्तीरनिलया भवन्त्येव कलौ द्विजाः ।
 पश्चानां द्राविडानां च भवन्ति देशजातयः ॥
 परस्परं ते वैराद्धा भवन्त्येव कलौ युगे ।
 युगे युगेषु ये धर्मा यच्च यच्च च ये कलौ ॥
 तत्र तत्र य आचारः नैव तस्मिन्देहेहिजाः ।
 देशाचारो जातिभेदः दृढाचाराः कलौ युगे ॥
 प्रमाणभूताः सर्वेषां तत्तज्जातिहृतो हि सः ।
 क्षत्रियाश्च विप्रश्चैव सङ्गराश्च कलिस्थिताः ॥
 विप्रजातिसमाचारैः शूद्राणां जातयः कृताः ।
 देशभाषासमाचारा भवन्ति पादसंभवाः ॥
 तत्तद्देशेषु सर्वत्रमाचारालं च भाषकाः ।
 दक्षिणे विन्ध्यतो विप्रा गोदावर्यास्तथा कलौ ॥
 दक्षिणारण्यामाख्यातं नानापुरवरैर्युतम् ।
 बङ्गान्धाः पञ्चमङ्गाः स्युः राजानो विजयापुरे ॥

भवन्ति च कलौ विप्रास्ततो स्नेहा सुनिर्द्वाः ।
 भवन्ति यवनास्तत्र शतं माखलिका नृपाः ॥
 चेराधिपा भविष्यन्ति निषादा भूपसंकराः ।
 विंशने माखला भृपा भवन्ति च कलौ द्विजाः ॥
 दापरान्ते शकं प्रोक्तं यौधिकिरमतन्त्रितम् ।
 विन्धाद्विद्यतो भूयाद्विक्रमस्य शकं द्विजाः ॥
 ततः शकं मुनिश्रेष्ठाः शालिवाहनकस्य च ।
 शूद्रयोगिसमुद्भूतो विक्रमात् स नृपोऽभवत् ॥

The work appears to be of a very modern date, not to be placed before the 14th century. For, it speaks of the conquest of Coramaṇḍala by Yavanas and also of two cities Vijayapura and Kāñcīpura. It speaks of the Marāthā country in the North-Western direction and therefore it must have been composed in the Draviṇa country.

It is evidently written in Southern India in the description of which it is fairly accurate. But it often makes confusions, while dealing with Northern India.

3753.

10037. मत्स्यदेशान्तर्गततीर्थमाहात्म्यम् ।

Matsya-deśāntargata-tīrtha-māhātmyam.

In 5 adhyāyus.

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. 10½ × 5 inches. Folia, 20. Lines, 9 on a page. Character, Nāgara. Date, Samvat 1940. Appearance, fresh. Complete.

Beginning :—

शक उवाच ।

मत्स्यदेशस्तथा ब्रह्मन् ब्रह्मावर्त्तादनन्तरः ।

यदुक्तं संशयस्तत्र ममेतत् हृदि वर्त्तते ॥

न अतानि च तीर्थानि पुण्यान्यायतनानि च ।
 ऋषीणामाश्रमो वापि न तत्र श्रुतिगो मम ॥
 तस्मात्त्वं ब्रुहि भो ब्रह्मन् ब्रह्मावर्त्तादनन्तरम् ।
 एतन्मे संशयं हिन्यि प्रयतस्य तु पृच्छतः ॥

ब्रह्मोवाच ।

शृणु शक्र प्रवक्ष्यामि मत्स्यदेशममुद्भवम् ।
 माहात्म्यं यत्नरः श्रुत्वा सर्वपापैः प्रमुच्यते ॥

The Tirthas included in Matsya Deśa that is, Jayapura and the surrounding country :—

वाणगङ्गा, जाम्बवतीदेवी, अम्बावतीपुरी, चम्पावती, चम्पाकुण्ड,
 ब्रह्मशिरःकुण्ड, दर्भवती, दर्भग्राम, गोदावरी, तिलोदकी, विजय,
 दुर्जय ।

End :—

इति ते कथितं शक्र महाप्रणयनप्रदम् ।
 माहात्म्यं मत्स्यदेशस्य श्रुत्वा यच्च सुखी भवेत् ॥

Last Colophon :—

इति श्रीभविष्योत्तरपुराणे ब्रह्मशक्रसंवादे मत्स्यदेशान्तर्गत-
 पूर्वोक्तस्थानमाहात्म्यम् ।

Post Colophon :—

संवत् १८९० मी कार्तिकमासे शुक्लपक्षे १४ मङ्गलवासरे ।

In a different hand :—

लिखवाया गणेशरामव्यासने जगत् उपकारार्थे ।

3754.

11219. स्वप्नाध्यायम् । *Svapnādhyāyam*.

From the *Bhaviṣyottara-purāṇa*.

Substance, country-made paper. 10×5 inches. Folia, 7. Lines, 8 on a page. Character, Nāgara. Date, Samvat 1856. Appearance, fresh. Complete,

Colophon :—

इति भविष्योत्तरपुराणे स्वप्नाध्यायं संपूर्णं शुभमस्तु ।

Post Colophon :

माघे मासि सिते पक्षे द्वादश्यां शुभवासरे ।

लिखितोऽयं कृविनाद्येन देवदत्तात्मजेन च ॥

वासो गङ्गोत्तरे तीरे वात्स्याहनगरे शुभे ।

विक्रमस्य गता[त्] राज्याह्नवामावसः शुशी ॥

शुभोस्तु लेखकपाठकयोश्च ॥ श्रीशो जयतितराम् ॥

Interpretation of dreams.

Beginning :—

स्वप्नाध्यायं प्रवक्ष्यामि नानास्वप्नसमुद्भूतम् ।

स्वप्नस्तु प्रथमे यामे संवत्सरविषाकिनः ॥

द्वितीये चाष्टभिर्मासैस्त्रिभिर्मासैस्त्रियामिकः ।

चतुर्थे यामिके स्वप्ने मासैकेन फलं भवेत् ॥, etc., etc.

3755.

11246. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

... ..

वातिकं पैत्तिकं चैव चिन्तितं चानुवर्जयेत् ।

... ..

यस्तु पश्यति स्वप्नान्ते विवाहो वपनं तथा ।

अपमृत्युर्भवेत् तस्य द्रव्य-पुत्रविनाशनम् ॥ ६ ॥

प्रसादस्यः स्वयं मुंक्ते समुद्रं तरते नरः ।

अपि दासकुले जातः सोऽपि राजा भविष्यति ॥ ७ ॥

अभिद्रवन्ति यं स्वप्ने द्रुमिनी दंष्ट्रिनोऽपि वा ।

वानरो वा वराहो वा भवेद्भ्राजकुलाद्भूतम् ॥ ८ ॥

3756.

10321. तुलसीविवाहः । *Tulasī-vivāhah.**Being an extract from Bhaviṣyottara-purāṇa.*

Substance, country-made paper. $10\frac{1}{4} \times 5\frac{1}{4}$ inches. Folia, 6. Lines, 10 on a page. Extent in Slokas, 150. Character, modern Nāgara. Appearance, fresh. Complete. Date, Samvat 1896.

On the obverse of the first leaf:—

तुलसीविवाह जयनाथस्येदं ।

Colophon:—

इति श्रीभविष्योत्तरपुराणे तुलसीविवाहः समाप्तः ।

Post Colophon:—

संवत् १८९६ ।

There are four lines more containing a list of articles required for the festival.

Beginning:—

विवाहं कथयिष्यामि तुलस्याश्च यथाविधि ।

यथोक्तं पञ्चरात्रेण ब्रह्मणा भाषितं पुरा ॥

हन्दाविवाहमाषाढे कार्तिकेऽपि च माघत्रे ।

वैशाखे माघमासे च स्रष्टहे च वने तथा ॥, etc., etc.

3757.

2447. अनन्तव्रतम् । *Ananta-vratam.*

(पूजाविधिः कथा च)

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 16. Lines, 9 on a page. Extent in Slokas, 250. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

It begins :—

क्षीरोदार्णवसंभूते इन्द्रनीलसमप्रभे ।
त्वत्प्रसादान्महादेवि विष्णुरूपे नमोऽस्तु ते ॥ १ ॥

ध्यानम् ।

यमुनेह नमस्तुभ्यं सर्वकामप्रदायिनि ।
सर्वसौभाग्य मे देहि यमुने ते नमोऽस्तु ते ॥ २ ॥

आवाहनम् ।

Leaf 3A, इति यमुनापूजाविधिः ।

„ अथ अगन्तपूजा ।

ॐ नमो नारायणेति मन्त्रमुच्चारयेत्ततः ।
अगन्ताराधनं कर्तुं पूर्णकुम्भं सचैलकम् ।
कृत्वा दर्भमयं देवं परिधानसमन्वितम् ।
पुनः समन्वितं देवं पिङ्गलाक्षं चतुर्भुजम् ।
दक्षिणप्रकरे पद्मं शृङ्खं तस्याप्यधःकरे ।
चक्रमूर्द्धकरे वामे गदां ध्यायेत् प्रयत्नतः ।
अगन्तध्यानसंस्थानं कथितं ब्रह्मवित्तमैः ॥

Pūjāvidhi ends in leaf 8A :—

इति श्रीमदनन्तपूजाविधिः ।

Kathā from Bhaviṣyottara-purāṇam begins in leaf 8B, अथ कथा, for which see the next number.

For Pūjāvidhi see our Catal. Nos. 2948 and 3760.

Colophon :—

इति भविष्योत्तरपुराणे अगन्तव्रतं सम्पूर्णम् ।

3758.

2280. *The Same.*

Substance, country-made paper. 11×4½ inches. Folia, 8 of which 6 and 7 missing. Lines, 10 on a page. Character, Nāgara. Appearance, old.

The vrata-vidhi ends in 3A, then begins the *kathā* from Bhaviṣyottara-purāṇa and goes to the end.

Colophon :—

इति भविष्योत्तरपुराणे अमन्तव्रतकथा समाप्ता ।

3759.

5266. *The Same.*

Substance, country-made paper. $15 \times 3\frac{1}{2}$ inches. Folia, 9. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. Complete.

Ananta-vrata-pūjā ends in 3B. Then the *Kathā* begins:—

अथ कथा भविष्योत्तरे ।

एकदा तु समासीनं कृष्णं कमललोचनम् ।

पप्रच्छ सर्वभूतेशं धर्मपुत्रो युधिष्ठिरः ॥

Colophon :—

इत्यमन्तकथा समाप्ता ॥

3760.

2198. *The Same.*

Substance, country-made paper. $8 \times 4\frac{1}{2}$ inches. Folia, 22+14. Lines, 8 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, old and discoloured. Complete.

The vrata in 22 leaves.

It begins :—

अथ भाग्यपदशुक्लचतुर्दश्यामन्तव्रतं । तत्र चतुर्दश्यौदयिकौ

याज्ञा ।

The *kathā* in 14 leaves :—

अरण्ये वर्षमानास्ते पाण्डवा दुःखकर्षिताः ।

कृष्णं वृद्धा महात्मानं प्रणिपत्येदमब्रुवन् ॥

युधिष्ठिर उवाच ।

अहं दुःखीह संजातः भ्रातृभिः परिवारितः ।

कथं मुक्तिर्वदास्माकं अनन्तदुःखसागरात् ॥

3761.

2149. हरितालिकाव्रतकथा and हरितालिकाव्रतोद्यापनम् ।

Haritālikā-vrata-kathā and Haritālikā-vratodyāpanam.

From Bhaviṣṭottara-purāṇam.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 115. Character, Nāgara. Date, Śaka 1716. Appearance, discoloured.

For the व्रतकथा see L. No. 4094.

The व्रतोद्यापनम् begins in leaf 5A :—

अथोद्यापनम् ।

पार्वत्युवाच ।

उद्यापनविधिं ब्रूहि तृतीयया सुरेश्वर ।

भक्तितः श्रोतुमिच्छामि व्रतसंपूर्णहेतवे ।

It ends in leaf 6A :—

इति श्रीभविष्योत्तरपुराणे हरितालिकाव्रतोद्यापनं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं नातुपनामकश्रीधरस्य पितामारायणेन नभस्यवज्जल-
एकादश्यां भद्रगुवारे समाप्तः । शके १७१६ । आनन्दनामसंवत्सरे ।

3762.

1868. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 90. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

The kathā only being an interlocution between Hara and Pārvatī.

3763.

2259. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 150. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

It begins :—

यथा भाद्रपदशुक्लतृतीयायां शिष्टपरिगृहीतं हरितालिकाव्रतं ।
तत्र तृतीयामुहूर्त्तमात्रसत्त्वेऽपि परैरग्राह्या । शिष्टाचारा-
न्मुहूर्त्तमात्रसत्त्वेऽपि दिने गौरीव्रतं परे शुद्धाधिकारामण्येवं
गणयोगप्रशंसनादिति माधवः ।

The vrata-vidhi ends in 3B, where begins the vrata-kathā from the Bhaviṣyottara-purāṇa for which see Catal. number 3761. The vrata-kathā ends in leaf 8A. Then begins the vratodyāpana, for which also see Catal. No. 3761.

Post Colophon :—

१८५ वार अग्निचरवार मिति सावन वद १३ ।

3764.

9379. *The Same.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 70. Character, Nāgara. Date, Samvat 1869=Saka 1734. Appearance, old. Complete.

Taken from the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे हरितालिकाव्रतं सम्पूर्णं ।

संवत् १८६९ शके १७३४ प्रवत्मासे भाद्रपद शुद्ध ४ चन्द्रवार

नक्षत्र मूल ।

3765.

11212. *The Same.*

Substance, country-made paper. 8×4 inches. Folia, 15. Lines, 5 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीहरितालिका ।

3766.

11213. *The last two leaves of the same.*

In Deva Nāgara Script on country-made paper.

3767.

9755. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 84. Character, Nāgara. Date, Śaṃvat 1762. Appearance, old. Complete.

It belongs to the Bhaviṣyottara-purāṇa. Noticed before.

The Last Colophon runs thus :—

इति श्रीहरितालिकाव्रतकथा समाप्ता ॥ भविष्योत्तरपुराणे ॥

शुभमस्तु । संवत् १७६२ आषाढ शुक्लसप्तमी ॥ शुभं भूयात् ॥

3768.

2412. ऋषिपञ्चमौव्रतं तदुद्यापनं च ।

Rṣi-pañcamī-vrata and Udyāpana.

Substance, country-made paper. 9½×4 inches. Folia, 5. Lines, 9, 10 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

The vrata ends in leaf 4A with the colophon: इति भविष्यपुराणे ऋषिपञ्चमौव्रतं सन्पूर्णं; it is an interlocution between Yudhiṣṭhira and Kṛṣṇa.

In Lz. 268 the vrata, too, is an interlocution between Yudhiṣṭhira and Kṛṣṇa ; so in No. 28, Florentine Catal.

The Udyāpana to Rṣipañcamī :—

4B, सौवर्णीं प्रतिमा कार्या ऋषीणां भावितात्मनां ।

... ..

कश्यपोन्निर्भरदाजो विश्वामित्रोऽय गौतमः ।

जमदग्निर्वशिष्ठश्च साध्वी चवाप्यबन्धतौ ॥

3769.

2917. ऋषिपञ्चमीव्रतकथा । *Rṣi-pañcamī-vrata-kathā.*

From the Bhaviṣyottara-purāṇa, being an interlocution between Śrī Kṛṣṇa and Yudhiṣṭhira.

Substance, country-made paper. 9×4 inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 90. Character, Nāgara. Date, Śaṃvat 1782 and Śaka 1647. Appearance, discoloured. Complete.

It begins :—

श्रीकृष्ण उवाच ।

अथान्यदपि राजेन्द्र ऋषिपञ्चमीसंज्ञिका ।

कथयामि च यां कृत्वा नारौ पापात् प्रमुच्यते ॥

युधिष्ठिर उवाच ।

कीदृशी पञ्चमी कृष्ण कथं वै ऋषिसंज्ञिका ।

पातकान्मुच्यते कस्मान्नारौ यदकुलोद्भव ॥

Colophon :—

इति श्रीभविष्योत्तरपुराणे ऋषिपञ्चमीव्रतकथा समाप्ता ।

Post Colophon :—

संवत् १७८२ शके १६४१ आषाढे मासि शुक्ले पक्षे चतुर्दश्यां
बुधवासरे लिखितं समाधानमिश्रेण ॥ ऋषिपञ्चमी ॥ राम ।
श्रीराम ॥

3770.

2451. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 9. Lines, 8 on a page. Extent in ślokas, 112. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति भविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे ऋषिपञ्चमौव्रत-
कथोद्घापन संपूर्ण ।

रामचन्द्रार्पणमस्तु । इत्यादि ।

3771.

2400. बुधाष्टमौव्रतप्रयोगः । *Budhāṣṭamī-vrata-prayogaḥ.*

As directed in the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 9×4 inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 115. Character, Nāgara. Appearance, soiled. Badly written. Complete.

It begins :—

देशकालौ संकीर्त्य मम इहजन्मनि जन्मान्तरे वा
वाल्याद्यारभ्य कर्मणा मनसा वाचा जानता अजानता वा
स्वर्गाद्यपहृतदोषनिरासार्थं पुत्रपौत्रादिसकलमनोरथप्राप्तये च
श्रीपरमेश्वरप्रौढर्थं बुधाष्टमौव्रतमहं करिष्ये ।

4B, इति पूजा । अथ कथा ।

कृष्ण उवाच ।

बुधाष्टमौव्रतं भूयो वक्ष्यामि शृणु पाण्डव ।
येन चौर्येण नरकां नरः पश्यति न क्षत्तित् ॥
पुरा कृतयुगस्यादौ ह्यसौ राजा बभूव ह ।
वज्रहत्यसुहृन्मित्रैर्मन्त्रिभिः परिवारितः ॥

It ends :—

सोमात्मजात्मकमशेषसुखप्रदं तं
संपूजयेत् सकलनोरयुतं च कुम्भम् ।

(457)

पक्कामपात्रसहितं सहिरण्यवस्त्रं
पश्यत्यसौ यमपुरीं न कदापिदेवम् ॥

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे बुधशुभोक्तं
संपूर्णम् । श्रीशृङ्गारपद्मम् ॥

In a different hand :—

इदं व्रतमष्टौ बुधवारान् कृत्वा कर्तुर्भोजनसमये कथां श्रावयित्वा
प्रवरशब्दश्रवणानन्तरं भोजनं न कुर्यात् ॥

See Catal. Nos. 2953 and 3482.

3772.

2430. *The Same.*

Substance, country-made paper. 9 × 5½ inches. Folia, 5. Lines, 11 to 13 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Discoloured.

Vrata-vidhi begins :—

अथ बुधयुक्तायां शुक्लाष्टम्यां बुधशुभोक्तम् । अथ व्रतविधिः ।

... ..

2A, इति पूजा । अथ कथा ।

4B, इति भविष्योत्तरे कृष्णयुधिष्ठिरसंवादे बुधशुभोक्तम् । अथो-
द्यापनम् ।

5B. *The Last Colophon :—*

इति भविष्ये बुधशुभोक्तम् ।

3773.

2463. *The Same.*

Substance, country-made paper. 8 × 5 inches. Folia, 7. Lines, 11 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The vratapūjā ends in 2B, where the katha begins.

Colophon :—

इति भविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे बुधाष्टमौव्रतं
समाप्तम् ।

3774.

9745. *The Same.*

Substance, country-made paper. $8 \times 3\frac{1}{2}$ inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 104. Character, Nāgari. Appearance, tolerable. Complete.

Affiliated to Bhaviṣyottara-purāṇa.

The Last Colophon runs thus :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे बुधाष्टमौव्रतं
सम्पूर्णम् ।

3775.

9898. **यमद्वितीयाव्रतम् ।** *Yama-dvītiyā-vratam.*

Substance, country-made paper. $6\frac{1}{2} \times 5$ inches. Folia, 5 first leaf is missing. Lines, 12 on a page. Extent in ślokas, 60. Character, Nāgari. Appearance, old. Incomplete at the beginning.

Said to belong to the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे यमद्वितीयाव्रतं सम्पूर्णम् ॥
संवत् १८५३ का श्राक् १६७७ (?) मितौ चैत्र सुदि १२
भौमवासरे सम्पूर्णम् ।

3776.

2641. **मङ्गलागौरीव्रतोद्यापनम् ।**

Maṅgalā-Gaurī-vratodyāpanam.

For the MS. and the work see L. 3212.

1A, अथ पूजाविधिः ; 1B, अथ पूजा ; 2A, अथ अङ्गपूजा ; 3A, इति
मङ्गलागौरी पूजोद्यापनविधिः समाप्तः ।

Then begins the kathā from the Bhaviṣyottara-purāṇa :—

अथ कथा—

युधिष्ठिर उवाच ।

नन्द-नन्दन गोविन्द भवतां वज्रलाः कथाः ।

अता उत्पल्लवा पुत्रायुःकरं श्रोतुं व्रतं मम ॥

श्रीलक्ष्मी उवाच ।

अवैधव्यकरं वक्ष्ये व्रतं पाण्डवनायक ।

शृणु त्वं सावधानः सन् कथां वक्ष्ये पुरातनाम् ॥

3777.

5816. मङ्गलव्रतम् । *Mangala-vratam.*

Stated to belong to the Bhavīśya-purāṇa.

Substance, country-made paper. 9 × 4½ inches. Folia, 19. Lines, 10 on a page. Extent in ślokas, 380. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

अथ मङ्गलपूजाविधानं लिख्यते ।

चन्द्रतारावर्णं वीक्ष्य पुण्याह्ने शुभवासरे ।

नास्तं गते भृगौ जीवे नाषाद्वे पौषचैत्रके ॥

शुक्लपक्षे तु भौमेऽह्नि व्रतं कुर्यात् समाहितः ॥

ततो भौमवासरे अरुणोदयवर्जायां समुत्थाय

प्रातर्मौनौ च शुद्धात्मा स्मरेदङ्गारकं हृदि ॥

श्रीभौमऋणनाशन इति मन्त्रेण अपामार्गेण दन्तधावनं विधाय

ॐ श्रीं क्लीं भौमाय नमः ।, etc., etc.

9B, इति पूजाविधिः ।

ततः कथाश्रवणम् ।

कदाचित् पर्यटन् विश्वं नारदो मुनिसत्तमः ।

प्राप्तो वदरिकाशयं यत्र सर्वे ऋषीश्वराः ॥

वशिष्ठप्रमुखाः सर्वे दृष्ट्वा देवं मुनीश्वरम् ।

प्रणम्य विधिवद्भक्त्या संपूज्यानन्दचेतसः ॥

ऋषय ऊचुः ।

भो भो नारद देवर्षे सर्वेश्वरपरायण ।
केन व्रतेन भो देव मुच्यते च ऋणत्रयात् ॥

नारद उवाच ।

एतदर्थं पुरा प्रोक्तं हरिणा दापरे युगे ।
धर्मस्य दुःखितस्याग्रे राक्षसापहरणे न च ॥
... ..
... ..

10B, युधिष्ठिर उवाच ।

हे क्षत्र्या दारकावासिन् क्षासि यादवनन्दन ॥
इमामवस्थां संप्राप्ताननाथान् किमुपेक्षते ।
... ..

श्रीक्षत्र्या उवाच ।

सन्ति नानाविधा राजन् ऋणनाशकराः पराः ।
... ..
तन्मध्ये सारभूतं तु सद्यः प्रत्ययकारकम् ।
मङ्गलव्रत[मा]ख्यातं विख्यातं भुवनत्रये ॥

15B, अथ कथान्तरं ।

ऋषय ऊचुः ।

भो नारद देवर्षे सर्वशास्त्रपरायण ।
केन यत्नेन भो देव मुच्यते च ऋणत्रयात् ॥

नारद उवाच ।

तदर्थं मे पुरा प्रोक्तं मङ्गलेन महात्मना ।
तद्वत् सव्यवक्ष्यामि श्रुणुष्व सुसमाहिताः ॥
गौतमेन पुरा पृष्टो लोहितकृो यथायजः ।
कथयन् महाभाग गुह्यं पूजनमुत्तमम् ॥

18A, इति श्रीभविष्योत्तरपुराणे क्षत्र्यायुधिष्ठिरसंवादे नारदप्रोक्त-मङ्गल-
व्रतकथा पूजनविधानं समाप्तम् ।

इति भौमार्पणमस्तु । अथोद्यापनविधिः ।

ऋषय ऊचुः ।

भगवन् ब्रूहि सर्व्वं व्रतोद्यापनकं शुभम् ।

नारद उवाच ।

कुर्याच्च द्वाविंशे भौमे उद्यापनं फलप्रदम् ॥

तद्यथा । दन्तकाष्ठादिकं पूर्व्ववत् कृत्वा नद्यादौ नित्यं विधाय गृहमागत्य,
etc., etc. भौमान् पूर्व्ववत् पूजयेत् ।

Last Colophon :—

इति श्रीभविष्योत्तरपुराणे ऋषिनारदसंवादे मङ्गलव्रतोद्यापनं
सम्पूर्णम् ॥

इति मङ्गलव्रतम् ।

श्रीभौमार्पणमस्तु ॥

3778.

2267. **मङ्गलपूजाविधिः ।** *Maṅgala-pūjā-vidhiḥ.*

From the Bhaviṣyottara-purāṇa.

For the MS. and the work see L. 4143.

The संकल्पः—अद्येत्यादि एवं गुणे अतिपुण्यतिथौ प्रभृतघनलाभायै ऋणा-
पनुत्त्ययै पुत्रार्थे वा भौमपूजनमहं करिष्ये ।

The Bhauma-vrata ends in leaf 51 after which there is a short treatise of the finishing ceremony of the 22nd Tuesday. The Bhauma-vrata contains a kathā in 31 verses.

3779.

9748. **विष्णुपञ्चकव्रतम् ।** *Viṣṇu-pañcaka-vratam.*

Substance, country-made paper. 8×3½ inches. Folia, 2. Lines, 10 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, decayed. Complete.

On a rite consisting in the worship of Śrī Kṛṣṇa for one year, commencing from the Śukla Ekādaśī of the month of Bhādra. Said to belong to the Bhaviṣyottara-purāṇa. It is called Viṣṇu-pañcaka because it absolves a man of the five great sins.

यत् कृत्वा मुच्यते जन्तुः महद्भिः पञ्चपातकैः ।

तत् व्रतं ब्रुहि गोविन्द यदि तुष्टोसि केशव ॥

The Last Colophon runs :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे विष्णुपञ्चकं
व्रतं समाप्तं ।

3780.

9750. अमुक्ताभरणव्रतम् । *Amuktābharāṇa-vrataṇi.*

From Bhaviṣyottara-purāṇa.

Substance, country-made paper 7×4 inches. Folia, 7. Lines, 10 on a page. Extent in śloka's, 00. Character, Nāgara. Date, Samvat 1855. Appearance, old. Complete.

Amuktābharāṇa-vrata is to be performed on the Śuklā Saptamī by females, to get over the ill luck of having short-lived issue. It consists in the worship of Śiva, and holding a chord with seven knots, round her arm or wrist as long as she lives. Said to belong to the Bhaviṣyottara-purāṇa. It gives many anecdotes bearing on the efficacy of the vrata.

It begins thus :—

श्रीगणेशाय नमः ।

ध्यानं ।

ऋषयो देवलोकस्था नानाकृपधरास्त ये ।

पूजयिष्याम्यहं भक्त्या सर्वपापैः प्रमुच्यते ॥ १ ॥

आवाहनं ।

आसनं सर्वपीठस्थं नानारत्नोपशोभितम्

मया निवेदितं भक्त्या प्रतिगृह्य महेश्वर ॥ २ ॥

आसनं । इत्यादि ।

End :—

एवं यः प्रदद्याद् भक्त्या यश्चेत् प्रतिपादयेत् ।
 व्रतमाख्यानसहितं सोऽपि पापि प्रमुच्यते ।
 कारयेत् सततं भक्त्या स गच्छेच्छिवमन्दिरं ॥ ५६ ॥
 साख्यानकं व्रतमिदं सुतसौख्यदत्तम्
 या।स्त्री चरिष्यति शिवं हृदये निधाय ।
 दुःखं विहाय बज्रं गतकल्मषौघा
 ना स्त्री व्रताद् भवति सा भव जीववत्सा (?) ॥ ६० ॥

Colophon :—

इति भविष्योत्तरपुराणे अमुक्ताभरणां व्रतं सम्पूर्णं ।

It is called Amuktābharana because the chord with seven knots are not to be removed from the wrist in life,

संवत् १८५५ मि० भाद्र शु० १ सो ।

3781.

2396. दशाफलव्रतम् । *Daśaphala-vratam.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 8×4 inches. Folia, 2. Lines, 12, 13 on a page. Extent in slokas, 45. Character, Nāgara. Date, Śaivāt 1700. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कुन्तिहृष्यसंवादे दशाफलव्रतं
 संपूर्णम् ।

Post Colophon :—

संवत् १७०० भाद्रहृष्यसप्तम्यां गुरौ जाखंभट्टकृते गङ्गा-
 धरेणालैखि ॥

It begins :—

देशकालौ स्मृत्वा मम सकलकामनासिद्धयं पुत्रपौत्रादिदृढार्थं
 दशाफलाङ्गभूतं बालहृष्यपूजनमहं करिष्ये ।

तमद्भुतं बालकमम्बुजेक्ष्यम् ।
 ततुर्भुजं शङ्खगदाद्युदायुधम् ॥
 श्रीवत्सलक्ष्मणलक्ष्मीभक्तौत्तुभम्
 पीताम्बरं सान्द्रपयोदमौभगम् ॥

The Kathā begins :—

अथ कथा ।

सूत उवाच ।

ह्यतकथृतविजिते सानुजे पाण्डुनन्दने ।
 वनं प्रयाते दुःखार्त्ता कुन्तिं प्राह हरिस्तदा ॥
 नमस्कृत्य समान्वास्य प्रोवाच मधुरं वचः ।
 कुरु कुन्ति विधानेन व्रतं वक्ष्यामि ते शुभम् ॥
 नाम्ना दशाफलं सद्यः सर्वदुःखनिवारणम् ।
 सर्वकामप्रदं येन फलं दशगुणं भवेत् ॥

3782.

2089. शिवामुष्टिव्रतम् । *Śivā-muṣṭi-vratam.*

From Bhavisyottara-purāṇam.

Substance, country-made paper. 9 × 3½ inches. Folia. 4. Lines, 7 on a page. Extent in ślokas, 45. Character, Nāgara. Appearance, discoloured. Complete.

For the MS. and the work see L. 4256.

It begins :—

अथ शिवामुष्टिव्रतं वाक्यावस्थायां स्त्रीणामुक्तं भविष्ये ।

देवुवाच ।

देव देव जगन्नाथ जगदानन्दकारक ।
 कौतुकेनेप्सितं किञ्चित् धर्मप्रश्नं करोम्यहं ।

 कथयस्व महादेव यद्गोप्यं व्रतमुत्तमम् ।

शिव उवाच ।

व्रतं देवी प्रयत्नेन व्रतानां व्रतमुत्तमम् ।

शिवामुष्ट्यभिधं नाम सर्वोपव्रतनाशनम् ।

2B, तखडलगोधूमतिलैः मुद्गैरसैः प्रपूजयेत् ।

धान्यानां सार्द्धमुष्टिष्व फलैः सहस्रपूजनम् ।

Colophon :—

इति भविष्योत्तरपुराणे गौरीशङ्करसंवादे शिवामुष्टिव्रतोद्यापनं
सम्पूर्णम् ।

The work contains the process of performing the
vrata of Śivā-musti and its final consummation.

3783.

2386. सोमवती-अमावास्या-व्रतोद्यापनम् ।

Somavatī-amāvāsya-vratadyāpanam.

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4 to 10.
Lines, 12 on a page. Character, Nāgara of the nineteenth century.
Appearance, fresh. Prose.

Colophon :—

इति भविष्योत्तरपुराणे सोमवतीअमावास्याव्रतोद्यापनं सम्पूर्णम् ।

This is a short treatise on the Udyāpana or the final
ceremony of the Somavatī-vrata, performed on Amāvāsya
which falls on a Monday.

3784.

2427. वत्तिशीर्णिमा । *Vattiśī-Pūrṇimā.*

From the Bhaviṣyottara-pūrāṇa.

Substance, country-made paper. $10 \times 5\frac{1}{2}$ inches. Folia, 5. Lines, 11
on a page. Extent in ślokaś, 140. Character, Nāgara of the eighteenth
century. Appearance, fresh. Complete.

It begins thus:—

अथ वत्तिश्रीपूर्णिमा लिख्यते ।
 तच्च मार्गशीर्षे सिते पक्षे पौर्णिमायां शुचिव्रतः ।
 प्रातः शुक्लतिलैः स्नात्वा परिधायाम्बरं व्रतौ ॥
 पूजा-संभारमासाद्य पिष्टदोषं विधाय च ।
 पुत्रसौभाग्यप्राप्तये मध्याह्ने पूजयेच्छिवम् ॥
 सा च मार्गशीर्ष-पूर्णिमा मध्याह्न्यापिनौ ग्राह्या ॥

2A, इति पूजाविधिः । अथ कथा ।

The duration of the Vrata—32 months.

4B, एकमेकं कृत्वा मासि मासि च दापयेत् ।
 एवं सार्द्धद्वयं वर्षं द्विमासावधिमाचरेत् ॥

Every article of offerings and the number of Brahmanas to be fed should be 32 in number.

The Kathā ends in leaf 5B.

इति भविष्योत्तरपुराणे कृष्णयशोदासंवादे वत्तिश्रीपूर्णिमा
 व्रतकथा समाप्तम् ।

Then four lines more containing उद्यापनसंकल्पः ।

3785.

2011. दशरथललिताव्रतम् or दशाङ्गललिताव्रतम् ।

Daśaratha-lalitā-vratam or Daśāṅga-lalitā-vratam.

From Bhaviṣyottara-purāṇa.

For the manuscript and the work see L. 4164.

3786.

2405. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 6. Lines, 9 on a page. Extent in Slokas, 80. Character, Nāgara of the eighteenth century. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे दशरथ-ललिताव्रतोद्यापनं सम्पूर्णम् ।

Post Colophon :—

गङ्गोपनामक गोपालेन लिखितं । श्रीगुरुचरणार्पणमस्तु ।

For the work see L. 4164.

The Kathā begins in 3A.

सूत उवाच ।

अरण्ये वर्त्तमानास्ते पाण्डवा दुःखकर्षिताः ।

लघ्वं वृद्धा महात्मानं प्रणिपत्य यथाक्रमम् ॥

Why it is called Daśaratha-lalita-vrata ?

कृते दशरथेनास्मिन् कौशल्याभार्यया सह ।

तुष्टा दशरथा देवी गणेश न च चन्द्रमा ॥ (?)

यस्मात् कृतकृतो राजा भार्यया सह मोदते ।

तस्माद्दशरथा नाम ललिता भुवि कीर्तिता ॥

3787.

2005. गजगौरीव्रतम् and गजगौरीव्रतकथा च ।

Gaja-Gaurī-vratam with the Vrata-kathā.

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 16 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured and worm-eaten.

It begins :—

एवं गुणेत्यादि मनेष्वितकामनासिद्धये गजगौरीव्रतपूजनमहं करिष्ये ।

The vrata is the worship of Gauri on the back of an elephant, along with her consort Sambhu and their son Heramba.

Leaf 1A,

गौरि गजेन्द्रमाकृते हेरम्बशिवसंयुते ।

गन्धपुष्पयुतं तोयं पाद्यार्घ्यं प्रतिगृह्यताम् ॥

Gaja-Gauri pūjā ends in leaf 1B, where begins व्रतकथा ।

इति गजगौरी पूजा । अथ कथा ।

The kathā begins :—

कुन्त्या वनात् उपेतायां हस्तिनापुरमुत्तमम् ।

आसौनायां नरेन्द्रेण तनयैः पद्मभिः सह ॥

Colophon :—

इति भविष्योत्तरपुराणे गजगौरीव्रतं कथा च समाप्तिमगमत् ।

3788.

2163. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 11 on a page. Extent in Slokas, 250. Character, Nāgara. Appearance, fresh. Complete.

It begins :—

हस्तार्घ्ये गतरवौ व्यापारप्राप्तं हस्तागौरीव्रतम् ।

अथ गजगौरी पूजा :—

देशकालौ स्मृत्वा । मम इहजन्मनि जन्मान्तरे च राज्य-
सकलसौभाग्यादिमनेष्टितकामनासिद्ध्यर्थं श्रीहरहेरम्बसहितगज-
गौरीप्रोत्थये यथाज्ञानेन यथामिलितोपचारैः पुराणोक्तैर्मन्त्र-
बोद्धप्रोपचारैः पूजां करिष्ये ।

तत्र आदौ गणपतिपूजां कृत्वा आसनादिकलसपूजां कृत्वा
गजस्य देवस्य च प्राणप्रतिष्ठां कुर्यात् ।

Description of the elephant.

विचिन्तयामीह गजाधिराजं गौरीयुतं सिन्दूरजालभासम् ।

मागिष्यमुक्ताफलगुञ्जभूषितं सुवर्णभूषाभिरलंकृतं च ॥

(469)

कुन्देन्दुसदृशाभासं मधोनः प्रीतिवर्द्धनम् ।

चतुर्दशं सत्ययुक्तं ध्यायेत्तं हिरदाघ्नपम् ॥

Leaf 5B, इति हेमाद्रौ गजगौरीपूजा ॥ व्यासनविध्यन्तरं श्रीसूक्तेन
न्यासः ।

Leaf 6A, गजगौरीकथा भविष्योत्तरे ।

For the beginning of the Kathā see Catal. number
3787.

3789.

2037. वामनजयन्तीव्रतोद्यापनम् ।

Vāmana-Jayantī-vratodjāpanam.

From the Bhaviṣyottara-purāṇa.

For the MS. and the work see L. 3249.

Last Colophon :—

इति भविष्योत्तरपुराणे वामनजयन्तीव्रतोद्यापनं सम्पूर्णम् ।

The work may be divided in three parts.

(1) वामनदादशौव्रत ends in leaf 3A.

(2) अवगादादशौव्रतकथा ends in leaf 8B with a curious date
संवत् १८१०३ शके १७३६६ ।

(3) वामनजयन्तीव्रतोद्यापनम् ।

The vrata is held on the 12th day of the waxing
moon if it be in conjunction with the asterism Sravaṇā in
the month of Bhādra.

4A, मासि भाद्रपदे शुक्ला द्वादशी अवगान्विता ।

सर्वकामप्रदा पुंसां उपवासे महत्फलं ॥

The last three leaves are marked व्रतार्क ।

3790.

The same here called.

3279. *Śravaṇa-dvādaśī-vrata.*

Substance, country-made paper. 8×4 inches. Folia, 4. Lines, 15 on a page. Extent in ślokaś, 104. Character, Nāgara of the eighteenth century. Appearance, discoloured, worm-eaten and worn-out. Complete.

This is from the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे अवगदादशी
समाप्ता ।

It begins :—

युधिष्ठिर उवाच ।

उपवासेऽस्तमर्यानां सदैव पुण्योत्तम ।

एकैकादशीं पुण्या तां वदस्व ममानघ ॥

श्रीकृष्ण उवाच ।

मासि भाद्रपदे शुक्ला द्वादशी अवगन्विता ।

सर्वकामप्रदा पुण्या सोपवासे महाप्रभा ।

सङ्गमे सरितां ज्ञात्वा द्वादशी तामुपोष्य च ।

जनायासेनावाप्नोति द्वादशी द्वादशीफलम् ॥

बुधश्रवणयुक्ता सैव चेद् द्वादशी भवेत् ।

ज्येष्ठीव महती तस्यां सर्वं विहितमक्षयम् ॥

तस्यां दत्तं ऊतं जप्तं खानदानादिकं भवेत् ।

सर्वं तदक्षयं पार्थ भवत्येव न संशयः ॥

द्वादशी अवगोपेता यदा भवति भारत ।

सङ्गमे सरितां ज्ञात्वा गङ्गास्नानादिकं फलम् ॥

सोपवासमवाप्नोति नात्र कार्या विचारणा ।

जलपूर्णे ततः कुम्भं स्थापयित्वा विचक्षयम् ॥

पञ्चरत्नसमायुक्तं स्थापयेत्तत्र केशवम् ।

यथाशक्त्या हेममयं शङ्खचक्रगदाघटम् ॥

स्थापयित्वा विधानेन श्वेतचन्दनचर्चितम् ।
श्वेतवस्त्रसमाच्छ्रितं ह्यत्रोपानयुगान्वितम् ॥

3791.

9837. *The Same.*

Substance, country-made paper. 7×6 inches. Folia, 7. Lines, 11 on a page. Extent in slokas, 91. Character, Nāgara. Date, Samvat 1888. Appearance, old. Complete.

From the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीह्ययुधिष्ठिरसंवादे अथगा-
द्वादशीव्रतकथा समाप्ता ।

संवत् १८८८ शके १७५३ भाद्रपदशुक्लः मन्दवासरे एकादश्यां
तिथौ उत्तराषाढनक्षत्रे अतिगण्डनामयोगे किं वज्रलेखनेन अग्रे
शुभाः ।

It is generally known by the name of वामनद्वादशीव्रत ।

3792.

9763. **गोत्रिरात्रिव्रतकथा ।** *Go-trirātri-vrata-kathā.*

Substance, country-made paper. 9×4½ inches. Folia, 6. Lines, 11 on a page. Extent in slokas, 108. Character, Nāgara. Appearance, old. Complete.

Taken from the Bhaviṣyottara-purāṇa.

Noticed in Catal. Nos. 3447-48.

Colophon :—

इति श्रीभविष्योत्तरपुराणे ह्ययुन्निष्ठिरसंवादे गोत्रिरात्रि-
व्रतकथा समाप्ता ।

3793.

9596. **गोत्रिरात्रिव्रतम् ।** *Go-trirātra-vratam.*

Substance, country-made paper. 8×4 inches. Folia, 14. Lines, 6 on a page. Extent in slokas, 80. Character, Nāgara. Appearance, tolerable. Incomplete at end.

It begins :—

श्रीगणेशाय नमः ।
 निवृत्ते भारते युद्धे कुहसैन्ये क्षयं गते ।
 राजा धर्मसुतः श्रीमान् भ्रातृभिः परिवारितः ॥ १ ॥
 मागधैः स्तूयमानश्च स्वसैन्यगणशोभितः ।
 श्रीहृष्येण समायुक्तः प्रययौ हस्तिनापुरम् ॥ २ ॥
 अभिषेकं ततश्चक्रे पुरोधो मुनिसंयुतः ।
 दूर्वायवाङ्मुखैर्युक्तश्चक्रवर्द्धापनं (?) स्त्रियः ॥ ३ ॥
 रत्नैर्दुर्जलैर्धर्ममात्मा तोषयामास तान् द्विजान् ।
 नृपांश्च समरोपेतान् मागधांश्चारणौघकान् ॥ ४ ॥ इत्यादि ।

3794.

4846.

I.

Substance, palm-leaf. 13×2 inches. Folia, 11. Lines, 5 on a page.
 Extent in Slokas, 180. Character, Bengali of the nineteenth century.
 Appearance, old and discoloured. Complete.

This is an interlocution between Hara and Pārvatī.

Beginning :—

मन्दारमालाकलितालकायै etc., etc.
 कैलास शिखरे रम्ये गौरी पृच्छति शङ्करम् ।
 गुह्याद् गुह्यतमं गुह्यं कथयस्व महेश्वर ॥
 सर्वेषां धर्मसर्व्वलमल्पायासेन यत्फलम् ।
 प्रसन्नोऽसि यदा देव सखं ब्रूहि महेश्वर ॥

ईश्वर उवाच ।

शृणु त्वं कथयिष्यामि तवाग्रे व्रतसुखमम् ।

... ..

This is Haritālikā-vrata.

The Same.

II. *Janmāṣṭamī-vrata.*

An interlocution between Śrī Kṛṣṇa and Yudhiṣṭhira.

Substance, palm-leaf. 6 leaves, of which the leaf marks are lost.
Lines, 5 on a page. Character, Bengali. Appearance, damaged. A fragment.

1st leaf :—

एवमेतत् समाख्यातं लोके जन्माष्टमौव्रतम् ।

भगवत्पुत्रं कर्त्तव्यं तत्रैव सुमनोत्सवः ॥

... ..

युधिष्ठिर उवाच ।

तत्त्वोद्दिष्टं व्रतं देव लोके धार्मिक + + + etc., etc.

3795.

9880. *जन्माष्टमौव्रतकथा । Janmāṣṭamī-vrata-kathā.*

Substance, country-made paper. 13×6 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, old. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे युधिष्ठिरकृष्णसंवादे जन्माष्टमौ-
व्रतकथोद्यापनं समाप्तम् ।

3796.

2173. *वरलक्ष्मीव्रतकथा । Vara-Lakṣmī-vrata-kathā.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 6×3 inches. Folia, 5 to 9. Lines, 8 on a page. Extent in ślokas, 55. Character, Nāgara. Date, Śaka 1836. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतं संपूर्णम् ।

Post Colophon :—

श्लोके १६३६ । जयनामसंवत्सरे भाद्रपद शुद्ध प्रतिपद
लिखितम् ।

The first four leaves are missing which evidently contained the details of the vrata and worship of *Vara-Lakṣmī*. The fifth leaf begins :—

अथ कथा ।

सूत उवाच ।

कैलासशिखरे रम्ये सर्वदेवनिषेविते ।

गौर्या सह महादेवो दिव्यान्ध + विनोदितः ॥

जितोसि त्वं जितेत्याह (?) पार्वतीपरमेश्वरम् ।

सापि + ते जितेत्याह सुविवादस्तयोरभूत् ॥

पित्रनेमिस्तदा पृष्ठे मृधावादमभाषत ।

तदा क्रोपसमाविष्टा गौरी श्रापं ददौ ततः ।

कुली भव मृधावादौ पित्रनेमे हतक्रिय ।

नानृतं हि समं पापं क्वापि वृष्टं अतावपि ॥

पित्रनेमिर्महाज्ञानी सत्यं वदति गो मृधा ।

प्रसादः क्रियतां देवो देवीमाह वृषध्वजः ॥ ६ ॥

Citrānemi is instructed to take up the *vrata* of *Vara-Lakṣmī*, as a cure of leprosy.

वरलक्ष्मीव्रतं दिव्यं सर्वकामसम्पद्विदम् ।

यदा रवौ कुलीरस्थे मासे च आवणे तथा ॥ १२ ॥

गंगायमुनयोर्योगं तुंगभद्रासरस्तदा ।

तस्मै त्वं आवणे मासि शुक्ले पक्षे भृगौ + + ॥ १३ ॥

प्रारब्धं व्रतं तत्र महालक्ष्म्या व्रतात्मभिः ।

सर्वार्थप्रतिमां कुर्यात् चतुर्भुजसमन्विताम् ॥

3797.

3104. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, discoloured. Complete.

It begins :—

श्रीवरलक्ष्मी नमः ।

वरलक्ष्मीव्रतं लिख्यते ।

क्षीरसागरसम्भूता क्षीरवर्णसमप्रभा ।

क्षीरवर्णसमं वस्त्रं दधाना हरिवक्त्रभा ॥

4A, इति वरलक्ष्मीपूजाविधानं समाप्तम् ।

Then commences the kathā :—

सूत उवाच ।

कैलासशिखरे रम्ये सर्वदेवनिषेविते etc., etc., etc.

See above.

Colophon :—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतकथा समाप्ता ।

3798.

2497. *महालक्ष्मीव्रतकथा । Mahā-Lakṣmī-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 17. Lines, 7 on a page. Extent in ślokas, 170. Character, Nāgara. Date, Samvat 1711. Appearance, discoloured and brittle. Complete.

The kathā is an interlocation between Kṛṣṇa and Yudhiṣṭhira from the Bhaviṣyottara-purāṇa. It is the same as described in Cs. 512 but quite distinct from Lz. No. 278.

The Post Colophon :—

संवत् १७११ समवे आवणसुदि १० गुरौ तद्दिने लिखितम् । श्री-
श्रीमालिङ्गातीयव्यासशिखरामसुतव्यासबालकृष्णोऽन लिखापितम् ।

आत्मार्थे पठनार्थे । श्रीश्रीमालिङ्गातीय उक्ता गणेशेन लिखितम् ।
लेखकपाठकयोः शुभमस्तु निर्विघ्नमस्तु श्रीरस्तु ।

In a different hand:—

भट्टरामचन्द्राय नमः ।

3799.

9933. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 8. Lines, 11 on a page. Extent in slokas, 170. Character, Nāgara. Date, Samvat 1851. Appearance, tolerable. Complete.

The kathā in connection with the Mahā-Lakṣmī-vrata, is from the Bhaviṣyottara-purāṇa.

Colophon:—

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीव्रतकथा सम्पूर्णा ।
श्रीरस्तु संवत् १८५१ कार्तिकमासे सिते पक्षे प्रतिपदा
भृगुवासरे स्वातिऋक्षसंयुक्तां शुभयोगसमुच्चयं ॥ अलेखीदं
हरिलोपाध्या काष्ठां मध्ये अगस्त्येन्द्रसमीपे । शुभं भूयात् ।

It begins thus:—

श्रीगणेशाय नमः ।

युधिष्ठिर उवाच ।

कस्यानलाभपुत्रायुःसर्वैश्वर्यसुखप्रदं ।

व्रतमेकं समाचक्ष्व विचार्य पुत्रयोत्तम ॥ १ ॥

श्रीकृष्ण उवाच ।

दुर्धोरुत्तदैव्येन परिध्याप्ते त्रिपिण्डपे ।

एतदेव व्रतस्यादौ देवेन्द्रं प्राह नारदः ॥ २ ॥

तस्य श्रुत्वा ततो वाक्चं समभिप्रत्यभाषत ।

नारद उवाच ।

पुरन्दर पुरा पूर्वं पुरमासीच्छुभान्वितम् ॥ ३ ॥

रत्नगर्भाभवद् भूमिः यत्र हवर्षादिभूषणम् ।

यत्राङ्गनाजनापाङ्गभङ्गालोचनसायकैः ॥ ४ ॥

त्रैलोक्यं स्ववशं चक्रे देवः कुसुमसायकः ।

चातुर्वर्ण्यजना यत्र यत्र विश्वविभूषणम् ॥ ५ ॥

विश्वकर्माणि यद्वाक्यं कम्ययन्नितरां शिरः ।

तत्राभवन्महोपालः मङ्गलो मङ्गलालयः ॥ ६ ॥

End : ---

धर्मस्वार्थश्च कामश्च मोक्षश्च यदि वाञ्छसि ।

तदा कुरु प्रयत्नेन महालक्ष्मीव्रतन्त्रिदम् ॥ ४० ॥

श्रीलक्ष्म उवाच ।

व्रतमिदमथ चक्रे नारदेनोपदिष्टम् ।

सुरपतिरपि यस्मात् वाञ्छितार्थं स लेभे ॥

त्वमपि कुरु यदेतद्धर्मसूत्रं यथा स्यात् ।

अभिमतफलसिद्धिः पुत्रपौत्रादिवृद्धिः ॥ ४१ ॥

3800.

3284. *The Same.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 8, 9 on a page. Extent in slokas, 140. Character, Nāgara. Date, Samvat 1860. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीकथा सम्पूर्णा ।

Post Colophon :—

संवत् १८६० कार्तिक ज्ञानवन्ध्यां लिखितम् लक्ष्म्यर्पणमस्तु ॥

श्रीरामः ॥

There are two lines more in a different hand.

3801.

7851. **अन्नपूर्णाव्रतकथा ।** *Anna-pūrṇā-vrata-kathā.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीभविष्योत्तरपुराणे अन्नपूर्णायाः व्रतस्य कथा संपूर्णा ।

Post Colophon :—

शुभं श्रीसंवत् १९१५ फाल्गुन कृष्ण तिथौ ३० भगौ विद्याधर
दिवेदेन लिखितं स्तार्थं परार्थं च ।

Beginning :—

श्रीयुधिष्ठिर उवाच ।

भगवन् देवदेवेश देवक्यानन्दवर्द्धन ।

मया किल महद्दुःखं सम्प्राप्तं वसता वने ॥

किमन्यदन्यभोगस्य जठरस्यापि केशव ।

क्षिप्रिवा क्षिप्रान्नौ क्षिप्रत् खल्वं क्षिप्रद्वज ॥

3802.

7874. **होलिकाव्रतकथा ।** *Holikā-vrata-kathā.*

Assigned to Bhaviṣyottara-purāṇa.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 90. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे होलिका
व्रतकथा समाप्ता ।

Post Colophon :—

आवणे मासे कृष्णपक्षे चतुर्दश्यां भौमवासरे समाप्तमेतत् ।

Beginning:—

युधिष्ठिर उवाच ।

किमर्थं फाल्गुनस्यान्ते पौर्णमास्यां जनार्दन ।
उत्सवो जायते लोके देशे ग्रामे ऽह्ने ऽह्ने ॥ १ ॥
किमर्थं शिशिरः सर्वे गेहे रथ्यासु नादिता ।
होलिका दीप्यते कस्मात् फाल्गुन्यां च विशेषतः ॥ २ ॥
(?) ठुंढा चकार संज्ञा के केनैवमवतारिता ।
किमस्यां क्रियते ह्येषा सर्वं विस्तृतो वद ॥

श्रीभगवानुवाच ।

शृणु राजन् प्रवक्ष्यामि विस्तरेण पुरातनम् ।

... ..

आसीत् पुरा कृतयुगे रघुर्नाम नराधिपः ।

2A,

प्रजाः सर्वाः समागत्य त्राह्येति चात्रुवं क्षदा ॥ ८ ॥

अस्माकं तु ऽह्ने राजन् नाम्ना दुग्ढीति राक्षसी ।

दिवाराचौ समागम्य बालान् पीडयते बह्वन् ॥ ९ ॥

2B, रघुसवाच ।

दुग्ढीति राक्षसी केयं किं प्रभावा द्विजोत्तमाः ।

कथं तुष्टा नियन्तव्या ततो लोके सुखं भवेत् ॥ ११ ॥

वशिष्ठ उवाच ।

हे राजन् राक्षसी दुग्ढी विख्याता मालिनीसुता ॥ १३ ॥

तथा चाराधिता शम्भुः.....

शिवस्य वाकं श्रुत्वैव तमुवाच सदाशिवं ।

दुग्धुवाच महादेव यदि तुष्टः स्वयं प्रभुः ॥ १५ ॥

अवध्या स्यात् सुरादीनां.....

2nd :—

होलिकां पूजयेत् यस्तु सर्वशंकटनाशिनीम् ।

श्रेयः सर्वमवाप्नोति प्रतिवर्षं न संशयः ।

3803.

2916. वटसावित्रीव्रतकथा । *Valu-Sāvitṛī-vrata-kathā.*

From the Bhāviṣyottara-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 8 on a page. Extent in slokas, 90. Character, Nāgara. Date, Śaka 1743. Appearance, fresh. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे ज्यैष्ठिकाद्या मा (?) सावित्रीवट-
पूजनव्रतकथा ।

Post Colophon :—

रामवेदाङ्गिचन्द्रेऽब्दे १७४३ शके द्विंशे सिते तिथौ ।
गुरावलेखि श्रीकृष्णमिश्रेण वटसन्निधौ ॥ श्रीरवये नमः ।

It begins :—

युधिष्ठिर उवाच ।
स्मारयामि हृषीकेश यथोक्तं भवता क्वचित् ।
तत् सावित्रीव्रतं ब्रूहि ममोपरि दयां कुरु ॥ १ ॥

श्रीकृष्ण उवाच ।

कथयामि कुलस्त्रीणां महाभाग्यं युधिष्ठिर ।
यथा चीरिणं व्रतपरं सावित्र्या राजकन्यया ॥ २ ॥
आसीन्मद्रवरो भूप सर्वभूतहिते रतः ।
पार्थिवोऽश्वपतिर्गम पौरजानपदप्रियः ॥ ३ ॥

It ends :—

एतत् पुण्यं पापहरं धन्यं दुःखप्रणाशनम् ।
जपतां ब्रह्मवतां चैव सावित्रीव्रतमादरात् ॥ ८१ ॥
भवेदशुदिनं पुण्यं सुखं कीर्तिकथा मुभा ।
व्यासं संपूज्य विधिवत् फलैः पुण्यैर्धनैरपि ॥ ८२ ॥

3804.

3283. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 88. Character, Nāgara. Date, Śaka 1654. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे वटसावित्री-
व्रतकथा सम्पूर्णमस्तु ॥

Post Colophon :—

शके १६५४ विरोधिनाम संवत्सरे ज्येष्ठशुक्ल १४ सौम्यवासरे
तद्दिने चिखल्यौपनाम्ना यादोभटचन्द्रपूरकरेण लिखितमात्मार्थं
परोपकारार्थम् ।

3805.

3771. *इन्द्राक्षीस्तोत्रम् । Indrākṣī-stottram.*

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 3. Lines 8 on a page. Extent in ślokas, 50. Character, Nāgara of the eighteenth century. Appearance, tolerable. Complete.

Colophon :—

इति भविष्योत्तरपुराणे इन्द्राक्षीस्तोत्रं समाप्तम् ।
शुभमस्तु ॥

It agrees with Lz. 1284, p. 414.

3806.

9627. *आदित्यहृदयस्तोत्रम् । Āditya-hṛdaya-stottram.*

Substance, country-made paper. 10×5 inches. Folia, 17. Lines, 6 on a page. Extent in ślokas, 130. Character, Nāgara. Date, Śamvat 1836. Appearance, decayed. Complete.

Beginning :—

ओगणेष्टाय नमः ।

श्रुतानिक उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेद् द्विजोत्तम ।
एतन्मे ब्रूहि विघ्नेन्द्र प्रपद्ये शरणं तव ॥

समन्तकोवाच ।

इदमेव पुरा पृष्ठः शङ्खचक्रगदाधरः ।
प्रणम्य शिरसा देवो ऋक्षुनेन महात्मना ॥
कुशक्षेत्रे महाराज निवृत्ते भारते रणे ।
+ रकावासमादित्यमुद्यन्तं लोकपूजितम् ।
कृताञ्जलिपटो भूत्वा पार्श्वेवाव्रवीदिदम् ॥

ऋक्षुनोवाच ।

नारायण सुरश्रेष्ठ पृच्छामि त्वां महौजसम् ।
कथमादित्यमुद्यन्तमुपतिष्ठेत् सनातन ॥
सूर्यभक्तिं करिष्यामि कथं सूर्ये प्रपूजयेत् ।
तदहं श्रोतुमिच्छामि त्वत्प्रसादेन यादव ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमानसि पाण्डव ।
यन्मां पृच्छस्युपस्थानं तत् पवित्रं विभावसो ॥
सर्वमङ्गलमङ्गल्यं सर्वपापप्रणाशनम् ।
सर्वरोगोपशमनं आयुर्वर्द्धनमुत्तमम् ॥
अभिन्नदमनं पार्थ संशये जयवर्द्धनम् ।
वर्द्धनं धनपुत्राणामादित्यहृदयं प्रदणु ॥
यच्छुक्त्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।
तस्मात् सर्वप्रयत्नेन सूर्यमाराधयेद्बुधः ॥
त्रिषु लोकेषु विख्यातं निःश्रेयसकरं परम् ।
देवदेवनमस्तारं प्रातस्तथाय चार्जुन ॥
यः कुर्व्यात् भक्तिसंयुक्तः स मुक्तः सर्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप् छन्द श्रीनाराय
ऋषिरादित्यो देवता सर्वपापक्षयार्थे सर्वरोगोपशमनार्थे ३

विनियोगः । अथ न्यासः अर्कन्तु मूर्द्धि विन्यस्य ललाटे तु रवि
न्यसेत् । इत्यादि ।

8B, इत्येते द्वादशादित्याः इत्यादि ।

14B, इदमादित्यहृदयं यः पठेत् सततं नरः ।

End :—

उदयगिरिमुपेतं भास्करं पद्महस्तम् ।

सकलभुवननेत्रं रत्नरत्नोपमेयम् ॥

तिमिरकरिन्दुगेन्द्रं बोधनां पद्मिनीनाम् ।

सुरवरमभिवन्दे सुन्दरं वेदरूपम् ॥

Colophon :—

इति श्रीलक्ष्मणार्जुनसंवादे आदित्यहृदयं स्तोत्रं सम्पूर्णम् ।

संवत् १८३६ समये भाद्रे कृष्णे ।

3807.

9758. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 13. Lines, 8 on a page. Extent in slokas, 192. Character, Nāgara. Date, Samvat 1855. Appearance, tolerable. Complete.

The Last Colophon :—

इति भविष्योत्तरपुराणे श्रीलक्ष्मणार्जुनसंवादे आदित्यहृदयं
समाप्तम् ।

Post Colophon :—

श्रीसंवत् १८५५ अश्विन शुक्ल ६ सोमे ।

3808.

11001. *The Same.*

Substance, country-made paper. $7 \times 3\frac{1}{2}$ inches. A fragment with the leaves marked 1, 4-12, 22, 25. Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीलक्ष्मणार्जुनसंवादे आदित्यहृदय-
स्तोत्रं सम्पूर्णम् ॥

3809.

3811. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 12. Lines, 5 on a page. Extent in slokas, 150. Character, Bengali of the eighteenth century. Appearance, fresh. Complete.

The Colophon :—

इति श्रीभविष्यपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदयं नाम
स्तोत्रं सम्पूर्णम् ॥ ॐ तत् सदाति ।

It begins :—

श्रुतानीक उवाच ।

ॐ कथमादित्यमुद्यन्तमुपतिष्ठेद्विजोत्तमः ।, etc.

आदित्यहृदयस्य कृष्णार्जुनसंवादे
दिवाकरहृदिर्बौजं जितवैश्वानरजातवेदाः शक्तिरादित्यः
कीलकं सर्वपापक्षयसर्वरोगोपशमार्थं विनियोगः ।

3A, आदित्योमात्रसंयुक्त आदित्यो भुवनेश्वरः ।

आदित्याज्ञापरो देव आदित्यः परमेश्वरः ॥

... ..

3B, एतत्ते कथितं पार्थ आदित्यहृदयं मया ।

3810.

9833. *The Same.*

Substance, country-made paper. 6×3 inches. Folia, 20. Lines, 7 on a page. Extent in slokas, 200. Character, Nāgara. Date, Samvat 1845. Appearance, old. Complete.

From the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय-
स्तोत्रं सम्पूर्णम् ।

(485)

लिखितमिदं रामप्रसादेन विराटवासिना जेगोविन्द त्रिपाठी-
पठनार्थम् ।

संवत् १८४५ आषाढस्य शुक्लत्रयोदश्यां ।

3811.

8951. *The Same.*

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 29. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Complete in 29 leaves.

3812.

10691B. *The Same.*

Substance, country-made yellow paper. 10×4 inches. Folia, 5. Lines, 13 on a page. Character, Bengali. Date, Śaka 1771. Appearance, fresh. Complete.

Colophon :—

इति भविष्योत्तरे श्रीकृष्णार्जुनसंवादे आदित्यहृदयं सम्पूर्णम् ।

Post Colophon in Nāgara script :—

प्रसाध्यच्छ-श्रीमद्-वेचाराजहालदारस्य तनय-श्रीराखालदास-
शर्मणेन लिखितं । शकाः १७७१ माघशुक्ल २६ ।

There are also the first two leaves of another MS. of Aditya-hṛdaya.

3813.

9873. गणेशस्तोत्रम् । (*Gaṇeśa-stotraṃ.*)

Substance, country-made paper. 11×5 inches. Folia, 2. Lines, 10 on a page. Extent in ślokas, 30. Character, Nāgara. Date, Śamvat 1917. Appearance, tolerable. Complete.

A hymn in praise of Gaṇeśa.

Taken from the Bhaviṣyottara-purāṇa.

Beginning :—

ॐ श्रीगणेशाय नमः ।

युधिष्ठिर उवाच ।

श्रीकृष्ण जगतां नाथ कृपां कुर्व दयानिधे ।
स्तोत्रं तद् ब्रूहि मे नाथ भवेद्राज्यमकण्टकम् ॥

श्रीकृष्ण उवाच ।

शृणु राजन् प्रवक्ष्यामि तवाग्रे स्तोत्रमुत्तमम् ।
दक्षिणारिष्टदुःखानां नाशनं विघ्ननाशनम् ॥
कार्यसिद्धिकरं पुण्यं राज्यलक्ष्म्यप्रसादकम् ।
अष्टोत्तरशतं नाम गणेशस्यैव कीर्तितम् ॥

ॐ अस्य श्रीगणपतिस्तोत्रस्य श्रीनक्षत्रविस्त्रिष्टुपकन्दो गण-
पतिर्देवता गामिति बीजं सकलाभौष्टसिद्धये पाठे विनियोगः ।

ॐ लाक्षासिन्दूरवर्णं सुखरत्नमितं मोदकैर्मोदितास्यं ।
हस्ते दण्डं दधानं हिमकरसवृष्टं तेजसो राशिनेत्रम् ॥
दक्षे रत्नाक्षसूत्रं वरपरशुधरं खड्गसिंहासनस्थम् ।
गात्रेण विश्वमूर्तिं त्रिपुरवधकरं विघ्नभक्षं नमामि ॥ ४ ॥
गणेशो विघ्नराजश्च विघ्ननाशो गणाधिपः ।
लम्बोदरो वक्रतुण्डः विकटो गणनायकः ॥ ५ ॥ इत्यादि ।

End:—

स्त्रीकामः पुत्रकामश्च राज्ञे प्रहृष्टशेषके ।
मध्याह्ने कीर्तिकामश्च पठेत् स्तोत्रमनुत्तमम् ॥ २२ ॥

Colophon:—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे श्रीगणेश-
स्तोत्रं सम्पूर्णम् ।

3814.

2276. सूर्यसहस्रनामस्तोत्रम् ।

Sūrya-sahasra-nāma-stotraṃ.

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 11½ × 5 inches. Folia, 7. Lines, 9
on a page. Extent in slokas, 100. Character, Nāgara. Appearance,
fresh. Complete.

It begins :—

अथ सूर्यसहस्रनाम प्राग्भः ।

सूत उवाच ।

माघमाने सिते पक्षे सप्तम्यां कुम्भनन्दन ।

निराहारो रविं भक्त्या पूजयेद्विधिना नृप ॥

After one more verse follow the interlocution between Satānika and Sumantu about the stotra and its *phala-sruti*. The stotra begins in 2B. For the beginning and end of the stotra see L. 4112.

Colophon :—

इति श्रीभविष्योत्तरपुराणे सूर्यसहस्रनामस्तोत्रं संपूर्णम् ।

Post Colophon :—

लिखितं गणेशराम दु० ब्रह्मा घाटपर ।

3815.

3125. *The Same.*

For the MS. and the work see L. 4112.

The Post Colophon Statement :—

संवत् १८६७ ।

मार्गशीर्षे सिते पक्षे तृतीया ऋगुवाकरे ।

लिखितं पुस्तकमिदं वैद्यनाथेन धौमता ॥ स्वार्थं परार्थं च ॥

X. BRAHMA-VAIVARTA-PURĀṆAM.

3816.

4534. ब्रह्मवैवर्तपुराणम् । *Brahma-vaivarta-purāṇam.*

(*Brahma-khaṇḍa.*)

Substance, country-made paper. 18 × 4½ inches. Folia, 79. Lines, 7 on a page. Character, Bengali in a very modern hand. Appearance, fresh.

This contains the *Brahma-khaṇḍa*, in 30 *adhyāyas*. See Oxf. Nos. 65, 66, I.O. Catal. No. 3410, I, and Rāja Mittra notices III, p. 236.

3817.

4514. *The Same.*

(*प्रकृतिखण्डम्*) ।

Substance, country-made paper. 13½ × 4 inches. Folia, 249. Lines, 6, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Incomplete at the end.

For the beginning of the *Prakṛti Khaṇḍa* of the *Brahma-vaivarta-purāṇa*, see Oxf. 22B. I.O. Catal. 3410, II; L. 1248.

10B, इति श्रीब्रह्मवैवर्तपुराणे नारायणनारदसम्वादे प्रकृतिखण्डे प्रकृति-
चरितनामायुक्कमणिकाध्यायः; 14B, इति श्रीब्रह्मवैवर्ते महापुराणे नारायण-
नारदसम्वादे प्रकृतिखण्डे देवदेव्युत्पत्तिर्नाम द्वितीयोऽध्यायः; 18A, • विन्दनिर्णय-
वर्णनं नाम तृतीयोऽध्यायः; 22B, • सरस्वतीक्षवचं नाम चतुर्थोऽध्यायः; 24B,
• याज्ञवल्क्योक्तवाक्योक्तवः पञ्चमोऽध्यायः; 31B, • सरस्वत्युपाख्यानं नाम षष्ठो-
ऽध्यायः; 38A, • कालकलौन्मरिचरूपं नाम सप्तमोऽध्यायः; 41A, इति ब्रह्म-
वैवर्तपुराणे प्रकृतिखण्डे एषिबोक्तोऽध्यायः; 43A, • एषिबोक्तोऽध्यायः नाम अष्टमो-
ऽध्यायः; 50A, • गङ्गाक्षेत्रः समाप्तः; 52B, इति गङ्गाक्षेत्रं नाम नवमो-
ऽध्यायः; 64B, तुलसीपाख्यानं; 68A, वेदवतीप्रस्तावो नाम; 70B, तुलसी वरप्रदाननामः

82A, • तुलस्युपाख्यानम्; 87A, • तुलस्युपाख्याने शङ्खचूडसम्भोगो नाम;
 91A, • शिवशङ्खचूडसम्बादः; 101A, • तुलस्युपाख्याने; (?) 109A,
 • पञ्चविंशतितमोऽध्यायः; 110A, • यमसरस्वतीप्रज्ञं नाम षड्विंशोऽध्यायः;
 113B, • सप्तविंशतितमोऽध्यायः; 118B, • अष्टविंशतितमोऽध्यायः; 119B,
 • सार्वत्रिकतं यमस्तोत्रं नाम नवविंशोऽध्यायः; 120B, • त्रिंशत्तमोऽध्यायः;
 129A, • एकत्रिंशोऽध्यायः; 131B, • द्वात्रिंशत्तमोऽध्यायः; 133A, • त्रय-
 स्त्रिंशत्तमोऽध्यायः; 138A, • चतुस्त्रिंशत्तमोऽध्यायः; 142B, • पञ्चत्रिंश-
 त्तमोऽध्यायः; 144B, • षट्त्रिंशत्तमोऽध्यायः; 152A, • सप्तत्रिंशत्तमोऽध्यायः;
 153B, • अष्टत्रिंशत्तमोऽध्यायः; 156B, • महालक्ष्म्युपाख्यानं नामोत्तमचत्वारिंशो-
 ऽध्यायः; 160A, • महालक्ष्म्योक्तोत्रं नाम चत्वारिंशत्तमोऽध्यायः; 160B,
 • एकचत्वारिंशत्तमोऽध्यायः; 163A, • द्विचत्वारिंशत्तमोऽध्यायः; 165A,
 • त्रिचत्वारिंशत्तमोऽध्यायः; 169A, • चतुश्चत्वारिंशत्तमो-
 ऽध्यायः; 169B, • पञ्चचत्वारिंशत्तमोऽध्यायः; 172B, • षट्चत्वारिंशत्तमो-
 ऽध्यायः; 174B, • मङ्गलचण्डिकोपाख्यानं नाम सप्तचत्वारिंशत्तमोऽध्यायः;
 175A, • अष्टचत्वारिंशत्तमोऽध्यायः; 181B, • इति मगतोपाख्यानं नाम
 द्वापञ्चाशत्तमोऽध्यायः (?); 183B, • सुरम्युपाख्यानं नाम त्रिपञ्चाशत्तमोऽध्यायः;
 185B, • राधोपाख्यानं नाम चतुःपञ्चाशत्तमोऽध्यायः; 189A, • पञ्चपञ्चाश-
 त्तमोऽध्यायः; 191A, • षट्पञ्चाशत्तमोऽध्यायः; 194A, • सप्तपञ्चाशत्तमो
 ऽध्यायः; 196A, • कर्मविपाके अष्टपञ्चाशत्तमोऽध्यायः; 198B, • राधिको-
 पाख्याने सुतपा-सुयज्ञसंवादे एकौनवद्वितमोऽध्यायः; 206B, • हरगौरीसम्बादे
 राधिकोपाख्याने कालादिनिरूपणं नाम षड्वितमोऽध्यायः; 211B, शिवदुर्गा-
 सम्बादे एकषड्वितमोऽध्यायः; 215, • गौरीशङ्करसम्बादे राधिकोपाख्यानं नाम
 द्विषड्वितमोऽध्यायः; 217A, • दुर्गोपाख्याने त्रिषड्वितमोऽध्यायः; 221B,
 • दुर्गोपाख्याने चतुःषड्वितमोऽध्यायः; 225B, • दुर्गोपाख्याने पञ्चषड्वितमो-
 ऽध्यायः; 230B, • दुर्गोपाख्याने तारोद्धारप्रस्तावो नाम षट्षड्वितमोऽध्यायः;
 235B, • सप्तषड्वितमोऽध्यायः; 237B, • दुर्गोपाख्यानं नामाष्टषड्वितमोऽध्यायः;
 239B, • प्रकृतिवैश्वसम्बादो नाम नवषड्वितमोऽध्यायः; 245A, • दुर्गोपाख्यानं
 सप्ततितमोऽध्यायः; 247B, • दुर्गोपाख्याने एकसप्ततितमोऽध्यायः; 249A,
 • दुर्गास्तोत्रं नाम द्विसप्ततितमोऽध्यायः।

The next chapter, which comes abruptly to an end, begins :—

भगवन् सर्वधर्मीश्च सर्वज्ञानविप्रारद ।

ब्रह्माख्यमोहनं नाम प्रकृतेः कवचं वद ॥

3818.

4428. *The Same.*

(**कृष्णजन्मखण्डम्**) । *Kṛṣṇa-janma-khaṇḍa.*

Substance, country-made paper. 17×5½ inches. Folia, 146. Lines, 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

145A, इति ब्रह्मवैवर्ते श्रीकृष्णजन्मखण्डे चतुरश्रोत्तितमोऽध्यायः ।

Then begins the 85th which is incomplete.

See I.O. Catal. No. 3410, III, and Oxf. Nos. 65, 66, p. 26B.

3819.

8638. *The Same.*

Substance, country-made paper. 12×6 inches. Folia, 696. Lines, 9 on a page. Extent in ślokas, 30,000. Character, Nāgara. Complete.

Complete in 132 chapters. There is no continuous pagination.

The Last Colophon :—

इति श्रीब्रह्मवैवर्ते महापुराणे श्रीकृष्णजन्मखण्डे सूतशौनक-
संवादे द्वाविंशदधिकशततमोऽध्यायः समाप्तः । समाप्तमिदं ब्रह्म-
वैवर्तपुराणस्य श्रीकृष्णजन्मखण्डमिदं चतुर्थम् ।

3820.

5695. *The Same.*

Substance, country-made paper. 14×7½ inches. Folia, 55. Lines, 14 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh,

Beginning :—

श्रीगणेशाय नमः ।

शौनक उवाच ।

अतो ब्रह्माख्यविस्तारः सूत त्वत्तोऽधुनाखिलः ।
यद्येदं यस्तथैवेदं येन हृद्यमिदं जगत् ॥
यथा व्यवस्थितान्यत्र भुवनानि चतुर्दश ।
यथाधाराणि सकलं तत्त्वयाद्यानुवर्णितम् ॥
सर्वस्य सारमेवैतत् विष्णुरेकः सनातनः ।
स च ब्राह्मणरूपेण साक्षाद्देवस्वरूपवान् ॥
एतावदुभयं धर्मैः परमो योगसंज्ञितः ।
यद्देवब्राह्मणमयं श्रीकान्तं शरणं व्रजेत् ॥
सर्वस्य चेयमाशंस लेख्या देव वर्त्तते ।
सुखं भूयात् कदाचिन्मे मा भूयाद्दुःखमित्यतः ॥
सुखस्य धर्ममूलं स्यादधर्मोत्तरस्य च ।
एवं विजानन् पुण्यः कुर्वते यदचेतनः ॥
पापं तत् प्रेरितः केन कुर्वते तद्भवोहि नः ।
अनिच्छन्पि पापाय वलादिव नियोजितः ॥
प्रवर्त्तते यथा याति कष्टात् कष्टतरं हि तत् ।

The first and the last colophons in the defective manuscript :—

3A, इत्यादिमहापुराणे ब्रह्मवैवर्ते क्रोधप्रश्नमनोपायनिरूपणे पराशरो-
पाख्याने एकोनविंशत्तमोऽध्यायः ।

55A, इत्यादिमहापुराणे ब्रह्मवैवर्ते विष्णुधर्मो माधवानमाहात्म्यं
नामाध्यायः ।

The colophon in 16B, • प्रतिसर्गांश्च व्यासमुक्तत्वादे बहुरूपदेशो
नाम वद्विंशोऽध्यायः ।

See I.O. Catal. No. 3410 and Oxf. Nos. 65 and 66.

3821.

8767. *The Same.**From the chapter 29 to अन्ततोत्पत्तिः श्रीजन्माध्यायः ।*

Substance, country-made paper. 12×5½ inches. Folia, 113. Lines, 11 on a page. Extent in ślokas, 3,100. Character, Nāgara. Old. Fresh. Complete.

In 113 leaves, it commences from the 39th chapter.

The colophon in leaf 4A, इति श्रीमहापुराणे ब्रह्मवैवर्ते कोध-
प्रशमनोपायनिरूपणे पराशरोपाख्याने एकोनत्रिंशत्तमोऽध्यायः ।

The colophon in leaf 6A, इति श्रीमहापुराणे ब्रह्मवैवर्ते
प्रतिसर्गांशे दयाप्रशंसायां वशिष्ठगीतासु त्रिंशत्तमोऽध्यायः ।

The colophon in leaf 13A, योगप्रशंसानामाध्यायः ।

The colophon in leaf 18B, इत्यादिमहापुराणे ब्रह्मवैवर्ते भक्ष्या-
भक्ष्यप्रतिग्राह्यादिसामान्यधर्मेक्यनं नाम त्रयस्त्रिंशोऽध्यायः ।

The colophon in leaf 28B, इति श्रीमहापुराणे ब्रह्मवैवर्ते
प्रतिसर्गांशे व्यासमुक्तसंवादे षट्गुरुपदेशो नाम षट्त्रिंशोऽध्यायः ।

The colophon in leaf 31A, इति श्रीमहापुराणे ब्रह्मवैवर्ते प्रति-
सर्गांशे विद्योपदेशाधिकारिनिरूपणं नाम सप्तत्रिंशत्तमोऽध्यायः ।

The colophon in leaf 37A, इति • अष्टमहावासरः समाप्तः ।

In leaf 39A, इत्यादिमहापुराणे ब्रह्मवैवर्ते एकादशीमाहात्म्यं चत्वारिंशोऽध्यायः ।

In leaf 45A, • विंशत्यवतारितं नाम द्वाचत्वारिंशत्तमोऽध्यायः ।

In leaf 49B, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिखरूपनामाध्यायः ।

In leaf 52A, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिखरूपवर्णने कलिमूत्र-
क्षीप्रशंसा नाम चतुःचत्वारिंशत्तमोऽध्यायः ।

In leaf 56A, • पतिव्रतोपाख्याने षट्चत्वारिंशत्तमोऽध्यायः ।

In leaf 58B, पतिव्रतोपाख्याने तापसधर्मेन्याघसंवादे ३७ अध्यायः ।

In leaf 62B, जडोपाख्याने ३८ अध्यायः ।

In leaf 68A, नरकहेतुनिवेदनं नाम ५२ अध्यायः ।

In leaf 80A, दत्तात्रेयोत्पत्तिर्नामाध्यायः ।

In leaf 84A, प्रतिष्ठातौर्यपालनप्रशंसा नाम सर्गः ।

In leaf 91A, गोदानमाहात्म्यं दानकालनिर्णयो नाम सर्गः ।

In leaf 92B, विजयाविधिर्नाम सर्गः ।

In leaf 107B, ऋषभगीता ऋषभचरितं नामाध्यायः ।

In the last इत्यादिमहापुराणे ब्रह्मवैवर्ते अमृतोत्पत्तिः औजन्माध्यायः ।

3822.

8768. *The Same.*

*From the 18th sloka of the 12th chapter on expiation to
the chapter 26 on काशीरहस्य ।*

Substance, country-made paper. 13×4 inches. Folia, 79. Lines, 8
a page. Extent in slokas, 1,900. Character, Nāgarī. Fresh. Incom-
ete.

Leaves from 54 to 132.

In leaf 66A, औन्नत्यवैवर्ते प्रायश्चित्तविधौ द्वादशोऽध्यायः ।

In leaf 70B, • तृतीयभागे त्रयोदशोऽध्यायः ।

In leaf 74A, • चतुर्दशोऽध्यायः ।

In leaf 76B, • १५ अध्यायः ।

In leaf 80A, स्थितिक्रमो नाम १६ अध्यायः ।

In leaf 84B, विन्धेश्वरकाशीसंवादे १७ अध्यायः ।

In leaf 91A, कामकन्दलोपाख्याने १८ अध्यायः ।

In leaf 95B, इति १९ अध्यायः ।

In leaf 102, इति ओकाशीरहस्ये २० अध्यायः ।

In leaf 109A, इति • काशीमाहात्म्ये २१ अध्यायः ।

In leaf 113B, इति • काशीरहस्ये २२ अध्यायः ।

In leaf 118B, • २३ अध्यायः ।

In leaf 123A, • २४ अध्यायः ।

In leaf 127B, • २५ अध्यायः ।

In the last इति औन्नत्यवैवर्ते तृतीयभागे काशीरहस्ये २६ अध्यायः ।

3823.

8769. *The Same.*

(*Kāśī-māhātmya.*)

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 37. Lines, 9 on a page. Extent in ślokas, 1,000. Character, Nāgara. Old. Fresh. Incomplete.

Leaves 1-37.

In leaf 8B, इति श्रीब्रह्मवैवर्ते काशीमाहात्म्ये प्रथमोऽध्यायः ।

In leaf 14A, तृतीयविभागे २यः अध्यायः ।

In leaf 19B, • गुह्यश्रव्यसंवादे ३यः अध्यायः ।

In leaf 15A, • अग्निशर्मन्-सोमशर्म्माख्यान नामा ४यः अध्यायः ।

In leaf 32A, इति • ५मः अध्यायः ।

In leaf 35A, • कपिलसिद्धसंवादे मोक्षोपाये ६ष्ठः अध्यायः and 64 ślokas of the next chapter.

3824.

4371. *The Same.*

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 77. Lines, 8 on a page. Extent in ślokas, 2,800. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Kāśī-māhātmya—on the greatness of Kāśī as a sacred place—in 26 adhyāyas, professing to be the third part of the Brahma-vaivarta-purāṇa.

See I.O. Catal. No. 3415 and Oxf. Catal. No. 70. The work has been published at Benares (1865) under the title of Kāśī-rahasya.

3825.

1754. काशीरहस्यम् । *Kāśī-rahasyam.*

With the commentary entitled Setu-bandha by Vidyānanda Sarasvatī, disciple of Śivānanda Sarasvatī.

Substance, country-made paper. 14×7 inches. Folia, 216. In the tripāṭha form. Extent in ślokas, 5,300. Character, Nāgara. Appearance, fresh. Complete in 26 chapters.

The text is from the Brahma-vaivarta-purāṇa.

Muṅgalācarāṇa of the commentary :—

श्रीगणेशाय नमः ।

महामाया महाकालसहायं यत्प्रभोरिव ।

लीलया पञ्चकृत्येषां हार्णेखं धाम मन्महे ॥

Commentary :—

पञ्चकृत्यानि तु पञ्चविधं तत् कृत्यं कृष्टिस्थितिसंहृतितिरोभाव
स्तददभुयश्चकरणं प्रोक्तं सततोदितस्य अस्येति तन्मोक्तानि ।
इत्यादि ।

The colophon of the text :—

इति श्रीब्रह्मवैवर्ते तृतीयभागे काशीरहस्ये षड्विंशोऽध्यायः ।

The commentary ends :—

गङ्गा काशी सुवनजननी श्रीभवानी तृतीया
या चैकैव भुक्तिं वितरितुमधिका हेतुया नाममात्रात् ।
तद् यच्चैतल्लयमविकलं मोचने बद्धदृष्टिः
क्षेत्रं तन्मां सदाध्यात् पुरहरदयितं यस्य काशीति नाम ॥
सहस्रपञ्चकं चैव त्रिंशतोत्तरमेव च ।
संख्या काशीरहस्यस्य सटीकस्य समीरिता ॥

The colophon of the commentary :—

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीशिवानन्दसरस्वतीपूज्य-
पादशिष्येण विद्यानन्दसरस्वत्या विरचिते काशीरहस्यव्याख्याने
सेतुबन्धाभिधेये षड्विंशोऽध्यायः २६ ।

3826.

2954. *The Same.*

Substance, country-made paper. 13½×7 inches. Folia, 76. In tripāṭha form. Character, Nāgara. Appearance, fresh. Incomplete. To the end of the 11th chapter.

For a complete copy see the previous number.

After the end of the 11th chapter in 73B there begins पञ्चक्रोशयात्राक्रमः or the directions for a trip round the holy area of Kāśī by the commentator.

इति श्रीमत् परमहंसपरिव्रजकाचार्य-श्रीशिवानन्दसरस्वती-
पूज्यपादशिष्येण विद्यानन्दसरस्वत्या विरचितः पञ्चक्रोशयात्राक्रमः
समाप्तः ।

It begins :—

अथ पञ्चक्रोशयात्राक्रमः । प्रातस्तस्मिन्वाहिन्यां क्रात्वा नित्ययात्रां
कृत्वा मुक्तिमण्डपे उपविश्य प्राणानायस्य देशकालादि संकीर्त्य
काशीवाराणस्यविमुक्तातर्ह्यहस्य-चतुर्विधक्षेत्रकृतसमस्तपापक्षयार्थं
यः करिष्यमाणं पञ्चक्रोशयात्रान्तर्भूतं दुर्धिराजपूजनं अन्तर्ह्ययात्रां
वपनं पञ्चगव्यप्राशनं च करिष्ये इति संकल्पं कुर्यात् ।

3827.

8960. *The Same.*

Substance, country-made paper. $9\frac{1}{4} \times 4$ inches. Folia, 22. Lines, 9 on a page. Extent in slokas, 450. Character, Nāgara. Fresh. Complete.

Belonging to the third part of the Brahma-vaivarta-purāṇa, in 11 chapters and twenty-two leaves.

3828.

9470.

Substance, country-made paper. $10\frac{1}{4} \times 4$ inches. Folia, 33. Lines, 8 on a page. Extent in slokas, 400. Character, Nāgara. Date, Samvat 1913. Appearance, tolerable. The leaf 19 is missing.

This comprises the chapters, 8, 9, 10 and 11, belonging to the third part of the Brahma-vaivarata-purāṇa. The 8th chapter treats of expiations for sins committed at Kāśī, the 9th and 10th give histories of sinful people of Kāśī and how expiations as prescribed in the 8th chapter

removed their sins, and the 11th gives a description of the circumambulation of Kāśī.

3829.

11005. पञ्चक्रोशीमाहात्म्यम् । *Pañca-krośī-māhātmyam.*

Being an extract from Brahma-vaivarta-purāṇa.

(The 10th adhyāya of the third part.)

Substance, country-made paper. 10×5 inches. Folia, 4. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीब्रह्मवैवर्तपुराणे तृतीयविभागे पञ्चक्रोशीमाहात्म्ये
दशमोऽध्यायः ॥

Beginning :—

सूत सूत महाबुद्धे वद विद्याविशारद ।
यथा प्रदक्षिणा कार्या मनुजैर्विधिपूर्वकम् ॥
स्थानं वासस्य वद नो भयं वाभक्ष्यमेव च ।
पूजा सौमि स्थितानां च देवानां दानमेव च ॥
यथा संपूर्णतामेति यात्रा क्षेत्रस्य सत्तम ।

सूत उवाच ।

एवमेतत् पुरा पृष्ठो भगवान् शिवया शिवः ।
तद्भवामि मुनिश्रेष्ठाः शृण्वन्तु विधिसुत्तमम् ॥

देव्युवाच ।

भगवन् देवदेवेश प्रदक्षिणविधिं वद ।
पञ्चक्रोशस्य जेनासु निःप्रापः पुण्यवान् भवेत् ॥

श्रीमहादेव उवाच ।

षान्निवादिषु मासेषु त्रिषु पार्वति सर्वदा ।
प्रदक्षिणा प्रकर्तव्या क्षेत्रस्यापापकाङ्क्षिभिः ॥

माघादिचतुरो मासाः (च) प्रोक्ता यात्राविधौ नृणाम् ।
 पूर्वस्मिन् दिवसे दुर्गिं पूजयित्वा हविष्यभुक् ॥
 प्रातरुत्तरवाहिन्यां क्त्वा विश्वेशमर्चयेत् ।
 पुनर्यात्रार्थमपि च शिवयोः पूजनं भवेत् ॥, etc., etc.

3830.

2060. *The Same.*

From the Brahma-vaivartta-purāṇa.

Substance, country-made paper. 12×4½ inches. Folia, 13. The writing appears to be in two different hands, one large, the other small. They are often to be found in the same page. Lines, 8 to 14 on a page. Extent in ślokaś, 700. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीब्रह्मवैवर्ते पञ्चकोशमहिमायाः तृतीयविभागे चतुर्थो-
 ऽध्यायः श्रीविश्वेश्वरापर्यामस्तु ।

The first chapter ends in 3B. The second chapter in 8B. The third in 11A and the fourth in 13A.

This is an interlocution between Mahādeva and the Devī. The different holy spots in the area of five krośas of the holy city of Benares have been described. It is an integral part of the Brahma-vaivartta-purāṇa which consists of five khaṇḍas one of which is Kāśi-māhātmya khaṇḍa. The present manuscript contains only the third vibhāga. The well-known holy spots mentioned are :—

विन्ध्यात्रिभूट, गोदावरी, भीमरथी, श्रीशैल, रामेश्वर, सोमनाथ, कापिलकण्ठ, दुर्गाकुण्ड, कर्दमेश्वर, भीमचण्डा, दण्डपाणि, दास्येश्वर, शूल-
 टण्डेश्वर, वाराह, दशान्वमेधलिङ्ग, सर्वेश्वर, केदार, हनुमदीश्वर, सङ्गमेश, जलार्क, दुर्गविनायक, चामुण्डामोक्षेश, कश्यपेश्वर, वीरभद्र, विकटा, उष्मन्मैरव,
 कालभूट, देहजोश, चण्डविनायक, भीमचण्डिका, भरतेश, लक्ष्मणेश, शत्रुघ्नेश्वर,
 व्यावाम्नीश्वर, गङ्गेश्वर, देवसंघेश्वर, ज्वालामुखेश, कापिल, लक्ष्मणेश, आदि-

केशव, प्रह्लादेश्वर, त्रिलोचन, विन्दुसाधव, पञ्चनदङ्गद, गभस्तीश, मङ्गला, गौरी, वशिष्ठ, वामदेव, पर्वतेश्वर, वरुणा, अन्तर्गेह, वसुलेप, अस्मि ।

3831.

9667. *The Same.*

Substance, country-made paper. 14 × 6 inches. Folia, 16. Lines, 11 on a page. Extent in slokas, 512. Character, Nāgara. Appearance, tolerable. Complete.

This belongs to the Brahma-vaivārtha-purāṇa.

The Last Colophon runs thus:—

इति श्रीब्रह्मवैवर्ते तृतीयविभागे एकादशोऽध्यायः पञ्चकोश-
माहात्म्यं समाप्तम् ।

3832.

3953. नाशकेतोपाख्यानम् । *Nāśaketopākhyānam.*

From the Brahma-vaivārtha-purāṇa.

Substance, country-made paper. 11 × 4½ inches. Folia, 54. Lines, 7 on a page. Extent in slokas, 1,000. Character, Nāgara. Date, Śamvat 1866. Appearance, discoloured. Complete.

Colophon:—

इति श्रीब्रह्मवैवर्तपुराणे नाशकेतोपाख्याने नाशकेतुकथा
सम्पूर्णा ।

Post Colophon:—

संवत् १८६६ समैनाम ज्येष्ठ कृष्णपक्षे ति ॥ ७ ॥ वार रवौ
मोकाम मेदनीपुर साववबाजार द्वार औरधुसिंहके लेख्यं
श्रीलक्ष्मणतिक ।

Each chapter has its separate pagination, the first being complete in 9 leaves, II, in 13, III, in 7, and IV, in 10.

Beginning :—

श्रीमते रामानुजाय नमः ।

अखण्डमण्डलाकारं व्याप्तं येन चराचरं, etc., etc.

नारायणं नमस्कृत्य०

गङ्गातीरे सुखासीनं कृत्वा ज्ञानमलङ्कृतः ।

ब्राह्मणेभ्यो महादानं दत्त्वा श्रीजनमेजयः ॥

... ..

जनमेजय उवाच ।

पृच्छामि त्वां महाप्राज्ञ सर्वशास्त्रविप्रारद ।

व्यासशिष्योऽसि योगीन्द्र वेदवेदाङ्गपारग ॥

कथयस्व कथां दिव्यां सर्वपापप्रणाशिनीम् ।

वैशम्पायन उवाच ।

प्रदुःखं राजन् कथां दिव्यां आगमोक्तां पुराणकीम् ।

यां श्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥

XI. LINGA-PURĀṆAM.

3833.

971. लिङ्गपुराणम् । *Liṅga-Purāṇam*.

Substance, country-made paper. $16\frac{1}{4} \times 6\frac{1}{2}$ inches. Two parts in two separate paginations. The first part covers 184 leaves and the second 47. Lines, 14 on a page. Extent in ślokas, 11,500.

For a description of the work see L. 1244, which manuscript is a mere fragment containing 74 chapters of the first part of this manuscript. Our manuscript is complete, and by a statement at the end it extends to 11,000 ślokas. The first part comprises 105 chapters and the second 48.

Printed.

3834.

8911. *The Same*.

Substance, country-made paper. $12\frac{1}{2} \times 7$ inches. Folia, 198+59. Lines, 12-15 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

The first part complete in 198 leaves and 105 chapters.

Colophon :—

इत्यादि महापुराणे श्रीलैङ्गे कृष्णपुत्रोपलब्धिर्नाम पञ्चाधिक-
शततमोऽध्यायः ।

Written in two different hands.

The old handwriting with black and red border comes to an end in leaf 116 ; the rest is written on coarser paper and in a bolder hand.

The Part II complete in 59 leaves and 48 chapters.

The colophon of the 47th chapter :—

इत्यादिमहापुराणे श्रीलैङ्गोपरिभागे त्रिअम्बकमन्त्रमाहात्म्ये
सप्तचत्वारिंशत्तमोऽध्यायः ।

The colophon of the 48th :—

• पुराणमाहात्म्ये अष्टचत्वारिंशोऽध्यायः ।
इति श्रीलङ्कपुराणं समाप्तं । शुभं भूयात् ।

Aufrecht's Bodleian Catal. No. 101. contains a complete description of adhyāyas. The उपरिभाग contains 46 chapters only. L. 1244 completes it in 74 chapters. See also Cs. Vol. IV, No. 191, which gives a full description of the work.

3835.

4419. *The Same.*

Substance, country-made paper. 18×4 inches. Folia, 97. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, oldish. Incomplete both ends.

From the middle of the 5th adhyāya to the end of the 65th adhyāya. The 66th is incomplete, of which there are only four leaves.

3836.

400. *The Same.*

A mere fragment. Only twenty-nine leaves of quarto size. On country-made yellow paper. Written on both sides.

3837.

9743. रामनामसहस्रम् । *Rāma-nāma-sahasraṃ.*

Substance, country-made paper. 10×5 inches. Folia, 12. Lines, 6 on a page. Extent in ślokaś, 276. Character, Nāgara. Appearance, old.

is said to belong to the Līṅga-purāṇa being in f a Dialogue between Hara and Pārvatī.

Beginning :—

ॐ श्रीजानकौपतये नमः ।

ईश्वर उवाच ।

अथ वक्ष्यामि भो देवि रामनामसहस्रकम् ।

प्रष्टुं चैकमनाः स्तोत्रं गुह्याद् गुह्यतरं परम् ॥ १ ॥

अस्य श्रीरामनामसहस्रस्य ईश्वर ऋषिरनुष्टुप् छन्दः श्रीराम-
परमात्मा देवता श्रीरामप्रौढार्थे जपे विनियोगः ।

राजीवलोचनः श्रीमान् श्रीरामो रुच्यन्दनः ।

रामभद्रः सदाचारो राजेन्द्रो जानकौपतिः ॥ २ ॥

अयगण्यो वरेण्यश्च वरदः परमेश्वरः ।

जनार्दनो जितामित्रः परार्थैकप्रयोजनः ॥ ३ ॥

विश्वामित्र-प्रियो दान्तः शत्रुजिह्वुतापनः ।

सर्वज्ञः सर्वदेवादिः शरण्यो बलिमर्दनः ॥ ४ ॥ इत्यादि ।

End :—

मातृहा पित्रहा चैव भ्रूणहा वीरहा तथा ।

कोटिकोटिसहस्राणि क्षुपपापानि यान्यपि ॥ १२६ ॥

संवत्सरं क्रमाज्जला प्रत्यहं रामसन्निधौ ।

निष्कलङ्कः सुखं भुक्त्वा ततो मोक्षमवाप्नुयात् ॥ १२७ ॥

Colophon :—

इति श्रीलिङ्गपुराणे उमामहेश्वरसंवादे श्रीरामनामसहस्रं
सम्पूर्णम् ।

3838.

3106. पञ्चाक्षरमाहात्म्यम् । *Pañcākṣara-māhātmyam.*

Being the 84th chapter of Liṅga-purāṇa.

Substance, country-made paper. 10×4 inches. Folia, 2 to 16.
Lines, 8 to 10 on a page. Extent in Slokas, 350. Character, Nāgara.
ate, Samvat 1688. Appearance, discoloured. Complete.

Colophon :—

इत्यादि महापुराणे श्रीलैङ्गे पञ्चाक्षरमाहात्म्ये चतुरशीति-
तमोऽध्यायः ।

Post Colophon Statement :—

संवत् १६८८ वर्षे कार्तिके सृदि द्वितीया रविवासरेण लिखितं
+ वेपे कृष्णेन लिखितं भटशिवरामपठनार्थं परोपकाराय ॥
शुभमस्तु ॥

यादृशं पुस्तकं दृष्टमिव्यादि ।

The leaf marked 1 belongs to some other MS.

It begins :—

भवाभीतनयोद्योत तनयानन्ददायक ।

काशीवासिजनाघौघहारिन् दुर्गळे नमोऽस्तु ते ॥

The R̥sis ask Sūta to relate the nature of the iron age.

The Pañcākṣari-māhātmya has the first leaf missing. The second leaf contains the second half of the verse marked 50, which runs :—

देव उवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ॥ ५ ॥

न शक्यं विस्तराद्बहुं देवि संक्षेपतः प्रह्नुम् ॥

The five letters are नमः शिवाय with ॐ at their beginning. It extends to 228 verses.

3839.

1867. हरितालिकाव्रतकथा । *Haritālīkā-vrata-kathā.*

From the Liṅga-purāṇa.

Substance, country-made paper. 10½ × 8 inches. Folia, 5. Lines, 8 on a page. Extent in ślokaś, 80. Character, Nāgara. Date, Śamvat 1846. Appearances, old. Complete,

Beginning :—

मन्दारमालाकुलितालकायै कपालमालाङ्कितशेखराय ।
दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
कैलासशिखरे रम्ये गौरी पृच्छति शंकरम् ।
गुह्याद् गुह्यतरं गुह्यं कथयस्व मम प्रभो ॥

It ends :—

सप्तनम्बसु वन्धा स्यात् वैधव्यं जायते पुनः ।
दारिद्र्यप्रपौडिता चैव कर्काशा दुःखभागिनी ॥
स याति नरकं घोरमुपोषं न करोति या ।
काश्चनं खलपपात्रे च तथा मृन्मयभाजनम् ॥
दापयेत् परलोका...पारणं तदन्तरम् ।
एवं विधिं या कुर्वते च नारी
मया समानं लभते च सम्पत्तिम् ।
विनाशकाले मम तुल्यरूपम्
सा यु युक्तं लभते च युग्मम् (?) ॥
अश्वमेधसहस्राणि वाजपेयघ्नतानि च ।
कथाश्रवणमात्रेण फलं प्राप्नोति मानवः ॥

Colophon :—

इति लिङ्गपुराणे उमामहेश्वरसंवादे हरितालिकावतकथा
समाप्तम् ।
समाप्तम् संपूर्णम् ॥ शुभमस्तु ॥

Post Colophon :—

भाद्रमासि सिते पक्षे तृतीया रविवासरे । हरितालिकाविधि
समाप्तं च पोस्तकं च लिखं मया ॥ सुखरामपाठे । संवत् १८४६
भाद्रे शुक्ल तृतीयरविवासरे ॥

(506)

3840.

2391. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophon :—

इति लिङ्गपुराणे हरितानिकावतकथा सम्पूर्णा ।

XII. VARĀHA-PURĀṆAM.

3841.

4410. वराहपुराणम् । *Varāha-purāṇam.*

Substance, country-made paper. $23\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 182. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

The Last Colophon runs :—

इत्यादिवराहपुराणे भगवच्छास्त्रे एकादशमाहसूत्रां संहितायां
श्रीवराहपुराणं समाप्तम् ।

In the present manuscript the chapters are not numbered. On comparison with the Bibl. Ind. edition of the Purāṇa, it appears to be much abridged. It ends with the chapter marked in the printed edition 202, giving a horrid description of hell, after which it adds a very short *phala-śruti*.

3842.

4468. मथुरामाहात्म्यम् । *Mathurā-māhātmyam.*

From the Varāha-purāṇa.

Substance, country-made paper. 16×4 inches. Folia, 94. Lines, 5 on a page. Extent in ślokas, 1880. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यादिवराहपुराणे भगवच्छास्त्रे मथुरामाहात्म्ये ध्रुवतीर्थ-
प्रभावो नाम एकोनत्रिंशोऽध्यायः ।

Beginning :—

श्रीराधाकृष्णाभ्यां नमः ॥

सूत उवाच ।

श्रुत्वा देवस्य माहात्म्यं लोहार्गलनिवासिनः ।

त्रैलोक्यनाथाधिपतेर्विस्मयं परमं गतः ॥ १ ॥

धरण्यावाच ।

पद्मपत्रविशालाक्ष लोकनाथ जगत्यते ।
 तत्प्रसादाच्च देवेश श्रुतं शास्त्रं महोदयम् ॥ २ ॥

 तीर्थे तद्वद कल्याणतीर्थानामुत्तमोत्तमम् ।
 यदस्ति दुर्लभं तीर्थं तच्च कथय मे प्रभो ॥

3843.

540. व्यङ्कटाद्रिमाहात्म्यम् । *Vyaṅkaṭādri-māhātmyam.*

From Varāha-purāṇa.

Substance, country-made paper. 11 + 4½ inches. Folia, 45. Lines, 9 on a page. Extent in Slokas, 2,000 (by a statement in the MS.). Character, Nāgara. Date, Śaka 1544. Appearance, old. Complete.

The interlocutors are Sūta and Ṛṣis.

Beginning :—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

रोमहर्षण सर्वज्ञ पुराणार्थविशारद ।
 माहात्म्यं श्रोतुमिच्छामो गिरौन्नागां महोत्तले ॥ १ ॥
 ब्रूहि त्वं गो महाभाग के प्रधाना महोत्तले ॥ २ ॥

सूत उवाच ।

एवमेव पुरा प्रश्नम् व्यष्ट्यन् जाह्नवीतटे ।
 व्यासं सुनिवरश्रेष्ठं सोऽब्रवीन्मे गुरुत्तमः ॥ ३ ॥
 पुरा देवयुगे सूत नारदो मुनिसत्तमः ।
 सुमेधशिखरं गत्वा नानारत्नसुशोभितम् ॥ ४ ॥
 तन्मध्ये विपुलं दीप्तं ब्राह्मणो दिव्यमानसम् ।
 दृष्ट्वा तस्योत्तरे देशे पिप्पलं दिव्यमुत्तमम् ॥ ५ ॥

सहस्रयोजनोच्चायं विस्तीर्णं द्विगुणं तथा ।

तन्मूले मण्डपं दिव्यं नानारत्नसमर्थितम् ॥ ६ ॥

... ..

... ..

... .. ॥ ७; ८; ९ ॥

प्रविश्यादौ ददर्शान्ति दिव्यमौक्तिकमण्डपम् ।

वैदूर्यवेदिकत् तुङ्गमारोह महाभुनिः ॥ १० ॥

... ..

... .. ॥ ११ ॥

तन्मध्ये पुष्करं दिव्यं सहस्रदलसंयुतम् ।

... .. ॥ १२ ॥

तस्य मध्ये समासौनं

.....वराहवदनं शुभम् ॥

Dharaṇī comes to Varāha and asks him to enumerate the chief mountains. Varāha enumerates the principal mountains and then speaks of Vyāṅkaṭādri as a holy place.

In Leaf 6B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराह-
श्रीव्यङ्कटगिरिमाहात्म्ये प्रथमोऽध्यायः ।

Leaf 8A. इति श्रीवराहपुराणे धरणीवराहसंवादे मन्मथाराधनविधि-
नामर्द्धतितोयोऽध्यायः ॥

10B. ० व्यङ्कटगिरिमाहात्म्ये तृतीयोऽध्यायः ॥

13B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसंवादे व्यङ्कट-
गिरिमाहात्म्ये व्यङ्कटेश्वरगयावर्णनं नाम चतुर्थोऽध्यायः ।

17B. इति श्रीवराहपुराणे व्यङ्कटगिरिमाहात्म्ये पञ्चमोऽध्यायः ।

22A. इति श्रीवराहपुराणे श्रीव्यङ्कटगिरिमाहात्म्ये विष्णुभक्तलक्षणकथनं
नाम षष्ठोऽध्यायः ।

26A. ० कमलालयाकल्याणनिधिर्नाम सप्तमोऽध्यायः ।

28A. ० कमलालयापरिणयनो नामाष्टमोऽध्यायः ।

33B. ० पद्मसरोवर्णनं नवमोऽध्यायः ।

39B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसंवादे श्रीवृषट-
गिरिमाहात्म्ये भविष्यदर्शने तुल्यमाचक्रवर्त्तिचरितं नाम दशमोऽध्यायः ।

42B. • एकादशोऽध्यायः ।

45A. इति श्रीचतुर्विंशतिसाहस्रिकायां संहितायां वराहपुराणे क्षेत्र-
काण्डे वृषटगिरिमाहात्म्ये दिव्यद्वितीयो(?) अध्यायः ।

Post Colophon :—

श्रीहयग्रीवाय नमः । ग्रन्थसंख्या २००० । शके १५४४
दुन्दभौ वत्सरे तीरे गोदावर्याश्च दक्षिणे ।

लिः हनुमान् ब्राह्मण शाकल्यदीपौवासौ वसुनापटौ काशी-
मकतुमा पुरमे लिखा ।

The Bibl. Ind. edition of Varāha Purāṇa does not
include any of these chapters.

It appears to be a Māhātmya affiliated to the Purāṇa.

3844.

6357. वैकटगिरिमाहात्म्यम् । *Veṅkaṭa-giri-māhātmyam.*

Assigned to the Varāha-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 63. Lines, 14
on a page. Extent in slokas, 2,200. Character, Nāgara. Copied in
Sarpvat 1872. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीचतुर्विंशतिसाहस्रिकायां संहितायां श्रीमद्वराह-
पुराणे क्षेत्रकाण्डे श्रीमद्वैकटगिरिमाहात्म्ये चत्वारिंशोऽध्यायः ।
श्रीवाराहपु. क्षेत्रकाण्डे ७२ अध्यायः (?) ।

Post Colophon :—

सं १८७२ पौष शु. भौमे विजापुर्युपाख्यश्रीनिवासेन
लिखितमिदं पुस्तकम् ॥

The hill is situated in the district of North Arcot.
For the description of the work see I.O. Catal. No. 3581.
The I.O. MS. has only 30 chapters, whereas ours 40.

3845.

1861. गीतामाहात्म्यम् । *Gītā-māhātmyam*.

Substance, country-made paper. $6\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 36. Character, Nāgara. Appearance, fresh. Complete.

Beginning :—

श्रीधरोवाच ।

भगवन् परमेशाना भक्तिरव्यभिचारिणी ।

प्रारब्धं मुक्तमानस्य कथं भवति हे प्रभो ॥

श्रीभगवानुवाच ।

प्रारब्धं मुक्तमानो हि गीताभ्यासरतः सदा ।

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥

Colophon :—

इति श्रीवराहपुराणे भगवत्पृथ्वीसंवादे गीतामाहात्म्यं
सम्पूर्णम् ॥

Not found in the Bibl. Ind. edition.

3846.

2001. चातुर्मास्यमाहात्म्यम् । *Cāturmāsya-māhātmyam*.

From the Varāha-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 31. Lines, 11 to 19 on a page. Character, Nāgara. Appearance, discoloured. Incomplete.

Beginning :—

सूत उवाच ।

इत्युक्त्वा क्रोडरूपेण धरणी हरिणा तथा ।

पुनः पश्य देवं तं प्रणमन्ती मुदा मुञ्जः ॥

धरणिवाच ।

त्वन्मुखाच्च तथान्येभ्यो नारदादिभ्य एव च ।

अत्रैव निश्चयं चक्र (?) शिवशक्त्यादयोऽवरे (?) ॥

... ..

... ..

वराह उवाच ।

संसारे क्लिश्यमानानां जनानामुज्जिहीर्षया ।

यत्त्वं पृच्छवती तत्त्वं तत्त्वतः कथयाम्यहम् ॥

अस्ति प्रियतमः कालश्चातुर्मास्याभिधो मम ।

दानव्रतं जपो ह्योमः तत्रानन्तगुणसूतं ॥

There are twelve chapters.

The colophon of the last chapter :—

31B, इति श्रीवराहपुराणे वराहधरणीसंवादे चातुर्मास्यमाहात्म्ये
द्वादशोऽध्यायः ॥

3847.

9262. महानारायणस्तोत्रचिन्तामणिः ।

Mahā-nārāyaṇa-stotra-cintāmaṇi.

Substance, country-made paper. 10×5 inches. Folia, 12. Lines, 9
on a page. Extent in Slokas, 220. Appearance, tolerable. Complete.

This codex contains a hymn to Mahānārāyaṇa, an
interlocution between Dharaṇī and Varāha, taken from
the Varāha Purāṇa.

XIII. SKANDA-PURĀṆAṆ.

3848.

891. **सूतसंहिता** | *Sūta-Saṃhitā*.

With Tātparyadīpikā commentary.

For the MS. see L. 1776.

The commentary is by celebrated Mādhavācārya, the founder of a school of Vedānt.

Six parts in six separate paginations, I Sūta-gītā, a portion of the Uparibhāga of Yajña-vaibhava-khaṇḍa ends in 21, II Śiva-mahatmya-khaṇḍa in 41, III Jñāna-yoga-khaṇḍa in 30, IV Yajña-vaibhava-khaṇḍa Uparibhāga, Brahma-gita only in 73, V Mukti-khaṇḍa in 30 and VI Yajña-vaibhava-khaṇḍa Adhobhāga in 107.

Printed in the Ānandāśrama series.

3849.

965. *The Same.*

With a commentary.

Substance, country-made paper. 13×6½ inches. Each khaṇḍa is separately paged; khaṇḍa I, शिवमहात्म्यखण्ड has 41 leaves, II, ज्ञानयोगखण्ड 40, III, युक्तिखण्ड 19, and IV, यज्ञवैभवखण्ड, Uparibhāga Brahma-gītā 71, Uparibhāga Sūta-gītā 23. It does not contain what is known as the Adhobhāga of the Yajña-vaibhava-khaṇḍa. The text in the middle and the commentary above and below it. Character, Nāgara. Appearance, tolerable. Complete.

Sūta-saṃhitā professes to form a part of the Skanda-purāṇa and has four khaṇḍas (the last subdivided into two sections Adho-bhāga and Upari-bhāga).

The accompanying commentary is by Mādhavācārya and is entitled Sūta-saṃhitā-tātparyā-dīpikā. The commentator is the same with the great commentator Mādhavācārya of the vedas, as he describes himself as वेदशास्त्रप्रतिष्ठाता ।

Both for the text and commentary see I.O. Catal. No. 3688 with which the present manuscript quite agrees in every particular.

The ślokas on the divisions of the work, and the extent in ślokas of each division are : —

चतुर्धा खण्डिताः सापि पवित्रा वेदसंमिता ।
 शिवमाहात्म्यखण्डाख्यः प्रथमः परिकीर्तितः ॥
 द्वितीयो ज्ञानयोगाख्यः सर्ववेदान्तसंग्रहः ।
 तृतीयो मुक्तिखण्डाख्यस्तुर्धो यज्ञवैभवः ॥
 आद्यः सप्तशतं प्रोक्तं ग्रन्थतः पण्डितोत्तमाः ।
 द्वितीयो ग्रन्थतः सप्तशतं त्रिंशत्ततोऽधिकम् ॥
 ततोऽधिकं च सप्तैव मुनयः परिकीर्तितः ।
 ततोऽधिकं विद्वांसः सप्तत्रिंशद्विवर्जितः ॥
 चतुर्थस्तु मुनिश्रेष्ठाः सहस्राणां चतुष्टयम् ।
 उपर्युक्तोपागमेदाद् द्विधाभूतः स उच्यते ॥

3850.

11187. *The Same.*

With Mādhavācārya's commentary.

(Śiva-māhātmya-kāṇḍa only.)

Substance, country-made paper. 12×6 inches. Folia, 61. In tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां शिवमाहात्म्यखण्डे त्रयो-
दशोऽध्यायः ।

(Comm.) इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमत्सम्बकपदाङ्ग-
सेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन माधवाचार्येण विश्वचितायां
सूतसंहितायाख्यायां तात्पर्यदीपिकायां शिवमाहात्म्यखण्डे
त्रयोदशोऽध्यायः ।

3851.

9586. *The Same.*

ज्ञान[योग]खण्डम् । *Jñāna-[yoga]khaṇḍam only.*

From Skanda-purāṇa.

Substance, country-made paper. 13 × 8 inches. Folia, 10. Lines, 12
on a page. Extent in slokas, 420. Character, Nāgara. Appearance,
fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां ज्ञानखण्डे समाधिविधि-
विश्रुतितमोऽध्यायः ।

Repeatedly printed and noticed.

3852.

11137A. *The Same.*

With Mādhavācārya's commentary entitled तात्पर्यदीपिका ।

ज्ञानयोगखण्ड (second part).

Substance, country-made paper. 12½ × 6½ inches. Folia, 48. In
tripāṭha form. Character, modern Nāgara. Appearance, fresh. Com-
plete.

Last Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां ज्ञानयोगखण्डे समाधि-
विधिर्नाम विंशोऽध्यायः समाप्तोऽयं खण्डः ।

(Comm.) इति श्रीमत्काशीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमत्पद्मक-
पदाब्जसेवापरायणोपनिषद्मार्गप्रवर्त्तकेन श्रीमाधवाचार्येण विर-
चितायां सूतसंहितायां तात्पर्यदोषिकायां ज्ञानयोगखण्डे विंशति-
तमोऽध्यायः ।

3853.

11137B. **मुक्तिखण्डः ।** *Mukti-khaṇḍa.*

With the same commentary.

Substance, etc. the same as above. Folia marked
110-149.

Colophon :—

इति श्रीस्कन्दपुराणे माधवाचार्यविरचितायां सूतसंहिता-
तात्पर्यदोषिकायां मुक्तिखण्डे नवमोऽध्यायः ।

See I.O. Catal. No. 3688.

3854.

11138. *Sūta-saṃhitā Yajña-vaibhava-khaṇḍa only.*

With the same commentary.

यज्ञवैभवखण्ड the fourth volume (Part I).

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 245. In
tripāṭha form. Character, modern Nāgara. Appearance, fresh.

Last Colophon :---

(Text) इति श्रीस्कन्दपुराणे सूतसंहितायां यज्ञवैभवखण्डे सप्तचत्वारिंशोऽध्यायः ।

(Comm.) इति श्रीमत्काशीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमत्पद्मक-
पदाब्जसेवापरायणोपनिषद्मार्गप्रवर्त्तकेन माधवाचार्येण विर-
चितायां श्रीसूतसंहितातात्पर्यव्याख्यादोषिकायां यज्ञवैभवखण्डे
सप्तचत्वारिंशोऽध्यायः श्रीसूतसंहिताव्याख्या विद्यारण्यकृता शुभा ।
शुभमस्तु पूर्वभागः समाप्तः ॥

This means Adhobhāga only.

3855.

10970. *Brahma-gītā from the Yajña-vaibhava-khaṇḍa with the same commentary.*

Substance, country-made paper. 16½ × 8½ inches. Folia, 150 of which 67 and 124-137 are missing. In tripāṭha form. Character, modern Nāgara. Appearance, fresh.

It contains Brahma-gītā, a section of the Uparibhāga of Yajña-vaibhava or the 4th khaṇḍa of Sūta-saṃhitā, consisting of 12 adhyāyas and 13 to 47 which form the Adhobhāga.

The work has been printed in Ānandāśrama with Mādhavācārya's commentary. See I.O. Catal. No. 3688.

66B, इति श्रीस्कन्दपुराणे सूतसंहितायां यज्ञवैभवखण्डस्योपरिभागे ब्रह्मगीतासूपनिषत्सु द्वादशोऽध्यायः ।

Post Colophon :—

लिखितमिदं पुस्तकं त्रिपाठि शिवप्रसाद । सम्बत् १८४६ ।

(Comm.) इति श्रीयम्यकपादाक्षसेवापरायणेन उपनिषद्मार्गप्रवर्त्तकेन विरचितायां सूतसंहितातात्पर्यदीपिकायां यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतासूपनिषत्सु उपनिषद्भाष्यायां द्वादशोऽध्यायः ।

Post Colophon :—

मुभयसु कार्तिक शुक्ल । यदि शुद्धमशुद्धं वा, etc.

The Last Colophon :—

(Text) इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे ब्रह्मगीतासु सप्तचत्वारिंशोऽध्यायः । The word Brahmagītāsu appears to be a lipikara-pramāda.

(Comm.) इति श्रीमत्काशीविज्ञानशक्तिपरमभक्तश्रीयम्यकपादाक्षसेवापरायणेनोपनिषद्मार्गप्रवर्त्तकेन माधवाचार्येण कृतायां सूतसंहितातात्पर्यदीपिकायां यज्ञवैभवखण्डे ब्रह्मगीतासु सप्तचत्वारिंशोऽध्यायः ॥ ४० ॥

3856.

4700. *The Same. (Brahma-gītā only.)*

With the same commentary.

Substance, country-made yellow paper. 17×5½ inches. Folia, 66. Lines, 8 on a page. Character, Bengali. Written in a modern, beautiful hand. Appearance, fresh.

Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां यक्षवैभवखण्डे उपरिभागे
ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्यायः ।

Colophon of the commentary :—

इति श्रीमत्काशीविद्यासंक्रियाशक्तिपरमभक्तश्रीमच्छास्त्रकपाद-
सेवापरायणोपनिषद्भार्गवप्रवर्त्तकेन माधवाचार्येण विरचितायां
सूतसंहितातात्पर्यदौषिकायां यक्षवैभवखण्डस्योपरिभागे ब्रह्म-
गीतासु उपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्यायः ।

The present manuscript contains only the Brahma-gītā-upanishad of the Yajña-vaibhava-khaṇḍa, the 4th part of the Sūta-saṁhitā, Uparibhāga.

See I.O. Catal. No. 3688, p. 1379.

3857.

11240. *The Same. (Brahma-gītā only.)*

With the same commentary.

Substance, country-made paper. 12¼×6½ inches. Folia, 129. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Yajña-vaibhava-khaṇḍa (uparibhāga).

Last Colophon :—

इति श्रीमत्काशीविद्यासंक्रियाशक्तिपरमभक्तश्रीमच्छास्त्रक-
पादाज्जसेवापरायणोपनिषद्भार्गवप्रवर्त्तकेन माधवाचार्येण विर-
चितायां सूतसंहितातात्पर्यदौषिकायां यक्षवैभवखण्डस्योपरिभागे
ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशाध्यायः समाप्तः ।

3858.

1546. ब्रह्मगीता । *Brahma-gītā*.

The text only.

From the Yajña-vaibhava-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 13 × 4½ inches. Folia, 19. Chapters separately paged. Lines, 9 on a page. Extent in ślokas, 450. Character, Bengali. Appearance, fresh. Complete.

Chapter 1-4 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रे, यज्ञवैभवखण्डे उपरि-
भागे प्रथमोऽध्यायः ।

Chapter 2-3 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रे, यज्ञवैभवखण्डे उपरि-
भागे ब्रह्मगीतायां द्वितीयोऽध्यायः ।

Chapter 3-5 leaves.

Colophon :—

इति श्रीस्कान्दे यज्ञवैभवखण्डे ब्रह्मगीतायां ऐतरेय-तैत्तिरीय
व्याख्याने तृतीयोऽध्यायः ।

Chapter 4-7 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतायां
तलवकारोपनिषद्व्याख्यायां चतुर्थोऽध्यायः समाप्तः ।

The beginning of the first chapters :—

भवता सर्वमाख्यातं संक्षेपाद्विस्तरादपि ।

इदानीं श्रोतुमिच्छामो ब्रह्मगीतामनुत्तमाम् ॥

3859.

1547. तात्पर्यदीपिका । *Tātparya-dīpikā.*

Being a commentary on the Brahma-gītā.

By Madhavācārya.

Substance, country-made paper. 13×5 inches. Folia, 46. Lines, 8, 9 on a page. Extent in slokas, 1,100. Character, Bengali. Very modern. Complete.

Chapters separately paged.

Chapter 1-2 leaves.

Colophon :—

इति श्रीकाशीविश्वनामक्रियाशक्तिप्रसभक्तश्रीमत्पद्मकपादाङ्ग-
सेवापरायणेन उपनिषन्मार्गप्रवर्तकेन माधवाचार्येण विर-
चितायां ब्रह्मगीतायाः तात्पर्यदीपिकाटीकायां प्रथमोऽध्यायः ।

Chapter 2-6 leaves.

Colophon :—

इति श्रीमत्पद्मकपादाङ्गसेवापरायणेन उपनिषन्मार्गप्रवर्तकेन
माधवाचार्येण विरचितायां ब्रह्मगीतायास्तात्पर्यदीपिकाटीकायां
द्वितीयोऽध्यायः ।

Chapter 3-27 leaves.

Colophon :—

इति श्रीमाधवाचार्यविरचितायां ब्रह्मगीतातात्पर्यदीपिकायां
तृतीयोऽध्यायः । इति ऐतरेय-तैत्तिरीयोपनिषद्व्याख्यानं तृतीयो-
ऽध्यायः समाप्तः ।

Chapter 4-11 leaves.

Colophon :—

इति स्कान्दीयब्रह्मगीतायाः सर्वोपनिषन्मार्गप्रवर्तकश्रीमाधवा-
चार्यविरचिततात्पर्यदीपिकाख्यायां टीकायाः [तलवकारोपनिषद-
व्याख्यायां चतुर्थोऽध्यायः समाप्तः ।

The Maṅgalācaraṇa of the first chapter :—

विश्वेशं माधवं दुर्दिं दण्डपाणिं च भैरवम् ।
वन्दे काशीं गुह्यं गङ्गां भवानीं मणिकर्णिकाम् ॥
नमः श्रीशङ्करानन्द गुरुपादाम्बुजन्मने ।
सविलासमहामोहघाह्यासैककर्म्मणे ॥

Preface :—

एवमुपनिषदेकसमधिगम्यस्य ब्रह्मात्मैकत्वविज्ञानस्य श्रेयस्-
साधनत्वमुक्तं एतच्च सर्वशाखासम्मतमिति दर्शयितुं ऐतरेय-
तैत्तिरीयकादिसमस्तोपनिषदर्थस्य साकल्येन प्रतिपादिकां ब्रह्म-
गीतां वक्तुं मुनीनां प्रश्नमवतारयति भवतेति ।

3860.

10974. *Sūta-gītā from the fourth khaṇḍa of the
Sūta-saṃhitā.*

With Mādhavācārya's commentary.

Substance, country-made paper. 12×7 inches. Folia, 40. In tri-
paṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

It contains only the last part, Sūta-gītā of Yajña
vaibhava, the fourth khaṇḍa (uparibhāga) of Sūta-
saṃhitā.

Last Colophon of the commentary :—

इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तिमत्पुष्पपादाल-
सेवापरायणेन उपनिषद्मार्गप्रवर्त्तकेन श्रीमाधवाचार्येण विर-
चितायां सूतसंहितातात्पर्यद्वीपिकायां यज्ञवैभवखण्डस्योपरिभागे
सूतगीताव्याख्यानमष्टमाध्यायः । इति

Post Colophon :—

श्रीसूतसंहिताव्याख्या विद्यारण्यकृता शुभा । वैजनायाम्राज्येण
परायणं पुस्तकं लिखितम् । सम्पूर्णमस्तु । श्रीमन्महानृत्यज्ञय-
पार्वतीवल्लभार्पणमस्तु । शिवभक्तानां शिवमस्तु ॥

3861.

9132. सूतसंहिता । *Sūta-Saṃhitā*.

Substance, country-made paper. 9×5 inches. Folia, 4. Lines, 10 on a page. Extent in ślokaś, 60. Character, Nāgara. Appearance, fresh.

This appears to be one of the chapters of the first khaṇḍa of the Sūta-saṃhitā which dwells on the greatness of Śiva. It treats of the origin of the different castes.

It begins :—

ॐ स्वस्ति श्रीगणपतये नमः ।

अथ सूतसंहितावर्त्तिजातिनिर्णयः ।

नैमिषीया ऊचुः ।

भगवन् सर्व्वशास्त्रार्थपरिज्ञानवतां वन ।

जातिनिर्णयमस्माकं वद वेदैकदर्शिनम् ॥ १ ॥

सूत उवाच ।

वक्ष्ये लोकोपकाराय जातिनिर्णयमादरात्

अगस्त्योऽपि पुराष्टब्धत् प्रणम्य दृषवाहनम् ॥ २ ॥ इत्यादि

It ends :—

तस्मात् सर्व्वप्रयत्नेन अद्भया सह सर्व्वदा ।

कर्त्तव्यो वर्गिभिर्घर्म्मैः श्रौतः स्मार्त्तश्च मुक्तये ॥

इत्याकर्ण्य मुनीश्वराः श्रुतिगतं सूतोपदिष्टं परम्

मत्वा नन्तु सुखप्रकाशपरमब्रह्मात्मविज्ञानदम् ।

अथा जातिविनिर्णयं सकललोकान्मोघिपारं सदा

सत्वास्तेयदयार्ज्जवादिसंहितास्तुष्टा वभूवुर्भृशम् ॥ ६० ॥

Colophon :—

इति श्रीसूतसंहितायां शिवमाहात्म्यखण्डे द्वादशोऽध्यायः ॥ १२ ॥

इति जातिनिर्णयः ॥

3862.

4120. **पुरुषोत्तममाहात्म्यम् ।** *Puruṣottama-māhātmyam.*

From Nilādrimahodaya of the Sūtasamhitā, a section of the Skanda-purāṇa.

Substance, palm-leaf. $9\frac{1}{2} \times 1$ inches. Folia, 87. Lines, 4, 5 on a page. Extent in Slokas, 1,000. Character, Uḍiyā. Date, (the 9th year of the reign of Divya Siṅha) B.S. 1273. Appearance, good. Complete.

Last Colophon :—

इति श्रीसूतसंहितायां नीलाद्रिमहोदये ओपुरुषोत्तममाहात्म्ये
अष्टमाध्यायः ।

Post Colophon Statement :—

श्रीदिव्यसिंहदेव-महाराजस्य नवमाङ्गे १२७३ साले षष्ठ
अष्टमदिवसे ज्येष्ठमलशुक्लषष्ठां चिन्तामणिमिश्रेण लिखितमिदं
पुस्तकम् ।

Beginning :—

श्रीगणेशाय नमः ।

एकदा नैमिषारण्ये पुण्ये सर्वसुखप्रदे ।

नानातीर्थसमायुक्ते नानागुल्ममनोरमे ॥

फलपुष्पादिबुद्ध्याणां निकरैः परिमङ्गले ।

... ..

तादृशेऽपि वने तस्मिन् शौनकाद्या मुनीश्वराः ।

तुष्णींभूय समस्तास्ते गोष्ठौ चक्रुर्मनोरमाम् ॥

... ..

सूतस्तदानीं सम्याप्तस्ततः शिष्यगौर्युतः ।

तं दृष्ट्वा परमप्रीताः शौनकाद्या महर्षयः ॥

उत्थाय च नमस्कृत्यः सोऽपि तान् दण्डवद्भुवि ।

... ..

अथ य ऊचुः ।

... ..

अतो ब्रूहि समस्तानां तीर्थानां + + + + + ।

क्षेत्राणाञ्च फलन्तावत् सूत नः कथय प्रभो ॥

तेषां मध्ये वरः को वा क्षेत्राणाञ्च सुनीश्वर ।

तीर्थानाञ्च तथा ब्रूहि यतस्त्वं व्यासश्रुतितः ॥

... ..

... ..

सूत उवाच ।

... ..

... ..

तीर्थानां क्षेत्राणाञ्च मध्ये श्रीपुरुषोत्तमः ॥

3863.

2825. *The Same.*

From the Skanda-purāṇa.

Substance, palm-leaf. $11 \times 1\frac{1}{2}$ inches. Folia, 81. Lines, 4 on a page. Character, Nāgara in a modern hand. Appearance, fresh. Complete. Written with a style.

Last Colophon :—

इति श्रीसूतसंहितायां नीलाद्रिमहोदये श्रीपुरुषोत्तमक्षेत्र-
माहात्म्ये अष्टमोऽध्यायः ।

Printed in the Anandāśrama series.

3864.

2827. *नीलाद्रिमहोदयः । Nīlādrimahodayaḥ.*

From the Sūta-saṃhitā.

For the MS. and the work see I.O. Catal. 3711 and L. 2012, where it is stated to have belonged to Dr. Rājendralāla Mitra.

The MS. measures $15 \times 1\frac{1}{2}$ inches and not 15×5 inches as given in L.

3864A.

6027. शङ्करसंहिता । *Saṅkara-saṃhitā*.*From the Skanda-purāṇa.*

Substance, country-made paper. 11×5 inches. Folia, 112. (Sambhava-kāṇḍa + 37 (Āsura-kāṇḍa) + 18, (Vira-mahendra-kāṇḍa) + 2 to 92, (Yuddha-kāṇḍa) + 24, (Deva-kāṇḍa) + 65, (Dakṣa-kāṇḍa) + 173 (Updeśa-kāṇḍa). Lines, 10 to 12 on a page. Character, Nāgara. Appearance, fresh.

I. Sambhava-kāṇḍa in 112 leaves.

4A, इत्यादि महापुराणे स्कान्दे शङ्करसंहितायां शिवरहस्यखण्डे सम्भव-
काण्डे सूतमुनिसंवादो नाम प्रथमोऽध्यायः : 7B, • द्वितीयोऽध्यायः, etc., etc.

The colophons are not informing. The subject matters of Sambhava-kāṇḍa is the *sambhava* or origin of skāṇḍa :—

3A, मुनय ऊचुः ।

वयं नैमिषमासाद्य कृतार्था वचनादिधेः ।
तदिदानीं वदाम्माकं स्कन्दस्य चरितं महत् ।
उत्पत्तिस्तेजसस्तस्य शाम्भवाज्ज्वलाद्भूतात् ।
कथं कथय सर्वेषु तस्माच्छ्रवनान्तरात् ॥
किं वीर्यं किं कृतं तेन पार्वतेयेन संयुगे ।
के वा दनुस्तास्तेन निहता वीर्यशालिना ॥
रथ नाग तुरङ्गेभ्यः कथं वर्ष्मस्य वाहनम् ।
कृकवाकः करे तस्य शक्तिवत्पादिहेतु[तिभ्यः]भिः ॥
++ करोति हस्ताब्जं आर्य्ये के वनिते उभे ।
अवणादस्य वीर्याणां किं श्रेयः सम्भवेद्भूवि ॥
वद तस्य महाभाग विक्रमं नो यथायथम् ॥

सूत उवाच ।

मुनयो हे महाभागाः शृणुध्वं संप्रितव्रताः ।
श्रेयसामपि सर्वेषां निदानमिदमुत्तमम् ॥, etc., etc.

The hymn in praise of *Brahmā* is not the same here as in *Kumāra-sambhava* of *Kālidāsa*, except the verse नमस्त्रिमूर्तये, etc., which is common to both.

It begins in leaf 13A :—

देवा ऊचुः ।

त्वं माता त्वं पिता देव त्वं गुरुस्त्वं पितामहः ।

त्वं भ्राता त्वं सखा च श्रीरस्माकमधिदैवतम् ॥

It proceeds not exactly on the same line, as the *Kumāra-sambhava* of *Kālidāsa*. Here *Brahmā* takes the Gods to *Viṣṇu* at *Vaikuṇṭha*. There they all began to meditate on *Śiva*, as the only God who possesses the power to destroy the *Asuras*. *Śiva* made his appearance before them. He says (19B):—

हरे विधे त्वज भयं देवाः सर्वेऽपि साम्प्रतम् ।

उत्पाद्य गुह्यमद्याहं संहरिष्येऽसुरान् क्षणात् ॥

Then he disappears :

But how possibly could *Śiva* beget a son. For,

19B, यदा प्रभृति सर्वानी हिता दाक्षायणीं तनुम् ।

अभजत् पर्वतश्रेष्ठं जन्मने जननी शिवा ॥

तत आरभ्य स शिवः सर्वेशो जगतां पतिः ।

नियम्य करणग्रामान् संस्तभ्यात्मानमात्मना ॥

योगिभ्यः सनकादिभ्यः स स्वरूपं सुदुर्ग्रहम् ।

उपदेष्टुमनाः मूलं कैलासे वटभूरुहम् ॥

सच्चिन्मय दक्षिणामूर्तिः सर्वेशो गुह्यरात्मनाम् ।

चिन्मन्मन्त्रलिख्यास्ते हिन्दं स्तेषां च संशयम् ॥

तन्मयत्वाच्च जगत्स्रष्टारस्याप्यचरस्य च ।

विरक्तः सर्वभोगेभ्यो विषया विषसन्निभाः ॥

येषु तेषु च लोकेषु ये वै आत्मान् आसते ।

स्त्रीपुंभावो न तेषां हि तन्मयत्वाच्चाचरे ॥

इति श्रीमहापुराणे शिवरहस्यखण्डे सम्भवकाण्डे सप्तमो-
ऽध्यायः ॥

20A, विष्णुः ।

युष्माकं हि मनांस्त्यासन् निर्बिकाराणि साम्यतम् ।
आशापाता अपि स्नातु निराशा लज्जनास्त्रहो ॥
पौकामो रतिराहित्यं मनो वृत्ररिपोर्गतम् ।
अयं पितामहश्चापि विरज्य गिरिनिष्पृहः ॥
मम मास्तु मनो मा मे वदतीति दिवानिशम् ।
नपुंसकत्वं लोकेषु मनसां यन्मतं सताम् ॥
अयथार्थमभूदद्य न श्रव्यं मनोभुवः ।
स्त्रीपुंसभावे रहिते जगत्स्मिंश्चराचरे ॥
कथं सद्युर्भवेत् दृष्टिः रक्षाकार्यामयाद्यका ।
ककुभामधिपानां च कोऽधिकारो विरज्यताम् ॥
वैश्वानरेष्टिर्या पुत्रे जाते कार्यान् यज्वभिः ।
तथा ह्येने जगत्स्मिन् का दृष्टिस्त्रिदशात्मनाम् ॥
तेजस्विता का जन्तूनामत्राद्यं केन्द्रियोचिता ।
तस्मात् सर्वजगत् दृष्टिर्मेधुनेन न चान्यथा ॥
तदत्र सर्वे सम्भूय वयमाह्वय मन्मथम् ।
सन्तोषयित्वा विविधैरुपायैरुचितैस्तराम्
विधातुं शिवयोरैक्यं विधेयो यत्न उत्तमः ॥, etc., etc.

Here also Madana is burnt to ashes and then follows a long lamentation of Rati. Here also as in Kumāra-sambhava, Śiva comes to Gaurī in disguise and puts Her devotion to test and here also Arundhatī takes the leading part in the marriage of Śiva and so on.

Indra meets Kārtikeya in the 30th chapter and implores him to take the command of his army and destroy the Asuras. In the 44th chapter, Tāraka and Krauñcha are killed.

102A, इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे सम्भवकाण्डे तारककौक्षसंहारो नाम चतुश्चत्वारिंशोऽध्यायः ।

Then follow the lamentations of the wife of Tāraka, the restoration of Indra to his former glory, rejoicings of the Gods, praises of Skanda and the question of Skanda to Brhaspati about the origin of the Asuras, the reply to which we have reported in the next kāṇḍa.

Last Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे सम्भव-
काण्डे पञ्चाशोऽध्यायः ।

II. Āsura Kāṇḍa in 37 leaves.

Beginning :—

श्रीमहागणपतये नमः ।

ॐ श्रीशिवप्रियं देवं देवानामधिदैवतम् ।

भजेऽहं विघ्नराजं तं विघ्नहन्तारमव्ययम् ॥

... ..

... ..

The origin of Tāraka and other Asuras form the subject of this kāṇḍa.

ऋषय ऊचुः ।

भगवन् सूत सर्वज्ञ पुराणार्थविप्रारद ।

शूरस्य सिंहवक्त्रस्य तारकस्य महीजसः ॥

अन्येषामपि दैत्यानामुत्पत्तिश्च तथा क्रियाम् ।

विस्तरेण वदाद्य त्वं सुश्रूषा महती च नः ॥

सूत उवाच ।

ब्रह्माण्डं ऋषयः सर्वे कुमारायामितोजसे ।

उक्तं गौव्यतिना पूर्वं तद्बो वक्ष्याम्यनुकमात् ॥

अस्ति दैत्यगुरुः कश्चित् काश्यपाख्यस्तपोधनः ।

ब्रह्मसूनुर्जितक्रोधः सत्यवाक् घनैतत्परः ॥

स तु देवान् बहून् + + षष्टिकोटिमितान् सह ।

दिक्षां हि जनयामास महावीरपराक्रमात् ॥

There are fifteen chapters.

The colophons are not informing.

It ends :—

इति गदितमशेषं षण्मखायासुराणां
निखिलदरितहन्त्रे देवपूज्ये (?) च सम्यक् ।
तदिदमहमिदानीमानुपूर्व्यार्थरिचं
व्यपगतकलुषाणां वोऽवदं भुसुरेन्द्राः ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे श्रीकरसंहितायां शिवरहस्यखण्डे आसुर-
काण्डे पञ्चदशोऽध्यायः । आसुरकाण्डं समाप्तम् ।

Post Colophon Statement :—

संवत् १७४६ समये भाद्रपदशुक्लद्वितीयायां लिखितम् ।

III. Vira-māhendra-kāṇḍa in 18 leaves.

Beginning :—

श्रीमहागणपतये नमः ।
अथ वाचं निशम्यायं स्कन्दस्तां गुरुणोदिताम् ।
वीक्ष्यैनं करुणावृष्ट्या तिष्ठेत्याह तदा द्विजाः ॥
ततः प्रोवाच वचनं ब्रह्मविष्णुपुरोगमान् ।
देवानवेक्ष्य सेनानीर्हितार्थं अवणप्रियम् ॥
प्रदुग्धममराः सर्वे ब्रह्मविष्णुपुरस्तुताः ।
शूरां सबान्धवं हत्वा स्थापयिष्यामि वो ध्रुवम् ॥
प्रेक्ष्यस्तदर्थं को वा स्यात् दूतस्तस्य वनावले ।
उन्नतिं निघ्नतां ज्ञातुं मन्मथो वा विचक्षयः ॥
तदाकर्ण्य वचः सर्वे वीरवाजं वज्रोत्पटम् ।
निश्चित्यानुमतिं लब्ध्वा स्कन्दस्यैव सुरोत्तमाः ॥

ऊचुः सर्वेपि ते देवाः वीरवाङ्गं महाबलम् ।
 अमराणां हितार्थाय वीरवाङ्गो त्वयाधुना ॥
 शूरस्य नगरं गत्वा विचार्यास्यानुपूर्वशः ।
 वृत्तान्तं तत्त्वतः शीघ्रमागन्तव्यं पुनश्च भोः ॥
 तारकारिस्ततो वाचं वीरवाङ्गं मनोहराम् ।
 प्रोवाच वीरवाङ्गो त्वं शूरस्याभ्यासमेव च ॥
 जयन्तप्रमुखान् देवान् मुक्त्वा त्यक्त्वा त्वच्छ्रुतिम् ।
 ब्रह्ममात्रेण तान् सर्वान् पालयित्वा निजे पुरे ॥
 वसान्यथाहमागत्य सानुजं सात्मजं हृतम् ।
 त्वां हनिष्यामि शूराय स्कन्दस्याज्ञेदृशौति च ॥
 निवेदयित्वा शीघ्रैव ज्ञात्वागच्छास्य वै मतिम् ।
 इति स्कन्दवचः श्रुत्वा प्रणम्य विनयेन तम् ॥
 देवानां वचनं चापि शिष्ये कुर्वन्स्तथेति च ।
 प्रतस्थे वीरवाङ्गस्तां पुरीं शूरेण पालिताम् ॥

Sūra is no other than the younger brother of Tārakā-
 sūra. It was no easy task for Virabāhu to reach and
 enter the city of Sūra, and meet and communicate the
 message of Skanda to him. The first five leaves are
 taken up with his adventures. He had a last recourse to
 Indrajāla, and thereby turning himself into a minute
 form, entered the city.

6B, सूक्ष्मरूपेण तेनैव लोचनानामगोचरः ।
 + + + + +
 बह्वनामपि दैत्यानां तद्गुह्यानां तदा द्विजाः ।
 ददर्श शूरमसुरैरासेवितनिजान्तिकम् ॥

7A, The Asura says :—

को भवान् वद तत्त्वानु (?) कुत्रत्यः कस्य कोसि वा ।
 महेश्वरालविद्येयं त्वया सन्ध्यानुष्ठिता ॥

पुरतो मे स्थितिं लब्धुं कम्पन्ते च सुरोत्तमाः ।

ब्रह्मादयो मुक्तभौक्षं सहास्यासनमुत्तमम् ॥

... ..
... ..

Viravāhu says to the Asura :—

इति शूरवचः श्रुत्वा वीरवाहर्दिजोत्तमाः

स्वयमानमुखाम्भोजः प्रोवाच वचनं तदा ॥

शृणु शूर प्रवक्ष्यामि + + + + + ।

ब्रह्मविष्णवादयो देवास्त्वया सम्योडिताः सदा ॥

... ..
... ..

Then he tells Sūra the story of the birth and achievements of Kumāra, whose message he has come to deliver.

7B. मध्य मागं महापापं दैत्यं क्रौञ्चाभिघ्नं तथा ।

तारकश्च महाघोरं भ्रातरं तव वयस्सुखः ॥

हत्वा + श्रेति नगरे रम्ये वसति संप्रति ।

दयया त्वयि देवेशस्तेऽन्तिकं मामचोदयत् ॥

बुद्धिबक्ता च तेनेयं मुक्ता देवान् यथा पुरा ।

जयन्तप्रमुखानाम् वसास्मिन् पट्टले स्वके ॥

न चेदिदानीमागत्य संहरिष्याम्यसंशयम् ॥

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे वीर-
माहेन्द्रकाण्डे तृतीयोऽध्यायः ।

The message only enraged the Asura, who ordered his men at once to kill the messenger. The messenger, after killing those who attacked him, went away. Then Skanda goes to invade the city of Sūra. The war begins, which is described in the next Kāṇḍa.

It ends :—

निशम्यैवं वचः प्रोक्तं सुपुत्रेण तदासुरः ।

सन्तुष्टो विससज्जेन रणायासुरनायकः ॥

Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे वीर-
माहेन्द्रकाण्डे सप्तमोऽध्यायः ।

Post Colophon :—

श्रीश्रीवीरमाहेन्द्रकाण्डं सम्पूर्णम् ।
संवत् १७४६ समये भाद्रं सुदि ।

IV. युद्धकाण्ड in 92 leaves, the first of which is missing.

The war results in the extirpation of the Asuras.

It ends :—

भौमादीनसुरान् या[न]यान् हतवान् क्षुरमात्मनः ।
अत्रा पितामहाच्छक्राद्घोषिस्तपतां वरः ॥
आस्थानमेतदमलं अजयद्धरिमथुतम् ॥

Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे युद्धकाण्डे
शूरपद्मसंहारो नाम पञ्चविंशोऽध्यायः ।

V. देवकाण्ड

अथ देवकाण्डम् ।

श्रीसूत उवाच ।

अथ वीर्यं गुह्यं देवान् जयन्तप्रमुखानिह ।
बन्धितान्(?) आनयेत्याह वीरवाङ्मं तदासुरैः ॥
स तथेति विनिर्गत्य गुह्याणां शिरसा वहन् ।
जयन्तादीनवाप्यायं बन्धितस्त्रैर्महाबलः ॥

Then follow the rejoicings of the Gods and expressions of their gratitude to Skanda, who is given in marriage the hands of the daughter of Indra.

3B, तुष्टिमाप्नुस्तदात्यन्तं प्रसन्नेनान्तरात्मना ।

विनिर्गत्य सुराधौशः समागत्य सुरैः सह ॥

प्रयुज्य धन्यस्यं प्राह विनयेन गताननः ।
 अरुपद्ममुखान् दैत्यान् स्वामिन् हत्वासुराग्निमान् ॥
 रक्षयितुं कृपासिन्धो दत्त्वास्त्रभ्यं पदं स्वकम् ।
 प्रवक्ष्यामस्ततः किं वा लीलामङ्गलविग्रह ॥
 तथापि देवदेवेश भक्तानामिष्टपूरक ।
 रक्षायै देवतानां त्वं मत्पत्न्याः पाणिसंग्रहम् ।
 कुह सर्वान्मरेणान रक्ष रक्ष दयानिघे ॥

The marriage is celebrated with great eclat, Hara and Parvatī being both present on the occasion.

Then after the re-installations of the Gods on their former places, Kārtikeya goes with his bride to Skandagiri. Then he takes his second wife, Lavalī, the daughter of a Brāhmaṇa.

9B, ऋषयः ।

वसन् स्कन्दगिरौ रम्ये स्कन्दः किं हृतवांस्तदा ।
 वक्तुमर्हसि तत्सूत पुराणेषु विचक्षण ॥

सूत उवाच ।

प्रदण्डध्वजः सर्वे यूयं अडासमन्विताः ।
 सौन्दर्यवस्तूलवलीनायिकां धन्यमुखस्ततः ॥
 पाणिं जग्राह भगवान् लीलया ब्राह्मणोत्तमाः ।

10A, ऋषय ऊचुः ।

कुत्र जग्राह तत्पाणिं कस्य वा सा सुता स्यता ।
 लवल्यभवत् तस्याः (?) केन वा हेतुना तथा ॥
 वदैतदखिलं सूत वदतां वर नोऽधुना ।

सूत उवाच ।

काञ्चीपुरं जगत्स्थानं वर्तते यन्महत्स्थलम् ।
 तत्समीपपुरं रम्यमर्द्धास्ताटीति विभुत्वम् ॥
 लवलीनिलयः कश्चिद्विरिक्तश्च विराजते ।
 तत्र व्याघ्रोऽवसज्जीमान् निरपत्यो महाधनः ॥

व्याघ्रनामघिपो नित्वमिहन् सख्यं सुतं परम् ।
 गिरौ तस्मिन् महारथ्ये शिवाख्य ऋषिसत्तमः ॥
 तपश्चचार पुण्यात्मा तपस्वी सत्वसन्ध + ।
 स कदाचिन्मृगो रम्यां ससमीपे स्थितां ऋषिः ॥
 विजोक्त्य कामवशगो मुमोह नितरां तदा ।
 तदाजोकनमात्रेण गर्भं धत्ते स्म सा मृगौ ॥
 जवजोक्त्यमध्ये सा सुषुवे स्त्रियमुत्तमाम् ।
 विजोक्तया विजातीयं (?) दुद्राव भयविज्ञा ॥
 बरोद तत्र सा बाला सुखरेण तदा द्विजाः ।
 तां वृद्धा व्याधवर्ध्याऽयं ब्रह्मन्तीमागतः क्वचित् ॥
 + + + + +
 प्रीत्या परमया युक्तो मृहोत्वा तां मनोहराम् ।
 गत्वा स खजुदुम्बिन्या हस्तयोर्दत्तवान् सुदा ॥
 10B, पुत्रोत्सवक्रियां कृत्वा तदानीं व्याघ्रनायकः ।
 खस्त्रियानुदिनं कन्यामयोमयदहो द्विजाः ॥
 वदधे सा क्रमेणैव कन्या दादश्वत्सरम् ।
 रेणुक्रौडविजासेन बालचेष्टासमन्विता ॥
 ततश्च तां व्याघ्रनाथः सम्यगप्रौढश्रेष्ठौमीम् ।
 केदारे कुत्रचिदन्धे स्थापयामास रक्षितुम् ॥

From Nārada, Skanda hears the account of Lavalī. But he could not secure her without killing the hunters in battle. He, however, brought them all back to life and then married Lavalī. The story ends in the 5th adhyāya.

Then follows the story of King Mucukunda, who, by propitiating Skanda and Śiva by means of various vrātas, had a happy and prosperous reign, and at last attained the Kailāsa heaven. There are also sub-stories in connection with the vrātas.

It ends :—

मुमुक्षुन्दो महीपाजो निर्माय त्रिपुरविधः ।
 प्राकारमखपा घण्टा गोपुरादीरनेकशः ॥
 चाकयित्वा महापूजां महादेवस्य भक्तिमान् ।
 निष्कण्टकमसौ राज्यभारं भूत्वा महाधनः ॥
 आत्मजायाभिवर्णाय पट्टबन्धं विधाय सः ।
 कैलासं पर्वतश्रेष्ठमापान्ते ब्राह्मणोत्तमाः ॥
 वीरवाहुमुखा वीराः अपि स्थाप्यात्मजान् स्वकान् ।
 अभिवर्णस्य निकटे तपः कृत्वा सुदुस्वरम् ॥
 मुक्ता सुभासुभान् देहान् गृहीतात्मशरीरिणः ।
 प्राप्य स्कन्दगिरिं रम्यं प्रणम्य गुहमख्यम् ॥
 तत्र तत्स्थः सुसन्तोषाः सम्याक्तास्तदनुग्रहाः ॥

Colophon :—

इति स्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे देवकाण्डे
 सप्तमोऽध्यायः ॥ देवकाण्डं समाप्तम् ।

VI. दक्षकाण्डः ।

Beginning :—

श्रीगणाधिपतये नमः ।
 अथ दक्षकाण्डम् ।

ऋषय ऊचुः ।

दक्षाध्वरक्षया प्रोक्ताः पुरा सूत तपोधन ।
 जयन्तायेन्द्रपुत्राय समासेन बृहस्पतिः ॥
 प्रोक्तवानिति तं भूयो विस्तराद्वक्तुमर्हति ।
 तदेतेषां वचः कर्णे कृत्वा प्राह ऋषीन्वरः ॥
 शृणुत्वा भक्षणाः सर्वे भवन्तो ब्रह्मविष्णुमाः ।
 स the U ब्रह्मन् सर्वे देवैस्तपोधनेः ॥
 opics, inclभिः पुत्रैः प्रजापतिमिराख्यतः ।
 दक्षोऽयं प्रथमस्तस्य पुत्राणां ब्राह्मणोत्तमाः ॥

The story of Dakṣa is well known.

It ends:—

यत्प्रकाशं यत्प्रमाणमिदमयं मनोदितम् ।

तत्प्रकाशप्रमायैव ब्रह्मव्यख्यानं भूतुराः ॥

Colophon:—

इति श्रीस्तन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे दक्षकाण्डे
चत्वारिंशोऽध्यायः दक्षकाण्डः समाप्तः ।

Post Colophon:—

संवत् १७४७ समवे आषाढ सुदि अष्टमी शनिवासरे दक्षकाण्डं
लिखितं नृसिंहेन ।

VII. Upadeśa khaṇḍa—in 173 leaves.

Beginning:—

श्रीगणाधिपतये नमः ।

विज्ञेयं विश्ववन्द्यं विमलज्ञानबोधकम् ।

उपदेशकाण्डपूर्य्ये उमापुत्रं नमाम्यहम् ॥

ऋषय ऊचुः ।

अस्ति मेरोरुदगभागे महाकैलासपर्वतः ।

समीपतोऽख्यमित्येव भवतेति समीरितम् ॥

किं रूपोयं ऋषिभ्योः किंप्रमाणः किमुच्छ्रयः ।

एतत् सर्वं विशेषेण वक्तुमर्हसि तापस ॥

सुत उवाच ।

इति तेषां वचः श्रुत्वा प्राह पौराणिकोत्तमः ।

प्रदग्धं ब्राह्मणाः सर्वे गुह्याद्गुह्यतरं परम् ॥

अस्ति मेरोरुदगभागे महाकैलासपर्वतः ।

Thus begins the description of Tailāsa which takes up the whole of the first and the seeds in chapters.

4A, Chapter III begins:—

Mucu-

pans of v

ऋषय ऊचुः ।

), and at last

मुरपद्मो महाचोरः पुरा जातो हि साधुना

ies in co.

सिंहाननः तारकोऽस्य कनिष्ठौ बलशालिनौ ।

न विद्मः क्व गतावेताविति सूत महामते ।
 बहिर्कुक्कुटयोर्देशौ शूरः संगृह्य निर्गतः ॥
 इत्युक्तं भवता सूत हेतुना केन तद्वद ।

सूत उवाच ।

प्रदुग्धं ऋषयः सर्वे यूयमत्रावधानतः ।
 कल्पे कस्मिन् पुरा खामौ मयूरं चारुभूषणम् ॥
 अधिष्ठाय विनिर्गत्य लीलया सञ्चरन् जगत् ।
 प्राप्य कैलासमतुलं पर्वतानामधोऽम्बरम् ॥
 अवहन्त्य मयूरात् स्वात् वाहनानामधोऽम्बरात् ।
 गिरेरधो मयूरं तं कुक्कुटं क्रतुरुपिणम् ॥
 संस्थाप्य पित्रोर्निर्कटमापायं ब्राह्मणोत्तमाः ।
 अवलोकयतामस्य तदा नृत्यमुभावपि ॥, etc.

The chapters III to XIII are concerned with the accounts of the Asuras.

12B, Chapter IX :—

ऋषय ऊचुः ।

यदुक्तं भवता सूत पुराणार्थविशारद ।
 उपदेशमगस्त्याय कृतवानग्निभूरिति ॥
 किमस्योपदिदेशायसुमापुत्रः क्षपावणात् ।
 ब्रह्मेतत्तपसां श्रेष्ठ प्रदण्वतामद्य नो मुने ॥

सूत उवाच ।

प्रदुग्धं ऋषयः सर्वे यूयं पुण्यवतां वराः ।
 माहात्म्यं भस्मनः पुण्यं रक्षाक्षस्यावनाशकम् ॥

Here begin the Upadeśas, or, teachings, which turn on various topics, including *vratas* with stories connected with them; and devotion to Śiva with the stories of the devotees.

It ends:—

सूतात्मजस्य वचसोति सुनीम्नवर्षाः (?)
 सन्तोषवर्जिणहरोत निमग्नचित्ताः (?) ।
 संभाष्य सूतमपि विहृष्य + + + +
 प्रापुस्तदाश्रयपदं चिदिवागधिष्ठीः (?) ॥

Colophon:—

इति श्रीस्कन्दपुराणे शंकरसंहितायां शिवरहस्यखण्डे उपदेश-
 काखण्डे पञ्चाशीतितमोऽध्यायः ।

Post Colophon Statement:—

संवत् १७ मे ४३ समये कार्तिके सुदि त्रितये शुक्लवासरे
 अगस्तगिरि नृसिंहभट्टैः शंकरसंहितापुस्तकं लिखितम् ॥
 श्रीभवानीशङ्कराभ्यां नमः ॥ विश्वेश्वराय नमः ॥

See Burnell 194, which notices six samhitās of the Skanda-purāṇa, of which Śaṅkara-samhitā is the second and which, besides the seven parts of Śaṅkara-samhitā, described above, mentions Siva-rahasya as the 8th part of the samhitā. But in our MS. every one of the Kāṇḍas is stated to be only part of Siva-rahasya.

Burnell also says—"This Purāṇa apparently does not exist in a definite state, but is composed of a number of detached parts, which are very numerous in this Library. Like most of what passes for the Brahmāṇḍa and Pādma, this Purāṇa has also been much suspected by the Pundits." But while agreeing with Burnell that most of what passes for Skanda-purāṇa are open to suspicion, I do not think that it exists in no definite state. For in my Nep. Cat. Vol. I, p. 141, a MS. of the Skanda-purāṇa will be found described, undivided into Kāṇḍas or Samhitās. The MS. is in Gupta character and supposed to have been copied before 659 A.D.

3865.

3152. *The Same.*

For the manuscript and the work see L. 4060.

The Post Colophon Statement :—

श्रीमद्गुप्यानिवाहनश्लोके १६७० विभवनाम वत्सरे कार्तिक-
मासे द्वाविंशत्ये अमावास्यां तिथौ नौम्यवासरौ तद्दिने पुस्तकं
समाप्तम् ॥ शुभं भवतु ॥ श्रीरघु ॥

संविदेवि गरीयसी भगवतो वैगुण्यविध्वंसनी
मायामोहमदान्धकारशमनी तापत्रयोन्मूलिनी ।
वाग्देवी वदनाम्बुजे वसतु मे सम्मोहिनी दीपिका
ब्रह्मज्ञानविवेकसिन्धुलहरी ज्ञानस्य सम्मूर्द्धिनी ॥

3866.

8870. **कैवल्यरत्नम् ।** *Kaivalya-ratnam.*

From the Saura-saṃhitā.

परमाद्वैतसारोद्धारः ।

Substance, country-made paper. 10½ × 4½ inches. Folia, 29. Lines, 16, 18 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured.

Extracts from Puraṇas, referring to the identity of the finite soul with the infinite.

The Last Colophon :—

इति श्रीकैवल्यरत्ने खान्दपुराणे सौरसंहिताप्रकाशितजौवन्मुक्ति-
पर्यन्तपरमाद्वैतसारोद्धारः समाप्तः ।

It begins :

विज्ञानमात्रानन्दमयं तमेकं सत्त्वं स्वसंवेदनमात्मतत्त्वम् ।
समस्तवेदान्तसमन्वयान्नं ब्रह्म प्रपद्ये प्रविकीर्णभेदम् ॥
श्रुतिस्मृतिपुराणेषु सेतिहासेषु मोक्षदः ।
सारः सङ्क्षुब्धतः पूर्वं ग्रन्थेऽद्वैतप्रकाशके ॥

अधुनोपपुराणेषु स एवोद्भियते मया
कैवल्यरत्नेऽस्मिन् ग्रन्थे कैवल्यरत्नदः ॥

3867 and 3868.

8439. **प्रणवकल्पः ।** *Pranava-kalpaḥ*

*Stated to be a part of the Vaiṣṇava-saṃhitā of the
Skanda-purāṇa.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 40. Lines, 7
on a page. Extent in ślokaś, 360. Character, Nāgara. Date, Śaṃvat
1734. Appearance, fresh, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे वैष्णवसंहितायां मन्त्रप्रस्तावे प्रणवकल्पे
पञ्चमोऽध्यायः ।

Post Colophon :—

संवत् १७३४ वर्षे आश्विनमासे कृष्णपक्षे पञ्चम्यां रवौ
लिखितं नवानगरमध्ये आचार्यवत्सराजसुतप्रेमजी ॥ श्रीरत्न ।
कल्याणमस्तु ॥

See L. 2290.

3869.

8669. *The Same.*

With a commentary, by Gaṅgādharendra Sarasvatī.

Text and commentary complete in 41 leaves, the text
has five adhyāyas.

The last verse of the ṭika :—

वासुदेवेन्द्रयतौनां प्रीत्यर्थं शिवतुष्टये ।

मया प्रणव[व] कल्पोऽयं यथामतिं विकाशितः ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीसर्वज्ञसरस्वतीपूज्य-
पादप्रशिष्येण रामचन्द्रेन्द्रसरस्वतीपूज्यपादप्रशिष्येण गङ्गाधरेन्द्र
सरस्वत्याख्यभिक्षुया विरचितः प्रणवकल्पप्रकाशः सम्पूर्णः ।
श्रीशिवयोः पादाब्जयोरर्पितः ।

अज्ञानाद्वा प्रमादाद्वा सुवर्णितं वान्यथाकृतम् ।

प्रार्थितः प्रणताः धीराः क्षन्तुमर्हति साधवः ॥

इदं पुस्तकं श्रीमत्प्रिवागन्दसरस्वदुग्धाधारी (?) स्वार्थं परार्थं च
मठामध्ये स्थापयन्ति । सद्गुरुर्मस्तु ।

3870.

8594. **प्रणवकल्पप्रकाशः ।** *Pranava-kalpa-prakāśaḥ.*

By Gaṅgādharendra Sarasvatī with the text.

Substance, country-made paper. 9½ × 4 inches. Folia, 66. Lines, 13 on a page. Extent in slokas, 1,700. Character, Nāgara. Date, 1872. Good. Complete.

Text and commentary. Complete in 66 leaves. The text belongs to the Skanda-purāṇa and is complete in 5 chapters. The commentary is by Gaṅgādharendra Sarasvatī, a disciple of Sarvajña Sarasvatī.

सन्वत् १८७२ का[र्ति]कमासे कृष्णे पक्षे मास या पुण्यतिथौ बुधवासरे
गङ्गातीरे त्रिकोपनसन्निध्यौ लेखनीकृता समाप्तता ।

The last sentence of the commentary runs thus:—

वासुदेवेन्द्रयतौगां प्रीत्यर्थं शिवतुष्टये ।

मया प्रणवकल्पोऽयं यथा मतिं विकीर्णितः ॥

See L. 2291.

3871.

10161. **शिवतत्त्वसुधानिधिः ।** *Śiva-tattva-sudhānidhiḥ.*

*Being an extract from the Sanat-kumāra-saṃhitā of the
Skanda-purāṇa.*

Substance, foolscap paper. 12 × 5½ inches. Folia, 49. Lines, 14 on a page. Extent in slokas 1,700. Character, Nāgara. Date, Samvat 1778. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्स्नाग्दे महापुराणे सनत्कुमारसंहितायां अन्तिम-
खण्डे शिवतत्त्वसुधानिधौ सूतश्रुतिसंवादे सकलाध्याय महिमातु-
वर्णनं नाम विंशोऽध्यायः ॥ २० ॥

Post Colophon :—

॥ श्रीसांव ॥ अन्तिमखण्डस्य पूर्वभागः समाप्तः ।
सुमीनाक्षीसुन्दरेशौ भक्तकल्पमहोदधौ ।
तथोरनुग्रहो यत्र तत्र शोको न विद्यते ॥
प्राक्के प्राणीवाहनेऽस्मिन् संख्या वै गण्यतेऽधुना ।
सहस्रोद्धं सप्तशतमष्टसप्ततिसंयुते ॥
नलाब्दे मासि भात्रे च वर्षर्तौ दक्षिणायने ।
यथा चैव भृगोर्वारे सायाह्ने मुक्तापक्षके ॥
चतुर्वर्गप्रदो ह्येष शिवतत्त्व-सुधानिधिः ।
मानवाणां पापहरः समाप्तिमगमत् क्षयात् ॥
लिखितोऽयं महान् ग्रन्थः क्षयाकारन्तसूचिका ।
पठनं निवृत्तः कृत्वा पुनामीति प्रयत्नतः ॥

Cf. printed edition of Sanat-kumāra saṁhitā.

3872.

11220. श्रीरामस्तवराजः । *Srīrāma-stava-rājah.*

From Sanat-kumāra-saṁhitā.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 7, 8 on a page. Extent in ślokaś, 126. Character, Nāgara. Appearance, discoloured. Complete.

Colophon :—

इति श्रीसनत्कुमारसंहितायां नारदप्रोक्तश्रीरामस्तवराजः
समाप्तः ॥

Beginning :—

ॐ अस्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार ऋषिः
etc., etc.

सूत उवाच ।

सर्वशास्त्रार्थतत्त्वज्ञं व्यासं सत्यवतोस्तुतम् ।
धर्मेष्टुतः प्रहृष्टात्मा प्रत्यवाच मुनीश्वरम् ॥

युधिष्ठिर उवाच ।

भगवन् योगिनां श्रेष्ठ सर्वशास्त्रविप्रारद ।
किं तत्त्वं किं परं जाप्यं किं ध्यानं मुक्तिसाधनम् ॥
ओतुमिच्छामि तत् सर्वं ब्रूहि मे मुनिसत्तम ।

श्रीवेदव्यास उवाच ।

धर्मेष्टुत महाभाग प्रदय वक्ष्यामि तत्त्वतः ।
यत् परं यद् गुणातीतं यज्ज्योतिरमणं शिवम् ॥
तदेव परमं तत्त्वं कैवल्यपदकारणम् ।
श्रीरामेति परं जाप्यं तारकं ब्रह्म + + +
ब्रह्महत्यादिपापघ्नमिति वेदविदो विदुः ।

... ..

विज्ञानफलदं दिव्यं मोक्षैकफलसाधनम् ॥
नमस्कृत्य प्रवक्ष्यामि रामं ह्येषां जगन्मयम् ।
अयोध्यानगरे रम्ये रत्नमण्डपमध्यगे ॥
स्मरेत् कल्पतरुमूले रत्नसिंहासनं शुभम् ।
तन्मध्येऽष्टदलं पद्मं नानारत्नैश्च वेष्टितम् ॥
स्मरेन्मध्ये द्वाप्रारथिं सहस्रादित्यतेजसम् ।
पितुरङ्गगतं राममिन्द्रनौलमणिप्रभम् ॥
कोमलाङ्गं विशालार्घ्यं विद्युद्गणं वराहवत् ॥

... ..

3A, एवं सञ्चितवेदिष्यां यज्ज्योतिरमणं विभुम् ।
प्रहृष्टमानसो भूत्वा मुनिवर्यः स नारदः ॥
सर्वलोकहितार्थाय तुष्टाव रघुनन्दनम् ।
ज्ञाताञ्जलिपुटो भूत्वा चिन्तयन्मूर्तं हरिम् ॥

यदेकं यत् परं नित्यं यदनन्तं चिदात्मकम् ।
यदेकं व्यापकं लोके तद्रूपं चिन्तयाम्यहम् ॥
विज्ञानहेतुं विमलायताक्षं प्रज्ञानरूपं स्वसुखैकहेतुम् ।
श्रीरामचन्द्रं हरिमादिदेवं परात्परं राममहं भजामि ॥

End :—

रामरत्नमहं वन्दे चित्रकूटपतिं हरिम् ।
कौशल्याशुक्तिसंभूतं जानकीकण्ठभूषणम् ॥

3873.

11185. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 6. Lines, 12 on a page. Character, modern Kāśmirī. Appearance, fresh. Complete.

Colophon :—

इति श्रीसत्कृष्णारसंहितायां नारदोक्तं श्रीरामस्तवराजस्तोत्रं
समाप्तम् ।

The stotra begins in 2B :—

श्रीनारद उवाच ।

नारायणं जगन्नाथमभिरामं जगत्पतिम् ।
कविं पुराणं वागीशं रामं दशरथात्मजम् ॥
राजराजं रघुवरं कौशल्यानन्दवर्द्धनम् ।
भगं वरेण्यं विन्नेशं रघुनाथं जगद्गुरुम् ॥, etc., etc.

3874.

3935D. *The Same.*

Beginning from 4A and ending in 9B.

Substance, country-made paper. 12½×3 inches. Folia, 4-9. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीसत्कृष्णारसंहितायां नारदोक्तं श्रीरामस्तवराजस्तोत्रं
समाप्तम् ।

Along with this, there is an extra folio marked 6, containing the same matter.

3875.

6031. *The Same.*

With the commentary by Haryācārya.

Substance, country-made paper. 10½ × 5 inches. Folia, 33. In tripāṭha form. Character, Nāgara. Date, Samvat 1938. Appearance, discoloured. Complete.

The *stava* is stated to belong to Sanat-kumara-saṁhitā.

Beginning :—

ॐ अस्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार ऋषि-
रगुष्टुप्छन्दः श्रीरामोदेवता सीताबीजं हनुमान् शक्तिः श्रीराम-
प्रोत्थर्च्ये विनियोगः ।

Text :—

श्रीसूत उवाच ।

सर्व्वशास्त्रार्थतत्त्वञ्च व्यासं सत्यवतीसुतम् ।
धर्मपुत्रः प्रहृष्टात्मा प्रब्रुवाण मुनीश्वरम् ॥

The stava ends :—

रामरत्नमहं वन्दे पित्रकूटपतिं हरिम् ।
कौशल्याशक्तिसम्भूतं जानकीकण्ठभूषणम् ॥

The commentary begins :—

श्रीरामो जयति ।

सौमित्राद्युदशाखिको बह्विधक्रीडाप्रबालोत्तरः
कीर्त्युद्यत्कुसुमो भवार्तिप्रमनन्धायः समन्तात् समः ।
भक्तानन्दफलप्रदो विसुरपि प्रेम्णा समानोक्तिः
सीताकल्पलताचितो विजयते श्रीरामकल्पद्रुमः ॥

सगत्कुमारदेवर्षिभ्याससूतान् वयं स्तुमः ।
 श्रीरामस्तवराजोयं चैरस्मासु प्रकाशितः ॥
 श्रीभाष्यकारमुदिताखिलतत्त्वसार-
 माधारमन्वितनयाश्रुतयोः प्रणम्य ।
 तद्भाक्तुसुधारसमयैः प्रमितैर्वचोभिः
 व्याचक्ष्महे रघुपतिस्तवराजमेतम् ॥

... ..

अथ सोऽयं श्रीवादरायणसमधिगतपरमार्थयाथार्थः श्रीमान्
 सूतः श्रीरामस्वरूपगुणलौलाविभूतिप्रकाशकं स्तवराजं वक्ष्यन्
 आदौ तस्यर्थादिकं दर्शयति । ॐ अस्येति ।

The commentary ends :—

श्रीमद्रामानुजसिद्धान्तवेदो
 ह्यर्थाचार्यो भावगर्भं यदेतत् ।
 भाष्यं रामस्तवराजे व्यतानीत्
 रामप्रेक्षाः सादरं तत् पठन्तु ॥
 श्रीरामस्तवराजः किमयं भाष्येण भूषितो भक्तान् ।
 कल्पद्रुम इव मधुपाणिचिसं कुसुमादिना नो मादयति ॥

The colophon to the text :—

इति श्रीसगत्कुमारसंहितायां श्रीनारदप्रोक्तश्रीरामस्तवराज
 पूर्तिमगमत् ।

The Colophon of the commentary :—

इति श्रीरामस्तवराजभाष्यं सम्पूर्णम् । शुभमस्तु श्रीरामो
 जयतु ।

संवत् १८३८ मिति चैत्र सुदी ३ हस्ताक्षर नाथुरामपारिक
 गरिवन्नाक्षय ।

3876.

5764. द्वारकामाहात्म्यम् । *Dvārakā-māhātmyam*.

From the Prahlāda-saṁhita of the Skanda-purāṇa.

Substance, country-made paper. 9×4 inches. Folia, 55. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, soiled and worn-out. Incomplete both ends. The first leaf is missing. Two leaves joined together make one. Some of the leaves have been disjoined. The first side of the second leaf is also missing. The leaves between the 17th and the 30th consist of broken fragments.

11B, इति श्रीपद्मपुराणे द्वारकामाहात्म्यम् ; 14B, इति द्वारकामाहात्म्ये दुर्वासानयनं नाम ; 16B, इति श्रीस्कन्दपुराणे प्रह्लादसंहितायां चक्रतीर्थोत्पत्तिर्नाम चतुर्थोऽध्यायः ; 30B, इति श्रीद्वारकामाहात्म्ये देवयात्रा-परिवारपूजाकथनं नाम षोडशोऽध्यायः ; 31B, इति श्रीद्वारकामाहात्म्ये सप्तदशोऽध्यायः ; 34B, इति श्रीद्वारकामाहात्म्ये प्रह्लादोक्तसंहितायां कुशवधो नामाध्यायः ; 35A, इति श्रीद्वारकामाहात्म्ये प्रह्लादसंहितायां विंशतिमोऽध्यायः ; 36B, इति प्रह्लादसंहितायां द्वारकामाहात्म्ये श्रीकृष्णवर्णिनीमाहात्म्यं नाम एकविंशतिमोऽध्यायः ; (?) 38A, इति श्रीस्कन्दपुराणे द्वारकामाहात्म्ये तीर्थयात्रायां एकविंशतिमोऽध्यायः ; (?) 40A, इति श्रीस्कन्दपुराणे द्वारकामाहात्म्ये द्वारकादर्शनो नाम द्वाविंशोऽध्यायः ; 42A, • द्वारकादर्शनो नाम त्रयोविंशोऽध्यायः ; 45B, • द्वारकाभिवन्दनो नाम चतुर्विंशतितमोऽध्यायः ; 48B, • वत्सलेपपापप्रहरो नाम पञ्चविंशतिमोऽध्यायः ।

In 54B. Last Colophon :—

इति श्रीस्कन्दपुराणे प्रह्लादोक्तसंहितायां द्वारकामाहात्म्यं
सम्पूर्णम् ।

The 55th seems to be a stray leaf.

For a description of a complete work in 34 chapter see I.O. Catal. No. 3660 and Oxford No. 124, p. 72.

3877.1671. *The Same.*

Substance, country-made yellow paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 88. Lines, 9 on a page. Extent in ślokas, 1,600. Character, Nāgara. Date, effaced. Appearance, tolerable.

The present MS. contains 22 chapters which are named and numbered, ending in leaf 66A; after which there are four more chapters three of which are described simply as 'सौपर्णे द्वारकामाहात्यम्' ।

The Last Colophon in leaf 88A:—

‘इति श्रीप्रजादप्रोक्तसंहितायां द्वारकामाहात्ये परमसद्-
भावस्य स[स्त्र]रूपवर्णने विंशत्यध्याये पञ्चपञ्चतौर्यमाहात्यम्
समाप्तम् ॥

3878.1730. ब्रह्मोत्तरखण्डम् । *Brahmottara-khaṇḍam.*

(स्कन्दपुराणीयम्) ।

From the Skanda-purāṇa.

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 101. Lines, 9 to 12 on a page. Extent in ślokas, 2,400. Character, Nāgara. Date, Śamvat 1611. Appearance, old.

The Last Colophon runs:—

सं १६११ । इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणमयव-
महिमाकथननाम द्वाविंशोऽध्यायः । शुभम् ।

For a full description of the work see L. 2567.

It has another name Laghu-śiva-purāṇa. See Oxf.
75A. No. 129.

3879.3314. *The Same.*

Substance, country-made paper. 12×4 inches. Folia, 67. Lines, 9 on a page. Extent in ślokas, 2,400. Character, Bengali. Date, Śaka 1720 and Sana 1206. Appearance, discoloured. Complete.

Colophon :—

इति श्रीखान्दपुराणब्रह्मोत्तरखण्डे द्वाविंशोऽध्यायः ।

Post Colophon :—

शके १७२० । सन १२[०]६ ।

See L. 2567 and Oxf. 75A.

3880.

4625. *The Same.*

Substance, country-made paper. 13×4 inches. Folia, 112. Lines, 8 on a page. Extent in slokas, 2,240. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

For the work see L. 2567.

Post Colophon :—

राममायिष्यशर्मेणः स्नाच्छरमिदम् । श्रीगुरवे नमः ॥

3881.

5592B. *The Same.*

Substance, palm-leaf. 14×1½ inches. Folia, 63. Lines, 6, 7 on a page. Extent in slokas, 2,500. Character, Uḍiā. Appearance, good. Complete.

Last Colophon :—

इति श्रीखान्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणकथानुवर्णनं नाम
द्वाविंशतितमोऽध्यायः समाप्तोऽयं ग्रन्थः ।

Post Colophon Statement :—

रामचन्द्रदेवस्य द्वाविंशदशे रामचन्द्ररथेन लिखितं पुस्तक-
मिदम् ।

एतस्मात् किमिदं ज्ञानमपरं यद् गर्भवासस्थितं

देवस्योतति हस्तमस्तकपदघोहूतनानाङ्गुरम् ।

पर्यायेण प्रियुत्वयौवननरावेशैरेकैर्हृतं

पश्यत्वसि शृणोति जिह्रति तथा गच्छत्वया गच्छति ॥

प्रातःकाले शिवं वृद्धा निशि पापं क्षयोदति ।
 आनन्महतं मध्याह्ने सायान्ने सप्तजन्मजम् ॥
 सर्वकालादरिमुख सायंकालो मुनोन्मर ।
 सायंकाले शिवं वृद्धा + + शिवो हि जायते ॥
 दृषस्य दृषयं स्पृष्ट्वा शङ्करस्यावलोकनम् ।
 कोटिजन्मार्जितं पापं तत्सुखादेव नश्यति ॥
 राजसूयाश्वमेधाभ्यां या गतिः समुदाहृता ।
 सा गतिर्वृष्टमात्रेण एकाम्बकवने शिवम् ॥
 अश्रया हेलया वापि एकाम्बकवने मम ।
 दर्शनं कोटियज्ञानां फलदं नात्र संप्रयः ॥
 यद्येकधूत इत्यादि श्रुत्वा यक्षिक्नुमुच्यते ।
 विनोक्तं तद्विमुक्ताः स्याद्यदि देवः प्रमाणभाक् ॥, etc., etc.

See L. 2567 and Oxf. Nos. 127 and 128.

The work has been repeatedly printed in India.
Bombay Śaka 1788.

3882.

8104. *The Same.*

Substance, country-made paper. 12×5 inches. Folia, 55. Lines, 13 on a page. Character, Bengali. Date, B.S. 1293. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रील्लन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणमहिमा नाम
द्वाविंशोऽध्यायः ।

Post Colophon :—

सम्पूर्णं ग्रन्थोप्यं । श्रीरामनिधिप्रणीतः स्वाक्षरं पुराणमिति
सन १९६३ तां १६ माघ ।

For a complete analysis of the work see Oxf. No. 126.

3883.

11010. *The Same.*

II.

Substance, foolscap paper. 12½ × 6 inches. Folia, 20. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

It ends abruptly after the 4th adhyāya.

Beginning :—

ॐ श्रीगणेशाय नमः ।

व्योतिर्मात्रस्वरूपाय निर्मलज्ञानरूपिणे ।

नमः शिवाय नित्याय समस्तगुणवृत्तये ॥

ऋषय ऊचुः ।

आख्यातं भवता कृतं विष्णोर्माहात्म्यमुत्तमम् ।

समस्तावहरं पुण्यं समासेन श्रुतं च नः ॥

इदानीं श्रोतुमिच्छामो माहात्म्यं त्रिपुरद्विजः ।

तद्भक्तानाञ्च माहात्म्यं अग्नेषावहरं परम् ॥

तन्मन्त्राणां तद्भक्तानां तत् पूजायाञ्च सत्तम ।

तत्कथायाञ्च तद्भक्तैः प्रभावमनुवर्णय ॥

4A, इति श्रीस्कन्दपुराणोत्तरखण्डे पञ्चाक्षरीमहिमा नाम प्रथमाध्यायः ;

9A, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे गोकर्णमहिमानुवर्णनं नाम द्वितीयो-

ऽध्यायः ; 16A, • शिवचतुर्दशीमाहात्म्यकथनं नाम तृतीयोऽध्यायः ; 19A,

इति श्रीचतुर्दशीमाहात्म्यं नाम चतुर्थोऽध्यायः ।

कृत उवाच ।

शिवो गुह्यः शिवो देवः शिवो बन्धुः शरीरिणाम् ।

शिव आत्मा शिवो जीवः शिवादन्धो न विद्यते ॥, etc.

3884.

2327. शिववर्म्मा or शिवकवचम् ।

Siva-varma or Siva-kavacam.

*Being the 12th chapter of the Brahmottara-khaṇḍa
of the Skanda-purāṇa.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10, 11 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, discoloured. Complete.

Beginning :—

अस्य श्रीशिवकवचस्तोत्रमन्त्रस्य ऋषभयोगीश्वर ऋषिरनुष्टुप्-
छन्दः श्रीसदाशिवदेवता रां बीजं रौं शक्तिः सं कीलकम्
श्रीमत्पुण्ड्रयसाम्भसदाशिवप्रोत्थं समस्तब्रह्माक्षाकारे शिव-
कवचजपे विनियोगः ।.....

वचदंष्ट्रं त्रिनयनं कालकण्ठमहिम्नम् ।

सहस्रकरमख्यं वन्दे देवं सदाशिवम् ।

Printed in the Bṛhat-stotra-ratnākara, p. 33.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्म्माकथनं नाम
द्वादशोऽध्यायः ।

3885.

9944. *The Same.*

Substance, country-made paper. 9×5 inches. Folia, 4, the 2nd leaf is missing. Lines, 12 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Śamvat 1827. Appearance, old.

This is said to belong to the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्म्माकथनं नाम
द्वादशोऽध्यायः ।

Beginning :—

ॐ अस्य श्रीशिवकवचस्तोत्रमन्त्रस्य ऋषभयोगीश्वरिस्तुष्टु-
हृन्दः श्रीसदाशिवब्रह्मो देवता शं बीजं शौं शक्तिं शौं कीलकं
श्रीसाम्बशिवप्रोत्थर्थं शिवकवचस्तोत्रजपे विनियोगः ।, etc., etc.,
etc., etc.

ऋषभ उवाच ।

नमस्कृत्य महादेवं सर्वव्यापिनमौश्वरम् ।
वक्ष्ये शिवमयं वर्त्म सर्वरक्षाकरं नृणाम् ॥ १ ॥
शुचौ देशे समासीनः यथावत् कल्पितासनः ।
जितेन्द्रियः मितप्राणः चिन्तयेत् शिवमव्ययम् ॥ २ ॥

End :—

इति भद्रायुषं सम्यक् अनुशास्त्र समाह्वयम् ।
ताभ्यां सम्पूजितः सोऽथ योगीश्वरगतिं ययौ ॥ ७३ ॥

The note of the scribe :—

संवत् १८२७ शके १६६२ माघशुद्ध ११ रवौ दुर्गिराजेन
लिखितं स्वार्थं परार्थम् ।

3886.

8956. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 9 on
a page. Extent in Slokas, 60. Character, Nāgara. Dated, Samvat 1893.
Fresh. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिवकवचं समाप्तं ।

3887.

9830. *The Same.*

Substance, country-made paper. $7\frac{1}{2} \times 5$ inches. Folia, 14. Lines, 6
on a page. Extent in slokas, 70. Character, Nāgara. Appearance,
tolerable. Complete.

From the Brahmostara-khaṇḍa of the Skanda-purāṇa.
Printed in Brhat-stotra-ratnākara ; p. 33.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्मकथननाम शिव-
कवचं समाप्तम् ।

3888.

2499. *The Same.*

Substance, country-made paper. $6\frac{1}{4} \times 3\frac{1}{4}$ inches. Folia, 25. Lines, 4
on a page. Extent in ślokaś, 100. Character, Nāgara of the eighteenth
century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे ऋषभयोगीश्वरसंवादे
शिववर्मकथनं नाम द्वादशोऽध्यायः ।

3889.

2688. **प्रदोषनिर्णयः ।** *Pradoṣa-nirṇayah.*

From the Brahmostara-khaṇḍa of the Skanda-purāṇa.

For the MS. and the work see L. 4230.

R. Mitra took it to be a part of the Brahmostara-
khaṇḍa of the Skanda-purāṇa. So I have placed it here.
It is really a Smṛti work based on the Skanda-purāṇa.

3890.

2399. **प्रदोषव्रतप्रयोगः ।** *Pradoṣa-vrata-prayogah.*

For the manuscript and the work see L. 4224.

The principal worship is that of Umā with Śiva.

1A, इति स्कान्दे प्रदोषोद्यापनं समाप्तम् ; 2B, अथ पूजाविधिः ; 3A,

अथ कथा ।

The kathā is from the Skanda-purāṇa and begins thus :—

ऋषय ऊचुः ।

प्रदोषे भगवान् शुभः पूजितस्तु महात्मभिः ।

संप्रयच्छति कां सिद्धिं एतन्नो ब्रूहि सुव्रत ॥

सूत उवाच ।

प्रदोषपूजामाहात्यं किमु वर्णयितुं क्षमः ।

दुःखशोकभयान्तानां क्षोभनिर्व्याकारणे ॥

3891.

3291. *The Same.*

From the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 11. Lines, 7 to 10 on a page. Extent in ślokas, 170. Character, Nāgara of the seventeenth century. Appearance, very old. Complete.

It is an interlocution between Śiva and Pārvatī.

For the beginning and the end see L. 4224.

First of all it gives the closing ceremony of the vrata, then the rules of worship and then the kathā. The vrata is a worship of Śiva, to be performed by females at dusk on white Trayodaśī.

1B, इति स्कान्दे प्रदोषव्रतोद्यापनं समाप्तम्; 5B, इति प्रदोषपूजा समाप्ता, अथकथा; 11B, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे प्रदोषव्रतकथा सम्पूर्णा ।

There are three lines more after the colophon.

3892.

2417. शिवरात्रिव्रतम् । *Śiva-rātri-vratam.*

From the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 120. Character, Nāgara. Date,

Nelābda Samvat 1724. Appearance, discoloured and worm-eaten. Complete.

Colophon :—

इति ब्रह्मोत्तरखण्डे शिवरात्रिगतं सम्पूर्णम् ।

It begins :—

ऋषय ऊचुः ।

सर्व्वपुण्याधिकफलं सर्व्वपापप्रणाशनम् ।

सर्व्वसम्पत्कारं नृणां भोगमोक्षप्रदायकम् ॥

... ..

किञ्चिद्भूतं समाचक्ष्य सूत सर्व्वविदांवरः ।

... ..

सूत उवाच ।

ब्रह्मध्वं सुतयः सर्व्वे व्रतानां व्रतसुत्तमम् ।

... ..

तद्भूतेष्वपि सर्व्वेषु शिवरात्रिगतं महत् ॥

Post Colophon :—

नेकाब्दे संवत् १७२४ रामकृदस्य टुंडिराजेन लिखितम् मास
शिवरात्रिगतं संपूर्णम् ।

3893.

3308. केदारखण्डम् । *Kedāra-khaṇḍam.*

Of the Skanda-purāṇa.

Substance, country-made paper. 13×5½ inches. Folia, 400. Lines, 10 on a page. Character, Bengali. Date, Śaka 1748. Appearance, fresh. Complete.

Post Colophon Statement :—

वसुविधिसुखसतग्लौघकाब्दे लिखितं

सरसिजकुलनाथे दक्षिणखण्डेऽष्टवर्षे ।

रजनिकरणवारे खान्दकेदारखण्डम्

मुखजुलविदितः औयुक्तरामप्रसादः ॥

शुभमस्य प्रकाश्या १७४८ मार्गशीर्षस्याष्टदिवसीया लिपि-
रियम् ॥

See H.P.R., Vol. I, 79 and Cs. 4, 221, 222.

3894.

10303. *The Same.*

Substance, country-made paper. 10×5½ inches. Folia, by counting
131. Lines, 9 on a page. Character, Nāgara. Date, Samvat 1865.
Appearance, discoloured.

This is copied from a defective manuscript and begins
from śloka 14 of the 17th chapter.

Last Colophon :—

इति श्रीखान्दपुराणे केदारखण्डे शैवशास्त्रे पञ्चविंशोऽध्यायः ।
समाप्तोऽयं ग्रन्थः ॥

Post Colophon :—

संवत् १८६५ माघमासे कृष्णपक्षे दशमी बुधवासरे तद्दिने
पुस्तकं समाप्तं ।

लिखितं गोकुलनाथ ब्राह्मणेन । यादृशमित्यादि ।

For a description of the work see I.O. Catal. No. 3645.

3895.

8346. श्रीक्षेत्रमाहात्म्यम् । *Śrī-kṣetra-māhātmyam.*

From the Kedāra-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12×5½ inches. Folia, 54. Lines,
10 on a page. Extent in ślokas, 2160. Character, Nāgara. Date, Śaka
1791. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीमहापुराणे एकाशीतिसाहस्रे खान्दे केदारखण्डे
श्रीक्षेत्रमाहात्म्ये सप्तदशोऽध्यायः ।

Post Colophon :—

सं १७६१ मिति आश्विन शुद्ध ६ रवौ काशीनाथेन लिखितं
सार्धं परार्धं च ।

Beginning :—

ऋषय ऊचुः ।

सूत सूत महाबाहो श्वासप्रतिनिधे शुभ ।
श्रीक्षेत्रं प्रख्यादं लोके श्रूयते हि महामते ॥ १ ॥
क्रियत् प्रमाणं तत्क्षेत्रं कुत्र तद्विद्यते बुध ।
उत्पत्तिश्चैव माहात्म्यं तस्य विस्तरतो वद ॥ २ ॥
... .. ॥ ३-६ ॥

कोकोत्तमाङ्गमारभ्य यावत् कोलकसेवरम् ।
तावत् श्रीसङ्ख्यं क्षेत्रं योगनानां चतुष्टयम् ॥ १० ॥
योगनानां त्रयं ख्यातं तिर्थगायतमेव च ।
... ..

खाण्डवाख्य-नदीतीराद्यावच्छिवि-तपः-स्थलम् ।
यस्मिन् क्षेत्रे मुनिश्रेष्ठ धर्मेनेत्र इति श्रुतः ॥

3B, गङ्गापि खकलाभिश्च वर्तते सर्वदात्र वै ।
राजा परमधर्मेष्टः स चकार महत्तपः ॥ १४ ॥

It is in the Himālayas, washed by the river Ganges.
Incidentally other places of pilgrimage are mentioned in
the same locality and neighbourhood.

3896.

2339. शिवापामार्जनम् । *Śivāpāmārjanam.*

From Kedāra-khaṇḍa.

Substance, foolscap paper. 8×4 inches. Folia, 12. Lines, 8 to 10
on a page. Extent in ślokas, 160. Character, Nāgara of the eighteenth
century. Discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे केदारखण्डे शिवमहाभ्युक्ततुल्यश्लेषकौशिक-
दुर्व्यासःपरम्यरात्रातं शिवायामार्जनं सम्पूर्णं ।

It is an interlocution between Jaimini and Durvāsas.

Post Colophon :—

इति वर्षोपनामनारायणेन लिखितं ।

It treats of a propitiatory rites for the cure of all sorts of diseases and the removal of all sorts of difficulties.

It begins :—

जैमिनिस्त्वाच ।

अकालमृत्युं जितवान् श्वेतो राजा कथं मुने ।

तां शान्तिं कृपया विदन् यथावद् वक्तुर्महति ॥

It ends :—

षट्चिंशदभर्षपरिमितान् स्थापयेत् कलसोपरि ।

अष्टदशान् प्रकुर्वीत कलसे च तदोपरि ॥

There are altogether 143 verses in this work.

3897.

4367. काशीखण्डम् । *Kāśī-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made yellow paper. 17½ × 6½ inches. Folia, 207.
Lines, 12 on a page. Character, Bengali of the early nineteenth century.
Appearance, fresh. Complete.

Well-known and often printed.

See W.P. 145, 147 and Oxf. 68B, Nos. 120–122.

Post Colophon Statement :—

शास्त्रिज्ययामनिवासी श्रीरामचरणशर्माः साक्षरमिदम् ।

3898.

4388. *The Same.*

Substance, country-made paper. $19 \times 4\frac{1}{2}$ inches. Folia, 370. Lines, 10 on a page. Extent in slokas, 14,800. Character, Bengali. Date, Śaka 1699. Appearance, fresh. Complete.

Post Colophon Statement :—

शकाब्दा १६९९ ।

3899.

5833. *The Same.*

With Jayarāma's commentary.

Substance, country-made paper. $14 \times 6\frac{1}{2}$ inches. Folia, 117 to 238, 261 to 275, 349 to 406. Lines, 12 on a page. Character, Nāgara of the early nineteenth century. Appearance, old, discoloured and worn-out. A fragment.

The first and the last colophons in the fragment are those of the 25th and the 87th.

The name of the commentator.

123A, ह्याचार्यजयरामविरचितायां काशीखण्डटीकायां षड्विंशो-
ऽध्यायः ।

3900.

8975. *The Same.*

With a commentary by Rāmānanda.

Substance, country-made paper. 14×7 inches. Folia, 799. Lines, 8, 14 on a page. Extent in slokas, 21,000. Character, Nāgara. Fresh. Complete.

Kāśī-khaṇḍa only.

The first part is complete in 532 leaves and the second in 267.

For reference of the work see I.O. Catal. No. 3637, 3638 and L. No. 2191.

The author's father was Sūklāmbara and his grand-father Gadādhara belonging the Kāśyapa gotra. He was the pupil of Caturbhuja Bhaṭṭācārya and he was initiated as a Sannyāsi by Rāmendra-vana or Surendra-vana. As a Sannyāsi Rāmānanda was known as Caitanya-vana. He wrote two commentaries on the Kāśī-khaṇḍa one with quotations from koṣas, the other without them. The present MS. appear to have no quotations from Koṣas.

3901.

1714. *The same commentary.*

By Rāmānanda.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 35. Lines, 12 on a page. Extent in ślokas, 815. Character, Nāgara. Date, Samvat 1852. Appearance, tolerable. The 29th chapter only.

Colophon :—

इति श्रीरामानन्दकृतायां काशीखण्डटीकायां एकोनत्रिंशो-
ऽध्यायः ।

Post Colophon :—

संवत् १८५२ शके १७१७ आषाढ शुद्ध पक्षस्यां भौमवासरे
तद्दिने लिखितं प्रयागे वेणीमाधवसन्निधौ स्वार्थं परार्थञ्च ।

It begins :—

नमो भगवते तस्मै ब्रह्मविष्णुशिवात्मने ।
परब्रह्मस्वरूपिण्यै गंगायै च नमो नमः ॥

Introduction to the commentary of the 29th chap-
ter :—

एकोनत्रिंशदध्याये गङ्गानामसङ्ख्यकम् ।
वर्ण्यते श्रीरामाज्ञात्सर्ववैविध्यविदारणम् ॥

It ends :—

मातापि संत्यजेत् पुत्रमिति शास्त्रप्रमाणतः ।
आदि मां त्रिजगन्मातर्गङ्गे विष्णुपदोद्भवे ॥

3902.

3113. दण्डपाणिप्रादुर्भावः । *Daṇḍa-pāṇi-prādurbhāvaḥ.*

*Being the 32nd chapter of the Kāśī-khaṇḍa of the
Skanda-purāṇa.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 23. Lines, 8, 9 on a page. Extent in Slokas, 368. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे श्रीकाशीखण्डे दण्डपाणिप्रादुर्भावो नाम
द्वात्रिंशतिमोऽध्यायः ।

It begins :—

अगस्त्य उवाच ।

सर्व्वं हृदयागन्द स्कन्द स्कन्दिततारक ।

न तृप्तिमधिगच्छामि भ्रष्टवन् वाराणसीकथाम् ॥

... ..

... ..

तदा कथय मे नाथ काश्यां भैरवसंकथां ॥

कोऽसौ भैरवनामात्र काशीपूर्यां व्यवस्थितः ।

किं रूपमस्य किं कर्म कानि नामानि चास्य वै ।

कथमाराधितश्चैव सिद्धिदः साधकस्य वै ।

आराधितः कुत्र काले क्षिप्रं सिध्यति भैरवः ॥

स्कन्द उवाच ।

वाराणस्यां महाभाग यथा प्रेम प्रवर्त्तते ।

तथा न कस्यचिन्मन्ये ततो वक्ष्याम्यशेषतः ॥

प्रादुर्भावं भैरवस्य महापातकनाशनम् ।

यच्छ्रुत्वा काशिकास्य दत्तं निर्बिम्बमाप्नुयात् ॥ इत्यादि ।

Daṇḍapāṇi is the Bhairava mentioned here.

3903.

2160. महालक्ष्मीस्तोत्रम् । *Mahālakṣmī-stottram.*

The 15th chapter of Kāśī-khaṇḍu.

For the MS. see L. 4147.

3904.

5210. महालक्ष्मीस्तोत्रम् and अभिष्टदास्तोत्रम् ।

Mahālakṣmī-stottram and Abhiṣṭada-stottram.

Substance, country-made paper. 14×4 inches. Folia, 3. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Mahālakṣmī-stotra begins :—

अगस्त्यवाच ।

मातर्गमामि कमले कमलायताक्षि

श्रीविष्णुहृत्कमलवासिनि विन्धमातः ।

क्षीरोदने कमलकोमलगर्भगौरि

कक्षि (?) प्रसीद सततं गमतां शरण्ये ॥

It ends in 2 :—

इति श्रीस्कन्दपुराणे काशीखण्डे अगस्त्यप्रणीत-महालक्ष्मीस्तोत्रं
सम्पूर्णम् ।

The leaf containing Abhiṣṭada-stotra is marked 1.

Beginning :—

देवा ऊचुः ।

गमो हिरण्यगर्भाय ब्रह्मणे ब्रह्मरूपिणे ।

अविज्ञातस्वरूपाय कैवल्यायामृताय च ॥

Colophon :—

इति श्रीस्कन्दपुराणे काशीखण्डे अभिष्टदास्तोत्रं समाप्तम् ।

3905.

4747. गङ्गासहस्रनाम । *Gaṅgā-sahasra-nāma.*

From the Kāśī-khaṇḍa of the Skanda-purāṇa.

Substance, Napalese paper. 11×4 inches. Folia, 15. Lines, 7 on a page. Extent in ślokas, 350. Character, Newari of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे काशीखण्डे गङ्गासहस्रनामैकोनविंशत्तमा-
ऽध्यायः ।

Beginning :—

ॐ नमः श्रीगणेशाय नमः ।

अगस्त उवाच ।

विना ज्ञानेन गङ्गायां नृणां जन्म निरर्थकम् ।

उपायान्तरमस्य न्यद्येन ज्ञानफलं लभेत् ॥

3906.

2104. शीतलास्तोत्रम् । *Śītalā-stottram.*

From Kāśī-khaṇḍa.

Substance, country-made paper. 8½×4 inches. Folium, 1. Character, Nāgara. Date, Samvat 1726. Appearance, old. Complete.

Colophon :—

इति श्रीकाशीखण्डे शीतलास्तोत्रं समाप्तम् ।

Post Colophon :—

संवत् १८२६ माघ ।

Printed in Vṛihat-stotra-ratnākara.

3907.

10181. काशीखण्डोक्तपद्यावली ।

Kāśī-khaṇḍokta-padyāvalī.

Substance, country-made paper. 13×7 inches. Folia, 4. Lines, 19 on a page. Extent in ślokas, 300. Character, Nāgara. Date, Samvat 1925 (in a later hand). Appearance, discoloured. Complete.

Colophon :—

इति श्रीसंक्षिप्त-काशीखण्डोक्तपद्यावली समाप्ता ।

Post Colophon :—

सं १८१५ मि० जे० वर ३ लिखापि गणेशरामब्यासदासे
हनुमान् दास ब्राह्मण लवा लेखे ।

The colophon and the post-colophon statements are written in a later hand.

Beginning :—

गणेशाय नमः ॥

बयसासाम्परित्यागाद्यदन्यत्र फलं लभेत् ।
शिवरान्युपवासेन तत् काश्यां जायते ध्रुवम् ।
मासि मासि कुश्याम्बुपानादन्यत्र यत् फलम् ।
काश्यामुत्तरवाहिन्यामेकेन चुलुकेन तत् ॥

End :—

यस्य विन्धेश्वरस्तुष्टस्त्येतच्छ्रवणे मतिः ।
जायते पुण्ययुक्तस्य महाविन्धेनचेतसः ॥
सच्चिदानन्दसन्दोहपरिपूर्णैकभावने ।
भक्तेश्वोपासदेहाय कृष्णाय प्रभवे नमः ॥

There are two leaves more containing stray verses.

Beginning :—

श्रीराधारमणो जयति ।
धिग्जौवितं शास्त्रकणोष्णितस्य
धिग्जौवितं चोद्यमवर्जितस्य ।

द्विगुणीवितं व्ययमनोरथस्य
द्विगुणीवितं ज्ञातिपराजितस्य ॥

It ends abruptly.

3908.

3804. काशीखण्डकथासंग्रहः ।

Kāśī-khaṇḍa-kathā-saṁgrahaḥ.

Substance, palm-leaf. $17\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 77. Lines, 5 on a page. Extent in slokas, 1,500. Character, Bengali. Date, Śaka 1670. Appearance, discoloured.

Colophon :—

इति काशीखण्डकथासंग्रहः सम्पूर्णः ।

Post Colophon :—

नत्वा काशीपदद्वन्द्वं सर्वशुभनिवारणम् ।

यत्नेन लिखिता चेयं श्रीमद्वाघाक्षणाश्रमैषा ॥

शिवयोगेश्वरये मतिरस्तु मे ।

शाके षोडशसप्ततीये मार्गशीर्षाष्टाविंशतौ सपुराख्यग्रामे
लिखितम् । श्रीकृष्णाय नमः । वेदव्यासाय नमः ।

3908A.

10130. काशीमाहात्म्यकौमुदी ।

Kāśī-māhātmya-kaumudī.

By Raghunātha.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 24 + 24. Lines, 11 on a page. Extent in slokas, 500. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ॥

संसारसागरे मग्नान् जनानुद्धारयितुमुत्सुकम् ।

साम्बं काशीश्वरं वन्दे कदाचित्कालोपगम् ॥

श्रीवाक्कौर्त्तिसुविद्यादिसेव्यमानपदाम्बुजम् ।
 शम्भुदोगदयादक्षं वन्दे श्रीविन्दुमाधवम् ॥ २ ॥
 काशीवासप्रदानाय तत्रतान्त्रिकेण रतम् ।
 दुन्दिराजमहं वन्दे कल्याणव्याख्यम् ॥ ३ ॥
 सर्वव्याप्यपि विष्णो यत्रैवाप्तसमास्यदान् ।
 जन्तून् मोचयते काशीं तां भजे पूर्वशक्तिकाम् ॥

The object and the scope of the work :—

गुह्यं गत्वात्मतत्त्वज्ञानं दयालून् रामवद्गुह्यम् ।
 तन्यते रघुनाथेन काशीमाहात्म्यकौमुदी ।
 लौकिकन्यायरत्नागामाकरे सम्प्रदर्शितम् ।
 लौकिकन्यायखण्डं यन्मार्गोदाहृतिसंयुतम् ।
 तत्रैव खड्गकन्याया वाक्ये न्यायतयोदिते ।
 उदाहृतितया प्रोक्तः श्रौतस्मार्त्तवचोगणः ॥
 तत्र पापाततो भाति काशीमखमोक्षयोः ।
 कार्यकारणता सा तु भवेच्छ्रुतिविरोधिनी ।
 तन्निरासाय सतर्का दर्शिता विविधाः शुभाः ।
 माहात्म्यं च बह्विधं प्रोक्तं श्रीकाश्याः सत्सुखावहम् ॥
 घोरसंसारदुःखार्त्तदयाविश्रुतचेतसां ।
 शिष्टाद्यामस्मदिष्टानां गरिष्ठानां च सद्गुणैः ।
 श्रीमद्विद्वद्विरिष्ठानां श्रौतदानन्दशर्म्मणाम् ।
 शासनादनिवार्याङ्घ्रि श्रौतशासनसम्भतात् ॥
 पृथक् कृतनिबन्धो यो यस्यात्तस्मान्महोदयसः ।
 तमस्यां स्थापयिष्यामि पूर्वार्द्धत्वेन शङ्करम् ।
 नूतनं रचयिष्यामि चोत्तरार्द्धं शुभावहम् ।
 यस्य श्रवणमात्रेण पाप्मराणां दुरात्मनाम् ।
 अपि नास्तिककल्पानां काश्यां शङ्का प्रजायते ।
 काशीवासं च कुर्वन्ति ते तथा शङ्कया युताः ॥

The author Raghunātha was a disciple of Ramadayālu, a follower of Nānaka's religion. He wrote a work on Laukika Nyāya.

The two parts are separately paged, each complete in 24 leaves.

ओमन्नामकसद्गुणागवने वंशे लसन्मौक्तिक-
ओमन्नामदयालुशिष्यरघुना नाथान्तनाम्ना कृता ।
या काशीस्तुतिकौमुदी सुविमला सन्मोदसम्बद्धिका
पूर्वोक्तत्र विमोक्षनिर्णयपरः पूर्वोक्तं आनन्ददः ॥

I.

Colophon :—

इति ओकाशीमाहात्म्यकौमुद्यां काशीमृतिमोक्षनिर्णयपरं
पूर्वोक्तं समाप्तम् ॥

II.

Colophon :—

काशीमाहात्म्यकौमुद्यां काशीमृतिमोक्षसाधननिरूपणपरमुत्त-
राक्षं समाप्तम् ॥

3909.

3656. रेवासण्डम् । *Revā-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 20×5 inches. Folia, 380 of which 3 to 8 are missing. Lines, 8 on a page. Extent in slokas, 16,000. Character, Bengali. Date, Śaka 1604. Appearance, discoloured.

The MS. from which this was copied was evidently defective. It often leaves lacuna, and comes abruptly to an end.

The last colophon is wanting.

The Post Colophon Statement :—

शुभमस्तु शक्राब्दाः १६०४ तारिख २८ शे अयहायका ।
ओकशीनारायणरायखेयं पुस्तो ।

Beginning :—

ॐ नमो गणेशाय ।

सैन्यपथेन संकर्तुमिच्छन्तो विबुधा गृहम् ।

इन्द्रं सन्नद्धकाल्पूणं संस्तवार्थं प्रचोद + + त् ॥

नारदो नरदोत्पन्नस्ततोऽमरवरद्विजः ।

मुञ्चं व्यवसते ब्रह्ममिति चिन्तयते तदा ॥

हसते नृत्यते चैव वीणां वादयते तदा ।

तप्तकाञ्चन आभासो (?) अक्षमालाधरः प्रभुः ॥

कमण्डलुश्च + + जटामकुटधारकः ।

प्रलम्बवासाः सोष्णीयो वीणां कक्षसखीमिव ॥

2A, इति खान्दपुराणे देवाखण्डे तारकवधउत्पातदर्शनं नामाध्यायः; 9B, ० षटकुलीयोत्पत्तिर्नाम (?) चतुर्थोऽध्यायः; 12A, ० पञ्चमोऽध्यायः; 12B, ० नरञ्जनाध्यायः षष्ठः; 13B, ० कपालसंस्थापनो नाम सप्तमोऽध्यायः; 15A, ० + + + दर्शनो नामाष्टमोऽध्यायः; 16A, ० सुवर्णोत्पत्तिर्नवमोऽध्यायः; 17B, ० दक्षशायो नाम दशमोऽध्यायः; 19A, ० उमातपसि ब्रह्मवास्तुमैकादशोऽध्यायः; 21A, ० ग्राह्याह्ममोक्षं नाम द्वादशोऽध्यायः; 26A, ० उमा-महेश्वरपरिणयस्त्रयोदशोऽध्यायः; 27A, ० उमाविवाहो नाम चतुर्दशोऽध्यायः; 28A, ० वशिष्ठवरदानं नाम पञ्चदशोऽध्यायः; 29A, ० षोडशोऽध्यायः; 30A, ० कल्पावपादश्रापः सप्तदशोऽध्यायः; 31B, ० राक्षससत्रोऽष्टादशोऽध्यायः; 35B, ० वैरनिवर्त्तनो नाम ऊनविंशतिरध्यायः; 38A, ० नन्दिनपःप्रवेशो नाम विंशतितमोऽध्यायः; 39B, ० नन्दिस्तवो नामैकविंशतितमोऽध्यायः; 40B, ० पञ्चनद्योद्धारो द्वाविंशतितमोऽध्यायः; 43A, ० गणाङ्गानो नाम त्रयोविंशति-तमोऽध्यायः; 45A, ० नन्दोत्तरस्तवस्तुविंशतितमोऽध्यायः; 47A, ० नन्दि-विवाहे गणपानां स्तवः पञ्चविंशतितमोऽध्यायः; 49A, ० षड्विंशतितमोऽध्यायः; 50B, ० पूजादिविधानो नाम सप्तविंशतितमोऽध्यायः; 52B, ० पूजाविधि-र्नामाष्टाविंशतितमोऽध्यायः; 59B, ० पञ्चचूडवरप्रदान ऊनचिंशतितमोऽध्यायः; 62B, ० वाराणसीमाहात्म्यं चिंशतितमोऽध्यायः; 66A, ० दक्षोपिमाहात्म्यं नामैकचिंशतितमोऽध्यायः; 72B, ० दक्षयज्ञनाशो नाम द्वात्रिंशतितमोऽध्यायः;

76B, • वृषोत्पत्तिमाहात्म्यं नाम त्रयस्त्रिंशत्तमोऽध्यायः; 80B, • उपमन्युवर-
प्रदानो नाम चतुस्त्रिंशत्तमोऽध्यायः; 81B, • सुकेशवरप्रदानो नाम पञ्चत्रिंश-
त्तमोऽध्यायः; 83B, • पिष्टप्रन्नो नाम षट्त्रिंशत्तमोऽध्यायः; 85B, • यमना-
चकनरककथनो नाम सप्तत्रिंशत्तमोऽध्यायः; 86A, • शास्त्रज्ञानरकाख्यानो
नामाष्टत्रिंशत्तमोऽध्यायः; 87A, • कुम्भीपाकनरकाख्यापनो नाम; 87B,
• असिपन्ननरकाख्यानो नाम; 88A, • वैतरणीकथनो नाम; 88B, • अयो-
चननरकं नाम; 89A, • महापथकथनं; 89B, • रौरवकथनम्; 90A,
• महारौरवाख्यानम्; 90B, • तमोनरककथनं नाम पञ्चचत्वारिंशत्तमोऽध्यायः;
93A, • नरककोर्त्तनं नाम समाप्तम्; 94A, • सुकेशमाहात्म्यम्; 98B,
• कालकूटवरो नामाध्यायः; 101A, • ब्रह्मागमनो नामाध्यायः; 105B,
• सप्तधाधोपाख्यानम्; 109A, • पञ्चाशत्तमोऽध्यायः; 110A, • कौशिकी-
सम्भवो नामाष्टपञ्चाशत्तमोऽध्यायः; 110B, • गौरोगमनो नामोद्युतितमो-
ऽध्यायः; 114A, • दैत्योद्योगो नामाध्यायः; 115B, • निसुन्दप्राण एकवृत्ति-
तमोऽध्यायः; 119A, • असुरजयो नामाध्यायः; 121A, • प्रसरोद्यमो नाम;
122A, • कौशिकीसप्ताह्निकं नाम; 125A, • असुरनिग्रहनामाध्यायः;
126B, • शुम्भनिशुम्भवधः समाप्तोऽध्यायः; 128B, • कौशिकीअभिषेचन-
नामाध्यायः; 129A, • महिषवधो नामाध्यायः; 131B, • गौरीदहन-
नामाध्यायः; 133A, • श्रीपर्वतकथनं नामाध्यायः; 135B, • शरभरूपधारणं
नामाध्यायः; 140A, • स्कन्दोत्पत्तिर्नामाध्यायः; 143A, • अन्वकोत्पत्ति-
र्नामाध्यायः; 145B, • पुरप्रमोदो नामाध्यायः; 147A, • सभाप्रवेशो नामा-
ध्यायः; 149B, • दैत्यसङ्ग्रहो नामाध्यायः; 151B, • देवासुरसङ्ग्रहो नाम;
152A, • युद्धाध्यायः; 153B, • यमान्वकविग्रहो नामाष्टौतितमोऽध्यायः;
154B, • आदित्यदैत्यविग्रहो नामाध्यायः; 157B, • अध्यायः; 158B,
• अध्यायः; 160A, • अध्यायः; 161A, • अध्यायः; 162A, • अध्यायः;
164A, अध्यायः; 164B, अध्यायः; 165B, 166A, 167A, 169A,
170A, 172A, 175A, 176A, 177A, 178B, • चतुर्वत्तरशताध्यायः;
179B, 180B, 181A, 182A, 183B, 186B, 188B, उमासावित्र्यादि-
सन्नादः; 190A, 193B, सप्तर्षिसमागमनामाध्यायः; 196B, 198B,

• अमृतमथने नीलकण्ठोपाख्यानं नामाध्यायः ; 200B, • वामनप्रादुर्भाव-
नामाध्यायः ; 204A, 205A, • वामनतौर्ययात्रायां शुकवास्तवसम्वादः ; 208A,
210B, • सैद्दिकेयवधः ; 215A, • (?) वर्धनीवकनिवेशः ; 215B,
• वसुधाप्रतिष्ठानं नाम ; 217B, • यष्टिचिंशदधिकं (?) समाप्तम् ; 220A,
• सप्तविंशत्यधिकमध्यायशतम् ; 222B, • अध्यायशतमेको[न]विंशतितमम् ;
225A, • अध्यायशतं त्रिंशदधिकम् ; 226B, • अध्यायशतमेकचिंशदुत्तरं
समाप्तम् ; 228B, • अध्यायशतं द्वा(वि०) त्रिंशदुत्तरम् ; 231A, • अध्याय-
शतद्विपञ्चाशदधिकम् ; 231B, • अध्यायशतं पञ्चाशदधिकम् ; 233A,
236A, • देवविग्रामन्वणो नामाध्यायः ; 240B, • अध्यायशतं द्विषष्ट्यधिकम् ;
244A, • (श्रीलक्ष्मीनारायणरायस्य शुभपुस्तिका स्वर्णग्रामनिवासिनः) ; 245B,
246B, • देवीपुष्पाध्यायः ; 249A, 251A, 253B, • भैरवोत्सवः ; 255A,
• विनायकोत्पत्तिः ; 258B, • जन्माध्यायः (श्रीलक्ष्मीनारायणरायस्य पुस्तिका
स्वर्णग्रामनिवासिनः) ; 261A, 263B, 265A, 267B, • देवसेनागमनो
नामाध्यायः ; 273A, • स्कन्दाभिषेकः ; 274A, • स्कन्दाभिषेकव्यासेधः ;
276B, • तारकवधोपायः पितामहवाक्यं नाम ; 279B, • इत्यार्षे ब्रह्मप्रोक्ते
श्रीस्कन्दपुराणे रेवाखण्डे खमुक्तीत्युत्तिकथनं नाम ; 280B, contains the
following verse :—

अन्वष्टान्वयचन्द्रस्य स्वर्णग्रामनिवासिनः ।

लक्ष्मीनारायणस्थेयं श्रीलस्य निजपुस्तिका ॥

281A, • तारकवधोत्पातागलं नामाध्यायः ; 285B, • इति श्रीस्कन्दपुराणे
तारकासुरवधः प्राप्तः ; 287A, 289A, 291A, 292B, 294A, 298A,
298B, 299A, 301B, • देवतायतनोद्देशो नाम ; 303B, • भस्मेश्वरा-
ख्यानं नाम ; 307A, • देवदासवने महादेवमाहात्म्यवर्णनो नाम ; 308B,
• आम्नातकेश्वराशुश्रूषणं नाम अध्यायः ; 313B, • आचनपूर्वणे (?) भवि-
ष्योत्पत्तिः ; 316A, • त्रिपुरवर्णनं नाम ; 317B, • त्रिपुरशतमम् ; 318A,
• त्रिपुरवधः ; 320A, 321A, इति रेवाखण्डे नागदागमनम् ; 323B,
इति श्रीस्कन्दपुराणे रेवाखण्डे त्रिपुरदाहे देवापत्तयेर्ष्यं नामाध्यायः ; 325B,
इति त्रिपुरवधे ; 326B, • भवप्रचोदनं नाम ; 328A, 329B, इति

श्रीस्कन्दपुराणे त्रिपुरवधे प्रह्लादवर्णनम्; 332B, इति श्रीदेवाखण्डे त्रिपुरवधः समाप्तः; 336B, • त्रिपुरवधो नामाध्यायः; 340A, इति श्रीस्कन्दपुराणे प्रह्लादः; 341A, • प्रह्लादपुष्टे; 343A, • हिमवन्तसम्भाषणम्; 345B, 347A, • इति श्रीस्कन्दपुराणे ब्रह्मप्रमृष्टोते गिरिपक्षच्छेदो नाम; 349B, इति श्रीस्कन्दपुराणे देवाखण्डे सङ्कुलपुष्टं नामाध्यायः; 350A, • विमोहनो नाम; 352B, • चक्रप्रतिमो नाम; 353B, 355B, इति श्रीस्कन्दपुराणे देवाखण्डे प्रह्लादनारायणीये; 356B, • प्रह्लादतपस्वरणं नाम; 357B, • अम्बप्रयाणोत्पातपतनो नाम; 360B, • इति श्रीस्कन्दपुराणे देवाखण्डे प्रह्लादनारायणीये; 363A, ditto; 364B, • प्रह्लादनारायणीयं समाप्तम्; 366A, गुह्यमाहात्म्यम्; 368A, • ब्रह्मोक्ते दिग्माहात्म्यम्; 369A, 373A, • पार्वतीपरिपृच्छे अभिप्रायाख्यं नाम; 375A, • ब्रह्मोक्ते विमानोत्पत्तिः; 376A, • अर्चाविधिब्राह्मणस्तवो नाम; 377B, • अन्धकसुतप्रयाणो नाम; 379A, • शैरावतोत्पत्तिः ।

The MS. ends thus :—

पापाचारा विग्राहास्त्रि सान्नि (?) पापकारिणः ।

एतत् तुभ्यं समाख्यात—

Here the MS. breaks off.

This differs from I.O. Catal. 3669 and L. 1745 which belong to the same recension, and also from H.P.R. II.

The two recensions referred to above concern themselves with the Narmadā and the legendary accounts of holy places on the river. But in the present codex nothing is said of the Narmadā. How it has come to be called Revā-khaṇḍa is not known.

3910.

9576. सत्यनारायणकथा । *Satya-Nārāyaṇa-kathā.*

From the Revā-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 10½ × 4½ inches. Folia, 24. Lines, 7 on a page. Extent in Slokas, 260. Character, Nāgara. Samvat 1940. Appearance, tolerable. Complete.

बोमाब्धेन्दुमानेऽब्दे माघे शुक्ले चरेत्सिधौ ।

सत्यदेवकथा पञ्चाध्यायी सम्पूर्णतामगात् ॥

Colophon :—

इति श्रीस्वच्छन्दपुराणीयरेवाखण्डस्य कथामूलिकायां श्रीमत्-
कौशल्यगोत्रोद्भव-सारस्वतकुलतिलकसकलविद्यारत्नाकर-श्रीमत्-
पण्डितठाकुरदत्तशर्मान्तेवासिलक्ष्मीनारायणाक्षय-कवि-विरचितायां
श्रीमत्सत्यनारायणकथा पञ्चाध्यायां पञ्चमोऽध्यायः ॥ ५ ॥

3911.

9100. *The Same.*

Substance, country-made paper. 12×5½ inches. Folia, 17. Lines, 8 on a page. Extent in ślokas, 300. Date, Śarpvat 1913, Śaka 1778. Appearance, old. Character, Nāgara.

This belongs to the Revā-khaṇḍa of Skanda-purāṇa.

श्री संवत् १९१३, शके १७७८, मितौ पुष्य वदि ११ वार मङ्गलः
समाप्तोऽयं शुभं भूयात् ।

3912.

10036. *The Same.*

Substance, country-made paper. 10½×4½ inches. Folia, 15. Lines, 9 on a page. Extent in ślokas, 450. Character, modern Nāgara. Appearance, fresh.

Beginning :—

अथ सत्यनारायणपूजादिविधिः ।

प्रतौ रविसंक्रान्तिदिने यौगमास्यां एकादश्यां.....

गणपत्यादि-गौरौ वरुणलोकपालसूर्यादिगवयश्चाधिदेवता-प्रत्यधि-
देवतेत्यादिचतुःषष्टिदेवताम्रक्षेत्रादीनां प्रतिष्ठावाचने द्वात्रिंशत् संकल्पं
कुर्यात् ॥

3A, अथ कथा ।

ते नैमिषाख्ये ऋषयः सशिष्याः श्रीशौनकाद्याश्च कदापि काले ।

समूचिरे सूतमगाधबोधं व्यासादधीतं निखिलं पुराणम् ॥

6B, इति श्रीपद्म(?)पुराणे देवाख्ये सूतशौनकासंवादे श्रुतानन्दमनोरथजम्ब
नाम प्रथमोऽध्यायः; 8A, • द्वितीयोऽध्यायः; 11B, • तृतीयोऽध्यायः; 15A,
• वङ्गध्वजमोक्षवर्णनं नाम चतुर्थोऽध्यायः ।

3913.

1823. उत्कलखण्डम् । *Utkala-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 12×4½ inches. Folia, 128. Lines, 11 on a page. Extent in ślokaś, 4,000. Character, Nāgara. Date, Sampvat 1755. Appearance, old and worn-out. Complete.

It begins :—

नारायणं, etc.

सुगन्ध ऊचुः ।

भगवन् सर्वधर्मेभ्यः सर्वतीर्थमहात्त्ववित् ।
कथितं यत्त्वया पूर्वं प्रसूते तीर्थकीर्तने ॥
पुण्योत्तमाख्यं सुमहत् क्षेत्रं परमपावनम् ।
यत्रास्ति दारवतनुः श्रीशो मानुषलोलया ॥
दर्शनात् मुक्तिदः साक्षात् सर्वतीर्थफलप्रदः ।
तन्नो विस्तरतो ब्रूहि तत् क्षेत्रं केन निर्मितम् ॥

End :—

सर्वपापविनिर्मुक्तः स्वर्गराज्यमवाप्नुयात् ।
योऽश्रद्धधाने पुण्ये दद्यात्साधार्मिके तथा ॥
प्रेत गत्वा स निरयान् शुभां योगिं ब्रजेत्तु सः ।
नमस्कृत्य हरिं विष्णुं जगद्योगिं समातनम् ॥
अध्येतव्यमिदं शास्त्रं ह्यष्टाद्वैपायनेरितम् ।

Colophon :—

इति श्रीस्कन्दपुराणे चतुर्दशोत्तिसाहस्रे उत्कलखण्डे जैमिनि-
श्रुतिसंवादे श्रीपुण्योत्तममाहात्म्ये एकवद्वितमोऽध्यायः ॥ ६१ ॥
समाप्तश्चायं ग्रन्थः ।

Post Colophon :—

मुभमस्य सुसमाप्तमस्य । संवत् १७५५ + + + सुदी १३
शनीश्वरवासरलिखितं कामकनैनप्रश्नीयः स्वयमेवा[व]लकनार्थम् ।

3914.

10975. पुरुषोत्तममाहात्म्यम् । *Puruṣottama-māhātmyam.*

From the Utkala-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12×6½ inches. Folia, 34. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

32A, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये एकादशो-
ऽध्यायः ।

The MS. ends abruptly in the 79th verse.

3915.

4446. *The Same.*

Substance, country-made paper. 14½×5 inches. Folia, 162. Lines, 11 on a page. Extent in ślokas, 4,500. Character, Bengali. Date, B.S. 1233. Appearance, faded. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्तर(उत्कल?)खण्डे
जैमिनिऋषिसम्वादे श्रीपुरुषोत्तममाहात्म्ये षष्ठितमोऽध्यायः ।

Post Colophon :—

श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम् ।

पादाब्जं पुरुषोत्तमस्य नियतं ब्रह्मं महामोहके
संसारे वशगः सदेच्छति मग्नो यातुं न शक्नोति च ।

तस्मात्तस्य कृपाभिलषितमतिः पुस्तं लिखेत्तात्मना

माहात्म्यं मधुमाससंगतरवौ श्रीरामरत्नो विजः ।

वसुदेवाभिभूताने शाके पुस्तं सुदन्वितः ।

यत्नेखीन्मधुमासे च माहात्म्यं जगदीश्वरतुः ।

सन १२३३ सन १७६६ चैत्र विरभूमि मोकामे समाप्तोऽयं

ग्रन्थः ।

An edition of the work was brought out at Bombay in 1869. It contained the first 45 adhyāyas only of the present manuscript, treating of the legends connected with the sacred places of the Puruṣottama-kṣettra. The remaining chapters 46 to 60 seem to be a later addition. I.O. Catal. No. 3628 has one more.

The 60th chapter ends thus:—

राजोपचरैर्विविधैः सेव्यते राजसत्तमैः ।

दुष्प्रधर्म्मसुप्रसादो नृपवत् चेष्टते प्रभुः ।

यत्रोत्सवैर्बहुविधैः नृपसम्पत्तिकारितैः ।

सततं नृपलीलाभिर्लोकानुग्रहकारणात् ॥

नीलान्निशिखरे देवः साक्षाद्भ्योचरः सदा ।

अन्ते तत्र भ्रुवासन्नः क्षिमन्यत् प्रष्टुमिच्छति ॥

3916.

4703. *The Same.*

Substance, country-made yellow paper. 17×6 inches. Folia, 139. Lines, 8 on a page. Extent in ślokas, 4,170. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

The last two verses of the phalaśruti, as found in I.O. Catal. 3627 in 45 chapters are wanting in the present manuscript.

Last Colophon:—

इति श्रीकान्दपुराणे चतुरशीतिसाहस्रे उत्तमखण्डे जैमिनि

श्रुतिस्त्रिंशदे वदितने श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम् ।

3917.

10969. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 1-102. Lines, 13, 14 on a page. Character, modern Nāgara. Appearance, fresh.

Copied from a defective MS. It begins with verse 84 of the 12th adhyāya.

2B, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये द्वादशोऽध्यायः ।

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्कलखण्डे जैमिनि-
ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये एकवद्विंशोऽध्यायः ।

See I.O. Catal. 3628.

Post Colophon :—

समाप्तश्चायं ग्रन्थः ॥ श्रीपुरुषोत्तमाय नमः । श्रीसौताराम-
चन्द्राभ्यां नमः । हनुमते नमः । शुभं भवतु । श्रीहृदं पुस्तकं
लिखितं काश्यामध्ये ॥ सोमेश्वरसमीपे ॥

3917A.

2277A. *The Same.*

Substance, palm-leaf. 14×1 inches. Folia, 196. Lines, 4 on a page. Extent in Slokas, 3,200. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे जैमिनिऋषिसंवादे पुरुषोत्तममाहात्म्ये
पञ्चचत्वारिंशोऽध्यायः ।

3918.

3840. *The Same.*

Substance, palm-leaf. $30 \times 2\frac{1}{2}$ inches. Folia, 202. Lines, 4 on a page. Character, Bengali. Date, Śaka 1638. Appearance, discoloured and worm-eaten.

Complete in 57 chapters.

Last Colophon :—

इति श्रील्लन्दपुराणे चतुरशीतिसाहस्रे उत्तरखण्डे जैमिनिऋषि-
संवादे श्रीपुरुषोत्तममाहात्म्ये सप्तपञ्चाशत्तमोऽध्यायः । समाप्तो-
ऽयमुत्तरखण्डः ।

The last but one colophon is marked 56.

See our Catal. number 3937 which is complete in 59 chapters. The present manuscript runs to the 57th, which agrees with the 57th chapter in I.O. Catal. No. 3810.

Post Colophon Statement :—

शुभमस्तु शकाब्दाः १६३८ ।

3919.

3653. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches. Folia, 132. Lines, 12 on a page. Extent in Slokas, 4,000. Character, Bengali. Saka 1609. Appearance, discoloured and worn-off. Complete.

The Last Colophon :—

इति श्रील्लन्दपुराणे चतुरशीतिसाहस्रे उत्तरखण्डे जैमिनि-
ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम् ।

Post Colophon :—

शुभमस्तु शकाब्दाः १६०६ श्रीरामजीवनरायस्य पुस्तकम् ।
श्रीरामायणश्रमैवा लिखितम् ।

For an excellent description of the work see I.O. Catal. 3627.

3920.

3810. *The Same.*

Substance, country-made paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 195. Lines, 6 on a page. Extent in Slokas, 4,800. Character, Bengali. Date, Saka 1588. Appearance, discoloured and worn out. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरश्रौतिसाहस्रे उत्तरखण्डे त्रैमिनि-
श्रुतिसंवादे श्रीपुरुषोत्तममाहात्म्ये । ५९

Post Colophon :—

श्रीयुत श्रीरामकृष्णारायस्य व्याख्या लिखितम् । श्रीबलराम-
शर्मेणा । शकाब्दाः १५८८ ॐ नमो भगवते वासुदेवाय ।

Up to the 24th adhyāya, the adhyāya numbers are given in words, the rest in figures.

It differs from I.O. Catal. No. 3627.

The colophons are not descriptive excepting the 31st and 32nd which run thus :—

ज्यैष्ठिकानविधिः । ज्यैष्ठिकपञ्चमं समाप्तम् ।

3921.

972. (स्कन्दपुराणीय) अम्बिकाखण्डः ।

Ambikā-khaṇḍa of the Skanda-purāṇa.

For the manuscript see L. 2053.

Post Colophon Statement :—

शुभमस्तु संवत् वैशाखमासे शुक्लपक्षे २ तिथौ लिखितं
बेलाङ्गानिवासि श्रीयादवचन्द्रवन्द्योपाध्यायेन ।

3922.

4554. *The Same.*

Substance, country-made yellow paper. 17×6 inches. Folia, 377.
Lines, 7 to 9 on a page. Extent in ślokas, 12,000. Character, Bengali in
a very modern hand. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे एकाश्रौतिसाहस्रं संहितायां अम्बिका-
खण्डे प्रजाद्वारदीने इन्द्रागमनम् । समाप्तम् ।

For an exhaustive notice of this khaṇḍa of the
Purāṇa see L. 2053.

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārikā-khaṇḍa from the Skanda-purāṇa.

Substance, foolscap paper. $13 \times 8\frac{1}{2}$ inches. Folia, 122, 111 and 112 missing. Lines, 17, 18 on a page. Extent in ślokas, 3,400. Character, Nāgara. Appearance, fresh.

For a description of the work see I.O. Catal. No. 3644.

Post Colophon :—

यादृशं पुस्तकं दृष्टं, etc.
 वैशाख शुक्ल एकादश्यां सोमवासरे सम्बत् ।
 विपक्षजगतीश्वराः शरणमेव शारं धनं
 महेन्द्रमवनीपतिं प्रणतिपत्य रायं ददुः ।
 समयगुणशालिना समलिखापितेनाखिलं
 जनप्रियकुमारिकाशकलमार्त्तमोहच्छिदं ।

3924.

10059. आवन्त्यखण्डम् । *Avantya-khaṇḍam.**From the Skanda-purāṇa.*

Substance, country-made paper. $12\frac{1}{2} \times 7$ inches. Folia, 2-117. Lines, 13 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Samvat 1887. Appearance, old, worm-eaten and repaired.

2A, उमोवाच ।

चतुरशीतिलिङ्गानि त्वयोक्तानीह यानि तु ।
 तानि विस्मरतो ब्रूहि सर्वपापहराणि तु ॥

इह उवाच ।

शृणु देवि प्रवक्ष्यामि तेषां नामानि यानि तु ।
 ख्यातं पृथिव्यां प्रथममगस्त्येश्वरमुत्तमम् ॥
 यस्य दर्शनमात्रेण कृतकृत्यो नरो भवेत् ।

उमोवाच ।

अगस्त्येश्वरनामेति कथं लब्धमनेन वै ।

कस्मिन् स्थाने कथं जातो विस्तरादक्तमर्हति ।

3A, इति श्रीस्कन्दपुराणे भावन्त्यखण्डे ऽगस्त्येश्वरमाहात्म्यम् ।

षष्ठ्यु गुह्येश्वरं लिङ्गं द्वितीयं पापनाशनम् ।

4B, • गुह्येश्वरमाहात्म्यम् ।

It ends :—

एष ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतिलिङ्गानां किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे भावन्त्यखण्डे उमामहेश्वरसंवादे दहुरेश्वर-
माहात्म्यं । चतुरशीतिकथा सम्पूर्णा ।

Post Colophon :—

इति श्रीभवन्तीखण्डे चतुरासौ अध्याय समाप्ता ।

संवत् १८८७ मिति फागुन् कृष्णपक्षे १ समाप्तं शुभमस्तु ।

3925.

5694. अयोध्याखण्डम् । *Ayodhyā-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 14 x 7½ inches. Folia, 57. Lines 12 on a page. Extent in Ślokas, 1,700. Character, Nāgara. Date, Śarpvat 1895. Appearance, good. Complete.

Beginning :—

श्रीरामाय नमः । श्रीगणेशाय नमः ।

वन्देहं रामचन्द्रस्य पादौ प्रणतरक्षकौ ।

सीतायाश्च पुनः पादौ सर्वसिद्धिविधायकौ ॥

रामं रामानुजं सीतां भरतं भरतानुजम् ।

सद्योऽयं वायुसूनुश्च प्रणमामि पुनः पुनः ॥

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārīkā-khaṇḍa from the Skanda-purāṇa.

Substance, foolscap paper. 13×8½ inches. Folia, 122, 111 and 112 missing. Lines, 17, 18 on a page. Extent in slokas, 3,400. Character, Nāgara. Appearance, fresh.

For a description of the work see I.O. Catal. No. 3644.

Post Colophon :—

यावृष्टं पुस्तकं दृष्टं, etc.

वैशाख शुक्ल एकादश्यां सोमवासरे सम्बत् ।

विपक्षजगतीश्वराः शरणमेव शारं धनं

महेन्द्रमनोपतिं प्रणतिपत्य रायं ददुः ।

समग्रगुणशालिना समलिखापितेनाखिलं

जगप्रियकुमारिकाशककमार्त्तमोहच्छिदं ॥

3924.

10059. आवन्त्यखण्डम् । *Avantya-khaṇḍam.**From the Skanda-purāṇa.*

Substance, country-made paper. 12½×7 inches. Folia, 2-117. Lines, 13 on a page. Extent in slokas, 4,800. Character, Nāgara. Date, Samvat 1887. Appearance, old, worm-eaten and repaired.

2A, उमोवाच ।

चतुरशीतिजिह्वाणि त्वयोक्तानीह यानि तु ।

तानि विस्मरतो ब्रूहि सर्वपापहराणि तु ॥

हर उवाच ।

ब्रह्म देवि प्रवक्ष्यामि तेषां नामानि यानि तु ।

क्षातं पृथिव्यां प्रथममगच्छेश्वरमुत्तमम् ॥

यस्य दर्शनमात्रेण कृतकृत्यो नरो भवेत् ।

उभोवाच ।

अगस्त्येश्वरनामेति कथं लब्धमनेन वै ।

कस्मिन् स्थाने कथं जातो विस्तारदत्तमहति ।

3A, इति श्रीस्कन्दपुराणे आवन्त्यखण्डे अगस्त्येश्वरमाहात्म्यम् ।

प्रदण्णु गुह्येश्वरं लिङ्गं द्वितीयं पापनाशनम् ।

4B, ० गुह्येश्वरमाहात्म्यम् ।

It ends :—

एष ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतलिङ्गाणां किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे आवन्त्यखण्डे उमामहेश्वरसंवादे दक्षुदेश्वर-
माहात्म्यं । चतुरशीतिकथा सम्पूर्णा ।

Post Colophon :—

इति श्रीब्रह्मवन्तखण्डे चतुरासी अध्याय समाप्ता ।

संवत् १८८७ मिति फागुन् कृष्णपक्षे १ समाप्तं शुभमस्तु ।

3925.

5694. अयोध्याखण्डम् । *Ayodhyā-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 14 x 7½ inches. Folia, 57. Lines 12 on a page. Extent in slokas, 1,700. Character, Nāgara. Date, Samvat 1895. Appearance, good. Complete.

Beginning :—

ओरामाय नमः । ओगणेशाय नमः ।

वन्देहं रामचन्द्रस्य पादौ प्रणतरक्षकौ ।

सौतायाश्च पुनः पादौ सर्वसिद्धिविधायकौ ॥

रामं रामानुजं सौतां भरतं भरतानुजम् ।

सुग्रीवं वायुक्षुल्लं प्रणमामि पुनः पुनः ॥

ओषाव्युवाच ।

साधु भागवतश्रेष्ठ साधुमार्गप्रबोधक ।
 त्वया तु यत् परिज्ञातं तन्न जानाति कश्चन ॥
 त्वत्तः श्रुता महाभाग नागार्तोऽसमाश्रिताः ।
 कथाः कथय भो देव अयोध्याया मनोहराः ॥
 साम्प्रतं श्रोतुमिच्छामि सरस्वत्यं सनातनम् ।
 अयोध्याया महापुण्यां महिमानं गुणोच्चलम् ॥
 कौदृशी सा सदायोध्यायोध्या विष्णुप्रिया पुरी ।
 आद्या सा गीयते वेदैः पुरीणां मुक्तिदायिका ॥
 संख्यानं कौदृशं तस्याः तस्यां के च महौमुजः ।
 कानि तौर्यानि पुण्यानि माहात्म्यं तेषु कौदृशम् ॥
 अयोध्या सेवनाम्नसां फलं स्यात्तस्य कौदृशम् ।
 उत्पत्तिश्च कथं जाता का नद्यः के च सङ्गमाः ॥
 तत्र ज्ञानेन किं पुण्यं दानेन च महामते ।
 तत् सर्वं श्रोतुमिच्छामि त्वत्तः शिव गुणाधिकात् ॥
 एतत् सर्वं क्रमेणैव ब्रूहि सर्वं यथार्थतः ।
 अयोध्यायाश्च माहात्म्यं वक्तुमर्हसि शङ्कर ॥
 एते वै मुनयः सर्वे नागादेशनिवासिनः ।
 कथाः आवय भो पुण्याः सर्वयज्ञफलं तव ॥

4A, इति ओषयोध्याखण्डे गौरीशङ्करसम्वादे पुरीवर्णनं नाम प्रथमो-
 ऽध्यायः; 6B, इति ओषयोध्याखण्डे गौरीशङ्करसम्वादे अयोध्यामाहात्म्यकथनं
 नाम द्वितीयोऽध्यायः; 9B, इति ओषयोध्याखण्डे सरयूत्पत्तिकथनं नाम तृतीयो-
 ऽध्यायः; 11A, इति ओषयोध्याखण्डे गौरीहरसम्वादे खर्गद्वारमहिमकथनं नाम
 चतुर्थोऽध्यायः; 13B, इति ओषान्दपुराणे उमामहेन्द्रसंवादे पञ्चमोऽध्यायः;
 15B, इति ओषान्दपुराणे गौरीशङ्करसंवादे षष्ठोऽध्यायः; 17B, इति
 ओषयोध्याखण्डे गौरीशङ्करसंवादे सप्तमोऽध्यायः; 19B, • अष्टमोऽध्यायः;
 21B, • नवमोऽध्यायः; 23A, • दशमोऽध्यायः; 25A, • एकादशोऽध्यायः;
 27B, • द्वादशोऽध्यायः; 29B, • त्रयोदशोऽध्यायः; 32A, • चतुर्दशो-
 ऽध्यायः; 33B, • पञ्चदशोऽध्यायः; 35A, • षोडशोऽध्यायः; 36B, • सप्त-
 दशोऽध्यायः; 38A, • अष्टादशोऽध्यायः; 39B, • एकोनविंशोऽध्यायः;

41B, • विंशतितमोऽध्यायः; 44A, • एकविंशोऽध्यायः; 45A, • द्वाविंशोऽध्यायः; 46B, • त्रयोविंशोऽध्यायः; 48A, • चतुर्विंशोऽध्यायः; 50A, • पञ्चविंशोऽध्यायः; 52B, • षट्त्रिंशोऽध्यायः; 53A, • सप्तविंशोऽध्यायः; 55A, • अष्टाविंशोऽध्यायः; 56A, • एकोनविंशोऽध्यायः; 57B, (Last Colophon) • अथोऽध्यायेऽत्रमहिमवर्णनं नाम त्रिंशोऽध्यायः ।

Post Colophon Statement:—

पौषसासे सिते पक्षे षष्ठा + मन्दवासरे ।

सौम्याब्दे सिद्धियोगे च नक्षत्रे शततारके ॥

लिपिहृतं श्रीबालेन पठनार्थं द्विजन्मने ।

संवत् १८६५ पौष शु० ६ श १५३० ।

3926.

8263. कलिस्वरूपवर्णनम् । *Kali-svarūpa-varṇanam.*

Said to be the 67th chapter of Mathurā-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 10×4 inches. Folia, 3. Lines, 10 on a page. Extent in Slokas, 60. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon:—

इति श्रीस्कन्दपुराणे मथुराखण्डे ब्रह्मनारदसंवादे कलिस्वरूप-
वर्णनं सप्तषष्ठितमोऽध्यायः ।

Post Colophon:—

इति सूर्यपुराण सम्पूर्णं समाप्तं शुभमस्तु संवत् १८००२२
शके १६०० दशमसुख संवत्सरे मासे भाद्र व सुदि द्वातीयायां
चन्द्रवासरे ।

Beginning:—

श्रीगणेशाय नमः ॥

श्रीब्रह्मोवाच ।

घोरे कलियुगे प्राप्ते सर्ववर्णाभ्रमा नराः ।

गिरिबेषु पतिष्यन्ति तमाकूकलिखपतः ॥

उपस्थान्ते तमाकू वै कलौ नारद वे नराः ।

क्षीणप्रवृत्ताः पतिष्यन्ति मङ्गारौरवसंज्ञके ।

3927.

10248. विष्णुगीता or ब्रह्मेन्द्रबालखिल्यगीता ।

*Viṣṇu-gītā or Brahmendra-Bālakhilya-gītā.**Assigned to the Nirvāṇa-khaṇḍa of the Skanda-purāṇa.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3-39 of which those marked 8, 9, 10, 11 and 35-37 are missing. Lines, 7, 8 on a page. Character, Nāgara of the fifteenth century. Appearance, old and discoloured.

18B, इति श्रीस्कन्दपुराणे निर्व्वाणखण्डे युक्तसप्तकसंवादे विष्णुगीतासूत्र-
निषत्सु ब्रह्मविद्यायां वैष्णवसहस्रनाम त्रयस्त्रिंशच्छततमोऽध्यायः ।

33A, • ब्रह्मेन्द्रबालखिल्यगीतासूत्रनिषत्सु ब्रह्मविद्यायां वैष्णवसहस्रं
नाम त्रयस्त्रिंशच्छततमोऽध्यायः ।

Adhyāyas 133 and 134 in the form of a dialogue between Śuka and Sanaka, contain hymns addressed to Rāma in imitation of the Viśvarūpa-stotra of the Bhagavad-gītā (adhyāya XI).

Adhyāya 135 ends abruptly. The topic of the adhyāya is:—

33B, ओयुक्त उवाच ।

इन्त ते कथयिष्यामि रहस्यं पारमेश्वरम् ।

अमस्य जागतस्यास्य विजयो वेन जायते ।

3928.

10593. *Extracts from Paraśurāma-khaṇḍa (of the Skanda-purāṇa).*

Substance, country-made paper. 10×5 inches. Folia, 24. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

It deals with the origin of the Brāhmaṇa families. It describes the Brahmanas studying the Kāṇva and Mādhyandina Śākhās as born of Rākṣasas.

Beginning :—

श्रीगणेशाय नमः ॥

मार्कण्डेय उवाच ॥

नारायण महायोगिन् धर्मैरुणो महाव्रत ।
भारताखिललोकानां रक्षायाम् महामते ॥
त्वन्मखाभोजगणिता धर्माश्च बहवः श्रुताः ।
इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् द्विजोत्तमान् ॥
इति ब्रह्मोद्भवेनाथ धर्मेपुत्रः सनातनः ।
भास्वता मुनिना पृष्ठो वदन्मां प्राह तं मुनिम् ॥

नारायण उवाच ।

मुने धन्यतमोसि त्वं यतस्ते बुद्धिरीदृशी ।
पृथ्वांश्च ब्राह्मणान् वक्ष्ये सावधानमनाः शृणु ॥
ब्राह्मणा दशधा प्रोक्ताः पञ्चद्विडजा द्विजाः ।
पञ्चगौडाश्च जायन्ते तथान्ये सङ्गरादिकाः ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुलोमजाः ।
प्रतिज्ञोमाः षट्कषट्कं ज्ञातयोछादश स्मृताः ॥

4B, इति श्रीस्कन्दपुराणे परमुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेयसंवादे पञ्चद्विडोत्पत्तिकथनं नाम एकादशोऽध्यायः ; 8B, इति श्रीस्कन्दपुराणे परमुरामखण्डे उत्तरभागे स्कन्दशृङ्गारसंवादे कुंकणदेशोत्पत्तिस्थित्यादिवर्णनं नाम द्वादशोऽध्यायः ; 11A, • हरिहरेश्वरमाहात्म्यवर्णनो नाम पञ्चदशोऽध्यायः ; 13A, • नारायणमार्कण्डेयसंवादे वेदविभागयोगो नामाष्टादशोऽध्यायः ; 17B, • नारायणनारदसंवादे गौडोत्पत्तिकथनं नाम विंशतितमोऽध्यायः ; 20A, • नारायणमार्कण्डेयसंवादे पञ्चगौडादिजातिविवरणं नाम एकविंशोऽध्यायः ; 22B, • भास्वरवंशस्थितियोगो नाम द्वाविंशोऽध्यायः ॥

The next chapter ends abruptly.

3929.

10103. पञ्चद्राविडोत्पत्तिः । *Pañca-drāviḍotpattiḥ.*

*Being the 11th chapter of the Paraśurāma-khaṇḍa
of the Skanda-purāṇa.*

Substance, country-made paper. 11½×4½ inches. Folia, 3. Lines, 11 on a page. Extent in slokas, 90. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे परमुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेय-
संवादे पञ्चद्राविडोत्पत्तिकथनं नाम एकादशोऽध्यायः ।

An account of the Drāviḍa Brāhmaṇas.

Beginning :—

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्मसूनु महाव्रत ।

भारताखिललोकानां रक्षणाय महामते ॥

... ..

इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् द्विजोत्तमान् ॥

इति ब्रह्मोद्भवेनाय धर्मपुत्रः सनातनः ।

भास्वता मुनिना पृष्ठो वदथीं प्राञ्च तं मुनिम् ।

नारायण उवाच ।

... ..

ब्राह्मणा दक्षणा प्रोक्ताः पञ्चद्राविडजा द्विजाः ।

पञ्चगौडाश्च जायन्ते तथान्ये सङ्गरादिकाः ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च अतुलीमजाः ।

प्रतिक्रिमाः षट्कषट्कं शतयोऽष्टादश स्मृताः ॥

मार्कण्डेय उवाच ।

जातीनां चैव सर्वेषां उत्तमं मध्यमाधमम् ।

अधुना श्रोतुमिच्छामि कथयस्व जनार्दन ॥

नारायण उवाच ।

द्राविडाश्च तैलङ्गाः कोकया मध्यदेशगाः ।
 कर्णाटकाश्च पश्चैते द्राविडाः परिकीर्तिताः ॥
 एतेषां ब्राह्मणानां च स्वर्गोन्नोत्पत्तिसम्भवः ।
 अन्ये तु राज्ञसाज्जाताः कण्वमध्यदिनादयः ॥
 वेदकर्मरताः सर्वे द्राविडा जाति साध्वसाध्वसाः (?)
 देशे देशविधाचारा एवं विस्तरते मही ।
 सर्वेषां ब्रह्मगायत्री अग्निहोत्रादिभिस्तथा ।
 षट्कर्मविधियुक्तेषु नास्ति क्वापि विचारणा ॥
 पृथिव्या मध्यरेखा तु गर्भदायाः प्रकीर्तिता ।
 दक्षिणोत्तरयोर्भागे रेखाभेदश्च उच्यते ॥
 नर्मदादक्षिणे भागे आपस्तम्बाश्च सावनी ।
 राजाशनी पिप्पला च यज्ञकन्या विभागिनः ॥
 तुङ्गा छाया तथा गोदा पश्चिमे सागरावधि ।
 आष्यान्त्रदेशपर्यन्तं शाखा शाकलसंज्ञिता ॥
 उत्तरे गुर्जरे देशे वेदो वज्रश्च प्रकीर्तितः ।
 को[षी]तकी ब्राह्मणं च शाखा सांख्यायनी स्मृता ॥
 आष्यान्त्र दक्षिणामेयी आगोदा सागरावधि ।
 यजुर्वेदस्तु तैत्तिर्यो आपस्तम्बो प्रतिष्ठिता ॥
 सङ्घाम्रिपर्वतारम्भादिशो नैऋत्य सागरात् ।
 हिरण्यकेशी शाखा च तथा शाकलसंज्ञिता ॥
 सङ्घपश्चिमदिग्भागे रसयोजनमायतम् ।
 प्रतयोजनविस्तीर्णं देशं कुंकय-विस्तृतम् ॥
 मध्ये पर्शुवरस्थानं क्षेत्रं काश्या पराधिकम् ।
 पर्शुरामेण विस्थितं पर्शुरामेण निर्मितम् ॥
 तत्क्षेत्रं हि महापुण्यं दर्शनात् पापनाशनम् ।
 तत्रस्था ऋषयः सर्वे ब्राह्मणा वेदपादगाः ॥
 हिरण्यकेशी शाखा च तथा शाकलसंज्ञिता ।
 तेषां दर्शनमात्रेण सर्वपापक्षयो भवेत् ॥

- 2A, एवं ऋषिकुलमेकं दक्षिणे देशविकृतम् ।
 सर्वकर्मसु शुद्धं तु पञ्चत्राविडवर्धितम् ।
 त्राविडश्चैव तेजंगाः कौकल्या मध्यदेशगाः ।
 कर्णाटकादिदेशेषु देशदोषः प्रजायते ।
 त्राविडे पर्युषाम्नश्च देवरोत्यप्तिता तथा ।
 कल्याणोदावरागच्छे ह्यभासश्चमाश्रिते ॥ (?)
 लक्ष्मणस्याश्रिताः सर्वे तेजके ब्राह्मणा विदुः ।
 कौक्ये यत्नमन्त्रश्च कर्णाटे नृवलिनं तथा ।
 न दन्तघौतं कर्णाटे मध्ये कंदरसोऽगधुक् ।
 देशदोषः स विज्ञेयो मध्यस्थे कुलदेशयुक् ।
 तद्गृहे विधवानारो कवरोभारवाहिनी ।
 सर्वाङ्गहारसंयुक्ता सर्वधर्मावहित्कृता ।
 महाराष्ट्रस्य मध्यस्थः कर्णाटोत्तर + + + ।
 ते सर्वे प्रापदग्धस्या शिवधर्माविरोधकाः ॥

3930.

10107. *Extracts from Sahyādri-khaṇḍa.*

Substance, country-made paper. 10×4½ inches. Folia, 9, of which those marked 4, 5, 7, 8, 9 are restorations by a modern hand. Character, Nāgara (of the eighteenth century in the original leaves).

An extract from the Sahyādri-khaṇḍa of the Skandapurāṇa. It relates to the origin of Brāhmaṇas of different classes in Southern India.

I.

Beginning :—

श्रीगणेशाय नमः ॥

सङ्घाद्विख्ये ब्राह्मणोत्पत्तिविचारः ॥

ब्राह्मणा दशधा प्रोक्ता पञ्चगौडा च त्राविडा ।

तस्य सर्वस्य उत्पत्तिं कथयामि सविस्तरम् ॥

ब्राविडाश्चैव तैलङ्गा कार्याटा मध्यदेशकाः ।
 गुर्जरा पंचघा चैव ब्राविडा पंच कथ्यते ॥
 त्रिहोत्रादध्वेष्याश्च कर्णकुब्जा कनोजया ।
 मैत्रायणाः पंचविघा पंचगौड़ा च इत्यभूत् ॥
 ब्राह्मणा दशघा चैव ऋषिउत्पत्तिसंभवः ।
 देशे देशे विघाचारा एवं विस्तारते महीम् ॥
 सर्वेषां ब्राह्मणायचिं वेदकर्म यथाविधिम् ।
 षट्कर्मविधियुक्तेन नात्र तस्य विचारणम् ॥
 मुंजित्वा भोजयित्वापि सर्वदेशेषु ब्राह्मणाः ।
 योधि + + रकर्म च स्वशाखासूत्रसंज्ञया ॥
 चर्मात्मगुर्जरश्चैव देशं दोषं प्रकल्पितम् ।
 दक्षणे दासिगमनं दोषं चैव महद्भूतम् ॥

2B, इति श्रीस्कन्दपुराणे सप्तमिखण्डे चित्पावनोत्पत्ति नाम पटलः ।
 प्रथमोऽध्यायः ।

II.

3B, इति श्रीस्कन्दपुराणे सप्तमिखण्डे काराष्ट्रब्राह्मणोत्पत्ति द्वितीयो-
 ऽध्यायः ।

See our Catal. No. 3928, I.

III.

6A, इति श्रीस्कन्दपुराणे सप्तमिखण्डे गोमाचलमाहात्म्यं तृतीयोऽध्यायः ।

IV.

स्कन्दोवाच ।

विन्धेश्वर जगन्नाथ त्रैलोक्याधिपतिहेम्बर ।
 भूतभयभविष्यञ्च स्वर्गस्थित्यन्तकारक ॥
 सर्वकथां जगन्नाथ शृणोमि त्वत् प्रसादतः ।
 दशगोचकरा विप्रा त्रिहोत्रस्थजवासिना ॥
 आनिता परमुरामेण स्वकार्यार्थं च हेतवे ।
 तस्य उत्पत्तिं हे शंसु कथयामि समासता (?) ॥

8B, इति श्रीस्कन्दपुराणे सप्तमिखण्डे ब्राह्मणउत्पत्ति नाम अष्टाध्यायः ।

Post Colophon :—

संपूर्णे लिखितं रघुनाथमालवीयः संवत् १८५८ आषाढ शुक्ल
४ चतुर्थ्या रविवसरे । काशीस्थगोवट्टवासी त्रिलोचनेश्वर
सन्निधौ ।

There are some lines in this leaf containing quotations from other Purāṇas on the same subject. The 9th leaf gives references to other chapters of Sahādri-khaṇḍa.

Printed in Bombay (1877) in Sahyādri-khaṇḍa uttarārdha.

3931.

10104. *Two extracts on the origin of Kārāṣṭra and Citpāvana Brahmanas.*

From the Sahyādri-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 11½ × 5 inches. Folia, 4. Lines, 11 on a page. Extent in Slokas, 70. Character, modern Nāgara. Appearance, fresh.

I.

Beginning :—

श्रीगणेशाय नमः ।

महादेव विष्णुश्च भक्ताभिरुच्यते ।

कथयस्व महादेव काराङ्गनाम्नोद्भवम् ।

महादेव उवाच ।

इदं पुत्र प्रवक्ष्यामि इतिहासं पुरातनम् ।

काराङ्गनामदेशोऽस्ति दशयोगनविस्तृतः ।

वेदवत्साख्योत्तरे तु कोर्देगसंज्ञदक्षिणे ।

काराङ्गनामदेशश्च द्वादशः प्रकीर्तितः ।

सर्वलोकाश्च कठिनाः दुर्लभाः प्रापकर्मिणः ।

तद्देशजास्तु विप्रास्तु काराङ्ग इति नामतः ।

प्रापकर्मरता तस्या अभिचारसमुद्भवाः ।

खरस्य अक्षि(?)योगेन रेतं क्षिप्तं विभावकम् ।

तेन तेषां समुत्पत्तिः जाता वै पापकर्मिणाम् ।
 तद्देशे मातृकादेवी महातुष्टा क्रुद्धपिण्यौ ।
 तस्याः पूजा यदभ्ये च ब्राह्मण्यो वलि दीयते ।
 ते पंक्तिगोचजा गष्टा ब्रह्महत्यां करोति च ।
 न ह्यता येन सा हत्या कुलं तस्य क्षयं व्रजेत् ।
 एवं पुरा तथा देव्या वरो दत्तो द्विजां किञ्च ।
 तेषां संसर्गमात्रेण सचैलं ज्ञानमाचरेत् ॥

3A, इति स्कान्दे सप्तमित्रिखण्डे उत्तरार्द्धे शेषधर्मे रामशौनकासंवादे प्रथमो-
 ऽध्यायः ॥

श्रीब्राह्मणानां ततो दत्त्वा पृथ्वीदानं यथाविधि ।
 नवीनं निर्मितं क्षेत्रं श्रृङ्गाकारकमुत्तमम् ॥
 वैतसर्पादक्षिणे तु सप्तशृङ्गाणाञ्च उत्तरे ।
 सप्त्यात् सागरपर्यन्तं श्रृङ्गाकारं व्यवस्थितम् ॥
 घृतयोजनदीर्घन्तु विस्तृतं त्रीणि योजनं ।
 भार्गवं मिलिता पृथ्वी समुद्रात् सुखहेतुगा ॥
 क्षेत्रं जवाधिकं चासीत् सर्व्वतीर्थान्वितं तदा ।
 विमलं निर्मलं चैव खदिरं तीर्थमुत्तमम् ॥
 हरिहरेश्वरं तीर्थं मुक्तेश्वरस्तथैव च ।
 बालुकेशो महाक्षेत्रे वायगङ्गा सरस्वती ॥
 तस्यास्तु दक्षिणे भागे दशस्थलीरुदाहृता ।
 मटग्रामस्तथा चान्ये गोमाद्विष्ठाप्युदाहृतः ॥
 तत्रैव स्थापितं तीर्थं गोरक्षं च कुमारिणम् ।
 शम्भुं हर्मलं च + प्राचीं सिद्धगुणोपमम् ॥
 एवं क्षेत्रं महादेवि भार्गवेण विनिर्मितम् ।
 तन्मध्ये तु ह्यतो वासः पर्व्वते चतुरङ्गके ॥
 आङ्गार्धं चैव यश्चार्धं मन्त्रिताः सर्व्वब्राह्मणाः ।
 नामताः ऋषयः सर्व्वे ब्रह्मोद्भूत भार्गवो मुनिः ॥

End :—

इतिहासमिमम् देवि तवाग्रे कथितं मया ।
चित्पावनस्य चोत्पत्तिरिदं चैव तु कारणं ॥
सद्भावेन तले ग्रामे चित्तपोषणनामकः ।
तत्रैव स्थापिता विष्णोः यावच्चन्द्रदिवाकरौ ॥
इत्थं सद्भावेन खंडस्य वचनानि निश्चयताम् ।
काशीवाला भाउभट्टा ज्ञाति चित्पावन उत्पत्तीका प्रकरणा ने
जात कैवर्त्तक है व्याधधर्म्म करनेवाले चित्तास्थान मे पवित्र होके
पुनः प्रापप्राप्त होके मृतवत् हवेहे ।

3932.

5693. तुलजामाहात्म्यम् । *Tulajā-māhātmyam.*

*Professing to belong to the Sahyādri-khaṇḍa of the
Skanda-purāṇa.*

Substance, country-made paper. 14×7½ inches. Folia, 66. Lines,
10 on a page. Extent in ślokaś, 1,700. Character, Nāgara of the nine-
teenth century. Appearance, old and discoloured. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे सद्भावेन खण्डे तुलजामाहात्म्ये शङ्कर-
वशिष्ठसम्भादे फलश्रुतिर्नाम द्वाविंशोऽध्यायः ।

In a later hand :—

मालवीयोपनामक कर्म्मकागिडबालमुकुन्दस्येदं काश्यां गोषट्ट-
स्थानवाशिना सं १८३४ ।

Beginning :—

ऋषय ऊचुः ।

महेष्वाण (महासेन) महादेव नन्दविक्रम । (?)

सर्वज्ञाननिधे + शिवाज्ञादकार प्रभो ।

त्वत्पदादेन चास्माभिरितिहासः सहस्रशः ।

पुराणानि च सर्वाणि श्रुतानि देववक्त्रम् ।

न ऋत्तिमधिगच्छामो सुधास्तादे यथामराः ।
कथिता या [त्वया] देव त्वरिता नाम देवता ॥
अपरं तुरजा नाम तस्या जातं कथं विभो ।
यमुनादौ किमर्थं सा अवतीर्णान्बिकां शिवा ।
एतदिच्छाम्यहं श्रोतुमनुयाद्या भवाम ते ॥

3933.

8456. शम्भलग्राममाहात्म्यम् ।

Sambhala-grāma-māhātmyam.

From the Bhū-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12½ × 5½ inches. Folia, 61. Lines, 9, 10 on a page. Extent in ślokas, 1,800. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and repaired.

Colophon :—

इति श्रीस्कन्दपुराणे भूखण्डे शंभलग्राममाहात्म्ये समाप्तं
द्वाविंशतितमोऽध्यायः ।

A legendary account of the shrines and sacred spots in and about Sambhalpur in Gondwana in 22 adhyāyas.

For two other MSS., consisting of 24 adhyāyas, see Oxf. Nō. 125 and L. 1750, and for one consisting of 27 adhys., see I.O. Catal. No. 3667.

It ends :—

मंदिरामस्य माहात्म्यं हरेर्ज्ञेयं विज्ञोत्तम ।

कथितं च महाभाग शालग्रामं निशामय ॥

The adhyāyas, treating of the ceremony of pradakṣiṇā are omitted in the present manuscript.

3934.

9653. अर्द्धोदयपूजनदानविधिः ।

Arddhodaya-pūjana-dāna-vidhiḥ.

Substance, country-made paper. $11 \times 5\frac{1}{2}$ inches. Folia, 3. Lines, 7 on a page. Extent in ślokas, 36. Character, Nāgara. Appearance, tolerable.

It is said to belong to the Prabhāsa-khaṇḍa of the Skanda-purāṇa.

Beginning:—

प्रभासखण्डे अर्द्धोदयपूजनदानविधिर्निश्च्यते ।

पौषमाघस्यामावास्या सूर्य्यश्रवणसंयुता ।

अतीपातो भवेद् यत्र सर्वैरर्द्धोदयः स्मृतः ॥ १ ॥

निश्च्यर्द्धोदय-संक्षस्तु महानर्द्धोदयो दिवा

दिवा वा यदि वा रात्रौ यदा अर्द्धोदयो भवेत् ॥ २ ॥

तदैव पुण्यकालः स्यात् नात्र कार्या विचारणा

सर्व गङ्गासमं तोयं सर्वे व्याससमा हिजाः । इत्यादि ।

3935.

2164. गुरुगीता । *Guru-gītā.*

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, foolscap paper. $9\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 12 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, fresh. Complete.

The MS. opens with *Samkalpa*, *Nyāsa* and *Dhyāna*.

अस्य श्रीगुरुगीतामालामन्त्रस्य सदाशिव ऋषिर्नामाविधानि चण्डांसि
श्रीगुरुः परमात्मा देवता हं बीजं सः शक्तिः कौं कौलकं श्रीगुरुप्रसादसिद्ध्यर्थं जपे
विनियोगः । इत्यादि.....

.....श्रीनाथादि गुरुत्रयं मध्यपतिं पीठत्रयं भैरवम्

सिद्धेश्वरो बटुकत्रयं पदयुगं दत्तिप्रभं शम्भवम् ।

वीरे चाष्टचतुष्टयटंकनवकं बीरावलीपञ्चकम्

श्रीमन्मणिनिमन्त्रराजसहितं वन्दे गुरोर्मन्त्रकम् ।

Then begins the Guru-gīta, for which see Oxf. No. 123, p. 72B.

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपार्वतीसंवादे गुह्यगीता
समाप्ता । श्रीगुरुवे ।

Compare Cs. Vol. V, 18 and L. 445, which are stated to belong to the Rudra-yāmala-tantra.

3936.

2786. *The Same.*

Substance, foolscap paper. 15×3½ inches. Folia, 7. Lines, 5 on a page, Extent in ślokas, 160. Character, Bengali. Appearance, fresh.

On devotion to a *guru* as the means of final emancipation. The MS. begins with the Saṃkalpa, Nyāsa and Dhyāna. The work begins in 2A. For the beginning see Oxf. 72B, No. 123, where it is said to be an extract from the Skanda-purāṇa.

The Guru-gītā ends in 6B :—

सदानन्दः सदा शान्तो रमते यत्र कुत्रचित् ।
यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः ॥

Then comes the phalaśruti :—

मुक्तस्य लक्षणं चैव तवाग्रे कथितं मया, etc., etc.

The Phalaśruti does not appear to be complete :—

गुह्यः पूज्यो वरं मूर्खस्तस्मात् सिध्यन्ति नान्यथा ।
शुभकर्माणि सर्वाणि दीक्षा दीक्षादिसिद्धिदा ॥

No colophon.

3937.

10915. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 15. Lines, 7 on a page. Character, modern Nāgara. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपार्वतीसंवादे शुद्धगीता-
कोचं संपूर्णम् ।

Post Colophon :—

शुभमस्तु । श्रीरस्तु ।

3938.

8752. शुद्धगीता । *Rbhu-gītā*.

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made yellow paper. 13×5 inches. Folia, 133.
Lines, 9 on a page. Extent in Slokas, 2,500. Character, Nāgara. Date,
Sapvat 1844. Fresh. Complete.

“लिखितं काष्ठां”

The first set of interlocutors are सनत्कुमार and the Ṛṣis,
and the 2nd set of interlocutors are Ṛṣu and Nīdāgha
in Vadarikāśrama.

It expounds the vedānta doctrines in 49 most elo-
quent lectures.

The MS. noticed by Dr. Rajendra Lāla Mittra con-
tains 27 chapters only. See L. 2333.

- (1) आत्मनिर्णयप्रकरणं, (2) अनात्मनिर्णयप्रकरणं, (3) सातुभवप्रकरणं,
(4) तत्त्वं ब्रह्मातिप्रकरणं, (5) सर्वनास्ति °, (6) सर्वमिच्छा °, (7) चिन्मात्र °,
(8) अखण्डैकरस °, (9) सातुभव °, (10) प्रज्ञावृद्धि °, (11) सर्वनास्ति °,
(12) कानमन्त्र °, (13) ब्रह्मतर्पण °, (14) आत्महोम °, (15) जीवन्मुक्त °,
(16) विदेहमुक्ति °, (17) आत्मनोऽन्यत्र किञ्चित् °, (18) सच्चिदानन्द °,
(19) आत्मनोऽन्ध °, (20) सर्वं ब्रह्मैव केवलं °, (21) असदेवहि °, (22)
विदेवत्वं °, (23) हेताद्वैतान्य °, (24) ब्रह्मातुभव °, (25) सर्वानुभव °, (26)
आत्मानन्द °, (27) प्रपञ्चहेतवत् °, (28) ब्रह्मैव सर्वं °, (29) सर्वं ब्रह्मैव °,
(30) ब्रह्मैवाद्यं न सन्देहः °, (31) सच्चिदानन्द °, (32) इत्यहं °, (33) अहमेव

चिदेव हि सर्वं ब्रह्मेति सङ्ग्राह्यं °, (34) ज्ञानामृत °, (35) चिदानन्दोद्भवस्य °, (36) तन्मयो भव °, (37) तद्ब्रह्माहं नाम °, (38) महावाक्यनिरूपणं °, (39) सर्वं मिथ्या अहं ब्रह्म न संशयो नाम °, (40) अनुत्पन्नं जगत् °, (41) निव्यानन्द°, (42) आत्मैव नान्यदेवेदं °, (43) सर्वसिद्धान्तसार °, (44) ब्रह्मनिश्चयनिरूपणं नाम °, (45) सर्वसन्धाग °, (46) प्रपञ्चमून्यत्वं नाम °, (47) ग्रन्थमहिमवर्णनं नाम °, (48) निदाघनिश्चयं नाम ° ।

Last Colophon :—

इति श्रीस्कान्दे महापुराणे उत्तरखण्डे ऋषुगौता नाम एकोन-
पञ्चाशत् प्रकरणं समाप्तम् ।

Post Colophon :—

शुभं भूयात् ॥ संवत् १८९४ ॥ लिखितं काश्यां ॥

3939.

3074. रामायणमाहात्म्यम् । *Rāmāyaṇa-māhātmyam.*

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, Serampore paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 23. Lines, 9 on a page. Extent in Slokas, 400. Character, Nagara. Date, Sarpvat 1936. Appearance, fresh. Complete.

It begins :—

ओमते रामाजुजाय नमः ॥

ॐ नमः कमलदलविपुलगयनाभिरामाय श्रीरामचन्द्राय ॥

श्रीरामः शरणं समस्तजगतां रामं विना का गतिः

रामेण प्रतिहन्यते कलिमलं रामाय कार्यं नमः ।

रामा(वन्ध)व् जस्यति कालभीममुजगो रामस्य सर्वं वद

रामे भक्तिरखण्डिता भवतु मे रामत्वमेवाश्रये ।

चित्रकूटाक्षयं राममिन्दिरानन्दमन्दिरम् ।

वन्द्यं च परमात्मानं भक्तानामभयप्रदम् ॥

Colophons:—

4A, इति श्रीस्कन्दपुराणे उत्तरखण्डे नारदसगन्धमारसंवादे श्रीमद्रामायण-
माहात्म्ये पलानुकीर्त्तनं नाम प्रथमोऽध्यायः; 9B, • सुदा[स] राक्ष[स] मोक्षो
नाम द्वितीयोऽध्यायः; 14A, • पलानुकीर्त्तनं नाम तृतीयोऽध्यायः; 17B,
• तैत्तिरीयमासे पलानुकीर्त्तनं नाम चतुर्थोऽध्यायः; 23A, • श्रीमद्रामायणव-
रात्रपाठमाहात्म्ये पलानुकीर्त्तनं नाम पञ्चमोऽध्यायः। समाप्तोऽयं रामायणमाहात्म्यं
सम्पूर्णम् ।

The Post Colophon Statement:—

संवत् १८३६ मित्रगहनमासे शुक्लपक्षे २ सोमवासरे ।
श्रीरामचन्द्राय नमः ॥ श्रीसर्वदेवाय नमः ॥

It ends:—

यस्मैतच्छृणुयाद्वापि पठेत् वा सुसमाहितः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥

3940.

3107. सप्तकोटीश्वरमाहात्म्यम् ।

*Sapta-koṭīśvara-māhātmyam.**From the Uttara-khaṇḍa of the Skanda-purāṇa.*

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 29. The first
leaf is missing. Lines, 11, 12 on a page. Extent in ślokas, 950.
Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophons:—

2B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायां संहितायां उत्तरभागे दिव्य-
लिङ्गाख्ये सप्तमायमाहात्म्ये पितामहतपोवर्धनाख्यः प्रथमोऽध्यायः; 3B, इति
श्रीस्कन्दपुराणे शतसाहस्रिकायां संहितायां तत्र ईशानसंहितायामुपरिभागे
महालिङ्गप्रादुर्भावे श्रीसप्तकोटीश्वरमाहात्म्ये पितामहेन शिवदर्शनाख्यो द्वितीयो;
4B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायामुपरिभागे महालिङ्गप्रादुर्भावे श्रीसप्त-
कोटीश्वरमाहात्म्ये ब्रह्मखो वरप्रदानं नाम तृतीयोऽध्यायः; 6A, इति श्रीस्कन्द-
पुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्मखं प्रति सनकादिवस्था + स्थाचतुर्थोऽध्यायः (?);
8B, इति श्रीसप्तकोटीश्वरमाहात्म्ये विधाया खड्गत्रायां पञ्चतोर्यमाहात्म्यकथनं

नाम पञ्चमोऽध्यायः ; 11A, इति श्रीस्कन्दपुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्मणा
 संखासुरावेक्षितवरप्रदानं नाम सप्तमोऽध्यायः ; 9B, इति श्रीस्कन्दपुराणे सप्त-
 कोटीश्वरमाहात्म्ये षष्ठोऽध्यायः ; 12B, ० शिवाय संखासुरभयार्हितानामिन्द्रा-
 दीनां विज्ञापनं नामाष्टमोऽध्यायः ; 13B, इति श्रीस्कन्दपुराणे महालिङ्गप्रादुर्भावे
 ईशानसंहितायामुपरिभागे श्रीसप्तकोटीश्वरमाहात्म्ये शिवेन संखासुरवृत्तान्त-
 श्रवणानन्तरं इन्द्रस्य स्वर्गप्रेषणाख्यो नवमोऽध्यायः ; 14B, इति श्रीस्कन्दपुराणे
 सप्तकोटीश्वरमाहात्म्ये संखासुरपाशच्छेदनं नाम दशमोऽध्यायः ; 15B, ० संखस्य
 सेनापतिवधाख्यः एकादशोऽध्यायः ; 17A, ० संखसैन्यान्विशोषणाख्यो द्वादशो-
 ऽध्यायः ; 18A, ० शिववृषभमूर्च्छायां वीरभद्रपुद्गाख्यं त्रयोदशोऽध्यायः ; 19A,
 ० संखासुरस्य युद्धे शिववृषभमूर्च्छाहाराख्यचतुर्दशोऽध्यायः ; 20B, ० श्रीमत्त-
 नाथमाहात्म्ये संखासुरवधाख्यं नाम पञ्चदशोऽध्यायः ; 21B, ० श्रीसप्तकोटीश्वर-
 माहात्म्ये संखासुरवधानन्तरं शिवस्य इन्द्रादीनां स्तुतिः ॥ १६ ॥ ; 23B, ० शिवेन
 सप्तऋषीणां वरप्रदानं नाम सप्तदशोऽध्यायः ; 26A, ० कनकावतीवरप्रदानं
 नामाष्टादशोऽध्यायः ; 29A, (the Last Colophon) ० दिव्यौषधिरस-
 रसायनं लोहसिद्धिपातालगमनादिकथनं नाम एकोनविंशतितमोऽध्यायः ।

The Post Colophon Statement :—

श्रीसप्तकोटीश्वरार्पणमस्तु । लेखकपाठकस्य शुभं भवतु ।
 यादृशं पुस्तकमित्यादि । सप्तकोटीश्वरमाहात्म्यं व्यापारसेन लिखि-
 तम् शुभमस्तु ॥

Sapta-koṭīśvara is the name of a phallic emblem of
 Siva at "Diva" an island near Goa. In the island there
 is a hill, named Kharga in which there are many palaces,
 in one of which the phallic emblem is kept :—

तत्र गोवा पुरो नाम्ना प्रशस्ता नगरो शुभा ।

... ..

तस्याश्चोत्तरदिग्भागे नाम्ना दिव इति स्मृतः ।

... ..

तत्रास्ते खड्ग नाम्ना वै प्रथितः पर्वतोत्तमः ।

... ..

तीरे तत्पश्चतोर्ध्वस्य लिङ्गरूपो सदाशिवः ।

सप्तकोटीश्वरो देवः ।

3941.

4181. स्कन्दपुराणम् । *Skanda-purāṇam.*(*Māla-khaṇḍa.*)

Substance, country-made paper. 17×8½ inches. Folia, 84. Lines, 13 on a page. Extent in ślokaś, 3,000. Character, Nāgara in a very modern hand. Appearance, fresh. Very corrupt.

This section of Skanda-purāṇa gives descriptions of many sacred places, accompanied with legends connected therewith, in the country called Māla-khaṇḍa, south-west of Jodhpur. On the first leaf it is wrongly called Tāpi-khaṇḍa which is concerned with the sacred places on the Tāpi, the river south of the Narmadā.

See Oxf. 76A.

Beginning :—

श्रीगणेशाय नमः । श्रीमहालक्ष्म्यै नमः ।
पुरा पुरारिणा वाक्यैः पुराण्यपमूर्तिरे ।
यद्गुणग्रामसाखाय गणनाथो जयन्त्ययम् ॥
नमस्त्रिभुवनम्भोजबोधोन्मो(घमो)लनहेतवे ।
विन्दस्वपाय मुञ्जाय नमः श्रीवत्सघारिणे ॥

स्कन्द उवाच ।

देव देव पुनर्ब्रूहि भूभागं किञ्चिदुत्तमम् ।
यच्च ब्रह्मादयो देवा वशिष्ठाद्यास्तपोधनाः ।
प्रभासादोनि तीर्थानि गङ्गाद्याः सरितस्तथा ।
ऋषयः पितरो यक्षा गन्धर्वान्पुरस्तथा ।
क्रौञ्चानि मातरः सर्वाः कुमरैः सह यच्च च ।
यच्च दत्तेन हव्येन सदा तुष्टयन्ति देवताः ।
कव्येन पितरस्तृप्तिं लभन्ते प्रपितामहाः ।
यच्च क्रौञ्चि गोविन्दः शिवा सार्द्धमनन्तरितः ।
सावित्र्या च प्रजानाथः शैलपुत्र्या समं भवान् ।
एतद्विष्णुस्तो ब्रूहि यदि तुष्टोऽसि ब्रूयते ॥

ईश्वर ।

इत्याकथं वचस्य कुमारस्य महेश्वर ।

मौजिताक्षः क्षयं ध्यात्वा कुमारमिदमब्रवीत् ।

ईश्वर उवाच ।

साधु पृच्छस्व या वत्स भागश्रेयस्करं सुतः ।

प्रवक्ष्यामि यथा तत्त्वं प्रष्टुं गदतो मम ।

2A, इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रं संहितायां विंशत्यधिकायां
श्रीमालमाहात्म्ये वशिष्ठागमनं नाम १ ; 3A, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्ये
गौतमवरप्रदानं नाम द्वितीयः ; 3B, इति श्रीस्कन्दपुराणे त्र्यम्बकसरोवर्यं
द्वितीयः ; 4B, • गौतमाश्रमवर्यं नाम चतुर्थः ; 5B, • यक्षशौलोपाख्यानं
पञ्चमः ; 6B, • भृगुचिन्तापनोदः षष्ठः ; 7B, • औपाधिग्रहणं नाम सप्तमः ;
8B, • औष्मात्मप्रबोधोनामाष्टमः ; 9B, • श्रीमालनिवेशो नाम नवमः ;
11A, • ब्राह्मणागमनं दशमः ; 13A, • द्विजप्रतिष्ठापनम् ; 14A, • श्रीमाल
प्रशंसा द्वादशः सर्गः ; 15A, • वयिकलाद(?) वैश्रवणामुत्पत्तिः ; 18A, •
त्रैलोक्यसरोमाहात्म्यम् ; 18B, • योगेश्वरीमाहात्म्ये १५ ; 20A, • षोडशः ;
22A, • ब्रह्मसरोमाहात्म्यम् ; 23B, • वरुणाविमाहात्म्ये ऽष्टादशः ; 25A,
• किरातसरोमाहात्म्यम् १६ ; 26A, • वटयक्षिणीमाहात्म्ये विंशतितमोऽध्यायः ;
27A, • यक्षस्थलमाहात्म्यमेकविंशतितमः ; 28B, • यक्षभूपमाहात्म्यम् ; 30A,
• कश्यपेश्वरमाहात्म्ये त्रयोविंशतितमः ; 34A, • वक्तव्यलोमाहात्म्ये २४ ; 35B,
• वाकपतिसरोमाहात्म्ये पञ्चविंशतितमः ; 36B, • भृसुवःखर्माहात्म्ये २६ ;
39A, • खराननामाहात्म्यम् ; 40A, • चण्डमुख्यमाहात्म्ये त्रयस्त्रिंशत्तमः ;
40B, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्यम् अतःपरं चण्डोद्यमाहात्म्यम् ; 41A,
इति श्रीस्कन्दपुराणे विनायकमाहात्म्यानन्तरद्वाविंशतः ; 42B, • श्रीमालमाहात्म्ये
माहात्म्य • सप्तविंशः ; (?) 44A, • नागेशीमाहात्म्यमष्टाविंशः ; (?) 49A,
• एकाशीति संहितायां श्रीश्रीमालमाहात्म्ये पञ्चत्रिंशोऽध्यायः ; 50B, • + +
+ + + + चट्त्रिंशोऽध्यायः ; 51B, • सारिकोपाख्यानं नाम सप्तत्रिंशोऽध्यायः ;
52B, • कङ्कोकोपाख्यानं नाम अष्टत्रिंशदध्यायः ; 53A, • प्रयुजे + माहात्म्यं
नाम एकौनचत्वारिंशोऽध्यायः ; 56B, • जगत्स्थामिमाहात्म्यं नाम द्विचत्वारि-

रिंशोऽध्यायः; 58A, ° किरातोपाख्यानं नाम चित्रत्वारिंशोऽध्यायः; 60A, ° लक्ष्मीपाणिग्रहणाख्यानं नाम चतुस्त्वारिंशोऽध्यायः; 61B, ° अहल्याऋद-
माहात्म्यं नाम पञ्चत्वारिंशोऽध्यायः; 63A, ° वाराहाख्यानं नाम षट्पत्वारिंशो-
ऽध्यायः; 65A, ° वाल्मीकेश्वरमाहात्म्यं नाम सप्तत्वारिंशोऽध्यायः; 66A, °
° कौशिकादित्यमाहात्म्यं नाम अष्टत्वारिंशोऽध्यायः; 67A, ° लिङ्गामाहात्म्यं
नामैकोनपञ्चाशोऽध्यायः; 68A, ° सर्वमङ्गलामाहात्म्यं नाम पञ्चाशोऽध्यायः;
69A, ° तृतीयपरिच्छेदे श्रीमानमाहात्म्ये इन्द्रवाटमाहात्म्यं नाम द्विपञ्चाशो-
ऽध्यायः; 69B, ° भूर्भुवःस्वर्गमाहात्म्यं नाम त्रिपञ्चाशोऽध्यायः; 70A, °
आत्मचन्द्रामाहात्म्यं नाम एकपञ्चाशोऽध्यायः (?); 72A, ° आर्याचण्डी-
माहात्म्ये पञ्चपञ्चाशोऽध्यायः; 74A, ° वालगौरीमाहात्म्यं नाम षट्पञ्चाशो-
ऽध्यायः; 75A, ° गोवत्सलमाहात्म्यं नाम सप्तपञ्चाशोऽध्यायः; 75B, °
विज्जवायुव्यामाहात्म्यं नाम अष्टपञ्चाशोऽध्यायः; 76B, ° ईशासरोमाहात्म्यं
नाम एकोनव्यष्टितमोऽध्यायः; 77B, ° पराशरेश्वरमाहात्म्यं नाम व्यष्टितमो-
ऽध्यायः; 79B, ° कमलामाहात्म्यं नामैकव्यष्टितमोऽध्यायः; 81A, ° कुलदीप-
माहात्म्यं नाम द्विव्यष्टितमोऽध्यायः; 81B, ° वरुणामाहात्म्यं नाम त्रिव्यष्टितमो-
ऽध्यायः; 82A, ° लक्ष्मीव्रतं नामाऽध्यायः चतुर्व्यष्टितमः; (the Last
Colophon) इति श्रीलक्ष्मणपुराणे श्रीएकाशीतिसाहस्रं संहितायां विंशत्य-
धिकायां तृतीयपरिच्छेदे श्रीश्रीमानमाहात्म्ये भविष्यदुपा[ख्या]नं नाम पञ्चव्यष्टि-
तमोऽध्यायः ।

For a full and correct analysis of the work see Oxf. 76B.

This has 65 chapters while that, 54 only.

3942.

10058. *The Same.*

Substance, country-made paper. 12½ × 7 inches. Folia, 18, of which 3 and 10 are missing. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and worm-eaten. A mere fragment.

2B, इति श्रीलक्ष्मणपुराणे एकाशीतिसाहस्रं संहितायां विंशत्यधिकायां श्रीमानमाहात्म्ये त्रिष्टुतागमनं नाम । १ ।; 4A, ° अय्यकसरोवर्धनं तृतीयः;
5B, ° गौतमायमवर्धनं नाम चतुर्थः; 7A, ° श्रीजोपाख्यानं पञ्चमः; 7B,

• भृगुचिन्तापनोदः बहः ; 9A, • श्रीपाणिग्रहणं नाम सप्तमः and so on to the end of the 11th adhys.

3943.

5709. नैमिषारण्यमाहात्म्यम् ।

Naimiṣāranya-māhātmyam.

From the Skanda-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 33. Lines, 9 on a page. Extent in Slokas, 450. Character, Nāgara. Date, Samvat 1885 and Śaka 1750. Appearance, damaged and soiled. Complete.

It begins thus :—

ओग्येष्टाय नमः । ॐ नमः पुरुषोत्तमाय ।
 ॐ अत्यन्तध्यानसत्त्वरमरबुधगणैः सेवितोऽत्यन्तभाग्यै-
 रत्यन्तोऽत्यन्तभक्त्या निजखित (?) प्रसदोऽत्यन्तदुःखापनेता ।
 सत्यन्तानन्दसिन्धुः सद्यश्चदयो(?)त्यन्तलक्ष्मीनिवासः
 वृष्टादत्यन्तभक्त्या कृतं शिवमगचात्यन्तमाख्यंतश्रीला ॥ (?)
 नैमिषारण्यमाहात्म्यं सन्दर्भवचनान्यहम् (?) ।
 ऋषिदैवकरोमीमां तौषैवात्रासु पद्धतिः ॥

The manuscript is hopelessly corrupt.

Last Colophon :—

इति श्रीस्कन्दपुराणे नैमिषारण्यमाहात्म्ये पञ्चमोदिगवातः
 यात्रापद्धति सम्पूर्णम् ।

Post Colophon Statement :—

शुभं भूयात् । संवत् १८८५ शके १७५० । श्रीचक्राय नमः ।
 श्रीरामाय नमः ।

3944.

6039. **हालास्यक्षेत्रमाहात्म्यम् ।***Hālāsya-kṣetra-māhātmyam.**Stated to belong to the Skanda-purāṇa.*

Substance, country-made paper. 9×3 inches. Folia, 185. Lines, 11 on a page. Extent in Slokas, 4,000. Character, Nāgara. Date, Śaṃvat 1693. Appearance, old and discoloured. Complete.

Beginning :—

ओमहागणपतये नमः ।

ओमद्विन्वापाय नमः ।, etc., etc.

ओमत् कैलासशिखरे पुण्ये लोकनमस्कृते ।

स्मरणात् सर्वजन्तूनां सर्वसिद्धिप्रदायके ।

देवतैर्मुनिसन्तैश्च सिद्धचारुकिन्नरैः ।

गन्धर्वैः शम्भुभक्तैश्च योगीन्द्रैः समाहृते ।

... ..

... ..

व्यासशिष्यं महाप्राज्ञं कृतं पौराणिकोत्तमम् ।

शम्भुभक्तः सदानन्दः ऊर्ध्वरेताः प्रभाकरे ।

... ..

... ..

इत्यादा मुनयः सर्वे शिवभक्तिप्रचोदिताः ।

समागन्ध समाधिस्थं दयस्वत् प्रणिपत्य च ।

... ..

.....पद्मस्तु परया मुदा ।

नमस्तः ऊर्ध्वः ।

वसिष्ठश्च सुहृत् भगवद्भक्तवत्सलः ।

नमस्ते शिवधर्मैश्च सर्ववेदान्तपारम ।

शिवकोशादि सर्वाणि मुक्तिमुक्तिप्रदानि च ।

संक्षेपतो विस्तरेण भवता कथितानि च ।

अवधारयितुं तानि न शक्नोति महासुने ।
 तस्माद्विशिष्टं सर्वेषां स्थानानां यच्चिरन्तनम् ॥
 शम्भुना निर्मितं गित्यं तदेकं वक्तुमर्हति ।
 इति पृष्ठो मुनिवरैः सूतः काव्यविग्रहः ॥
 सर्वेषां सावभौशानं देवदेवं जगद्गुरुम् ।

 ध्यात्वा क्षेत्रोत्तमं शम्भोर्वक्त्रमारभते तदा ॥

श्रीसूत उवाच ।

शृणुध्वं सुतयः सर्वे शिवभक्तिपरायणाः ।
 विशिष्टमेकं यत् स्थानं शिवस्य परमात्मनः ॥
 सर्वसौभाग्यदं सद्यः सद्यः सर्वफलप्रदम् ।
 ब्रह्माविष्णुमहेश्वरैः सेवितं सर्वसिद्धिदम् ॥
 पुरा गन्धर्वेण कुम्भसम्भवेन महर्षिणा ।
 प्रोक्तं यद्विस्तरेणैव वशिष्ठादिमहात्मनाम् ॥
 वक्ष्ये पुरातनं क्षेत्रं श्रीमद्भास्करस्य संक्षिप्तम् ।
 अवस्थात् सर्वजन्तूनां पापघ्नं पुण्यदायकम् ॥
 पुरा पुरातने पुण्ये पुरातनेः पुरे शुभे ।
 वाराणसीति प्रथिते सर्वेषां सुखसुखिनि ॥
 शिवलिङ्गप्रतिष्ठायां कर्तुं कामो वरं शुभम् ।
 सत्यलोकात् समागत्य ब्रह्मा लोकपितामहः ॥
 पिता महेश्वरं लिङ्गं प्रतिष्ठाप्य सनातनम् ।
 दशान्वमेधामकरोत् सस्य लिङ्गस्य सन्निधौ ॥

It is written in two different hands, the first writes up to the 44th and the second the rest.

There are 79 chapters.

It ends:—

क्षेत्रं लिङ्गञ्च तीर्थञ्च तत्सर्वं कथितं मया ।
इत्युक्त्वा बुद्धिमान् सूतः सर्व्वपौराणिकोत्तमः ॥
ज्ञपादृष्ट्वा सुगौन् दृष्ट्वा शिवध्यानपरोऽभवत् ।

Hālāśya is Madura in the Pāṇḍya country:—

7A, तस्मात् जालास्यसदृशं नास्ति क्षेत्रं जगत्त्रये ।
शिवक्षेत्रोत्तममिति जालास्यमिति केचन ॥
केचित् कदम्बविदिनं अपरे कन्यकापुरं ।
समष्टिविद्यानगरं मधुरापुरमिदमपि ॥
भूलोकशिवलोकश्च जीवन्मुक्तिपुरं च तत् ।
चतुष्कूटपुरं चेति वर्णयन्ति सुगोन्धराः ॥

Colophon:—

इति श्रीस्कन्दपुराणे जालास्यक्षेत्रमाहात्म्ये नवसप्ततितमो-
ऽध्यायः ।

Post Colophon Statement:—

संवत् १९६३ माघव शुक्ल पौर्णमास्यामिन्दुवासरे विश्वेश-
सन्निधौ कोरडोपनामक केशवभट्टैर्लिखितमिदं जालास्यमाहात्म्यं
सम्पूर्णम् ।

3945.

8449. रत्नपरीक्षा । *Ratna-parīkṣā.*

*Said to be collected from the Hālāśya-māhātmya of the
Skanda-purāṇa.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 11. Lines,
8 on a page. Extent in slokas, 190. Character, modern Nāgara. Date,
Samvat 1937. Appearance, fresh. Complete.

On the test of gems.

Beginning:—

श्रीगणेशाय नमः ॥

पुरा देवाश्च देवाश्च क्षीरोदमथनोत्सुकाः ।

सर्व्वे सर्व्वाणि शस्त्राणि दधौ चैव समीपतः ॥

संख्याय रक्ष रक्षेति प्रोक्षुर्देवाः सदानवाः ।
 क्षीरोदधिं च ममयुः बज्रकालं सुरासुराः ॥
 तदा सर्वाणि शस्त्राणि भक्षितानि दधौचिना ।
 तस्य पृष्ठगते चास्त्रिण वक्ष्यायुधवृक्षते ॥
 निक्षीय तानि शस्त्राणि विद्यन्ते सुरसत्तमाः ।
 तेनैव कृत्वा चेनामु बध्यो रुद्रो महोद्भूतः ॥

At the time of the churning of ocean, Siva, moved by the prayer of Gods and Munis with Dadhici at their head, appears in the garb of a Vaisya with a leather bag containing gems of various sorts, which he shews to the Gods and acquaints them with their tests and signs.

Fol. 2B, 2B, कृपया परया पूर्णो भगवान् भक्तवत्सलः ।
 वैश्ववर्ध्ववपुर्दृत्वा साजग्वारं मणोहरम् ॥
 दृत्वा तु चित्रमंशेन रत्नपूर्णं च भस्त्रिकां ।
 मन्त्रिणां च पुरोभागे त्वाविरासीत् स शङ्करः ॥
 वृद्धा तान् सचिवान् प्राह किं यूयं क्षेपसंयुताः ।
 इत्यपृच्छत् स ते प्राहुः खेष्टं स पुनरब्रवीत् ॥
 अपेक्षितानि रत्नानि युष्माभिः कौटुशानि तु ।
 तानि सर्वाणि रत्नानि दास्यामि सुमहाति च ॥
 तच्छ्रुत्वा प्रीतहृदयाः प्रोक्षुर्वैश्ववर प्रभो ।
 मौक्षेरर्हानि रत्नानि दीयन्तां भवता क्षणात् ॥
 इत्युक्ते तैः स रत्नानि अगर्घ्याणि महागति च ।
 दर्शयित्वा जक्ष्यानि तेषां वक्तुं प्रचक्रमे ॥
 वैश्ववर्ध्वो विजोनामा भवच्छ्रीमान् दानवेन्द्रो महाबलः ।
 लोकात्रयाधिपत्यं च संप्राप्य सुमहाबलभूत् ॥
 तस्यास्त्रिवचं दृष्ट्वा च सुक्तास्तथा च रत्नं खलु पद्मरागम् ।
 रोमाणि वैदूर्यमिति प्रसिद्धं प्रवाजमासीत् पिप्रितं महाधर्मम् ॥

It ends :—

- चन्द्रकान्तं तदाख्यातं दुर्लभं स्यात् कौशौ युगे ।
 सूर्यकान्तं चन्द्रकान्तं रत्नमध्ये विदुर्बुधाः ॥

Then we have the date:—

सं १६३७ मि० वैशाख १५ ।

Then we have the following in a different hand:—

स्नान्दोक्त ज्ञानास्यमाज्ञात्यमेका संग्रह लिखवाया गणेशराम
व्यासने ।

3946.

5708. अरुदमाहात्म्यम् । *Arvuda-māhātmyam.*

Being an extract from the Skanda-purāṇa.

Substance, country-made paper. 9 x 4½ inches. Folia, 45. Lines, 10 on a page. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Incomplete at the end.

Beginning :—

श्रीगणेशाय नमः । ॐ नमः शिवाय ।

नमोऽनन्ताय सूक्ष्माय क्षान्ताय वेद्यसे ।

मुद्धाय विश्वरूपाय देवदेवाय शम्भवे ॥

शैलिक उवाच ।

कथितो वंशविस्तारो भवता सोमसूर्ययोः ।

मन्वन्तराणि रम्याणि क्षष्टिन्धैव पृथग्विधा ॥

अधुना श्रोतुमिच्छामि तीर्थमाहात्म्यमुत्तमम् ।

क्वाणि तीर्थानि पुण्यानि भूतलेऽस्मिन् महामते ।

कृत उवाच ।

नामातीर्थाणि लोकेऽस्मिन् तेषां संख्या न लभ्यते ।

तिस्रः कोट्योर्ध्वकोटिश्च तेषां संख्या गतानि वै (?) ॥

क्षेत्राणि सरितश्चैव पर्वताश्च नदास्तथा ।

ऋषीणां तपसोवीर्याग्निमाहात्म्यं परमं गताः ॥

तेषां मध्यर्जुनो नाम सर्वपापहरोऽग्नय ।

[न] स्पष्टः कलिदोषेण वञ्चितस्य प्रभावतः ।

last colophon in the incomplete manuscript.

41A, इति श्रीस्कन्दपुराणे अर्द्धमाहात्म्ये देवीप्रभावो नाम त्रयोविंशो-
ऽध्यायः ।

3947.

5730. **विरजामाहात्म्यम् ।** *Virajā-māhātmyam.*

Professing to form a part of the Skanda-purāṇa.

Substance, country-made paper. 11×4½ inches. Folia, 3 to 44.
Lines, 13 on a page. Character, Nāgara. Date, Samvat 1417=A.D. 1361.
Appearance, very old. Incomplete in the beginning.

Two leaves, glued together, formed one. Now most
of the leaves have been disjoined. The first two leaves
and 3A are missing. It gives legends and traditions,
connected with Virajā kṣettra on the banks of the
Vaitaraṇī in Orissa, near Jaj-pur.

End :—

तस्मिन् रघुपतिश्रेष्ठो राजराजेश्वरो सति । (?)

वर्त्तमाने ततः काले कालघ्नं गतो मुने ।

गौरमावक्ष्य गन्धर्वैः स्तूयमानः सुरर्षिभिः ।

राज्यं सुराधिपत्यञ्च प्राप्तवान् परमं पदम् ।

एवम्यभावो देवोऽसौ भगवान् दैत्यसूदनः ।

यं वृद्धा हि नरा नार्यः सर्वान् कामानवाप्नुयुः ॥

Colophons :—

3B, इति स्कन्दपुराणे विरजामाहात्म्ये वासवपुत्रं नाम चतुर्थोऽध्यायः ; 4A,
• पञ्चमोऽध्यायः ; 4B, • विष्णुप्राचीनं नाम षष्ठोऽध्यायः ; 5B, • दण्डकागमनं नाम
सप्तमोऽध्यायः ; 6A, • हरिसप्तर्षिसमागमो नाम अष्टमोऽध्यायः ; 6B, • सप्तग-
लप्रदर्शनं नाम नवमोऽध्यायः ; 7B, • सप्तशृङ्गविवाहं नाम दशमोऽध्यायः ; 8A, •
कराङ्ग-गोविन्दसमागमो नाम एकादशोऽध्यायः ; 9B, • धरणीवाक्यं नाम त्रयो-
दशोऽध्यायः ; 10B, • जवहासुरवधो नाम चतुर्दशोऽध्यायः ; 11A, • विष्णु-
सायुज्यं नाम पञ्चदशोऽध्यायः ; 12B, • दैत्यसूदनावतारो नाम सप्तदशोऽध्यायः ;
13A, • सोमतीर्थमाहात्म्यं नामाष्टादशोऽध्यायः ; 13B, • सोमतीर्थवर्णनं

एकोनविंशतिमोऽध्यायः; 14A, • उदुम्बरकुण्ड-सोमतीर्थ-अश्वपुष्पिकावर्णनं नाम
 विंशतिमोऽध्यायः; 14B, • भानुवार-तीर्थयात्रा-वर्णनं नाम एकविंशतिमो-
 ऽध्यायः; 15B, • रामकुण्डवर्णनं नाम द्वाविंशतिमोऽध्यायः; 16B, • नाभि-
 तीर्थवर्णनं नाम द्वाविंशतिमोऽध्यायः; 17A, • वाजितोर्थवर्णनं नाम त्रयो-
 विंशतिमोऽध्यायः; 17B, • नाभितोर्थवर्णनं नाम चतुर्विंशतिमोऽध्यायः; 18A,
 • नाभितोर्थवर्णनं नाम पञ्चविंशतिमोऽध्यायः; 19A, • सप्तविंशतिमोऽध्यायः;
 19B, • अश्वितोर्थवर्णनं नाम अष्टाविंशतिमोऽध्यायः; 20A, • अश्वितोर्थवर्णनं
 नाम एकोन(एक)त्रिंशतिमोऽध्यायः; 21A, • यमतोर्थवर्णनं नाम त्रिंशतिमो-
 ऽध्यायः; 22A, • कमलातीर्थवर्णनं नाम एकत्रिंशतिमोऽध्यायः; 23A, •
 वरुणतीर्थवर्णनं नाम द्वात्रिंशतिमोऽध्यायः; 23B, • वरुणतीर्थवटसिद्धनं नाम
 त्रयस्त्रिंशतिमोऽध्यायः; 24A, • वायुतीर्थवर्णनं नाम चतुस्त्रिंशतिमोऽध्यायः;
 24B, • वायुतीर्थवर्णनं नाम पञ्चत्रिंशतिमोऽध्यायः; 25B, • सोमतीर्थवर्णनं
 नाम षट्त्रिंशतिमोऽध्यायः; 26B, • कपिलासङ्गमवर्णनं नाम सप्तत्रिंशतिमो-
 ऽध्यायः; 27A, • कपिलासङ्गमवर्णनं नाम अष्टत्रिंशतिमोऽध्यायः; 27B, •
 कपिलासङ्गमवर्णनं नाम एकोनचत्वारिंशतिमोऽध्यायः; 28A, • सोमनाथ-
 माहात्म्यं नाम चत्वारिंशतिमोऽध्यायः; 28B, • जवणादिभ्यमाहात्म्यं नाम
 एकोनचत्वारिंशत्तमोऽध्यायः; 29B, • उत्तरेश्वरवर्णनं नाम द्विचत्वारिंशतिमो-
 ऽध्यायः; 30B, • बाह्यवल्केमाहात्म्यं नाम त्रयचत्वारिंशतिमोऽध्यायः; 31A,
 • बाह्यवल्केश्वरमाहात्म्यं नाम चतुश्चत्वारिंशतिमोऽध्यायः; 32A, • हाटकेश्वर-
 माहात्म्यं नाम पञ्चचत्वारिंशतिमोऽध्यायः; 33A, • नारदेश्वरमाहात्म्यं नाम षट्-
 चत्वारिंशतिमोऽध्यायः; 33B, • कुमादेश्वरमाहात्म्यं नाम सप्तचत्वारिंशतिमो-
 ऽध्यायः; 34B, • कुमादेश्वरमाहात्म्यं नाम अष्टचत्वारिंशतिमोऽध्यायः;
 • कुमादेश्वरमाहात्म्यं नाम एकोनपञ्चाशत्तमोऽध्यायः; 35B, • कुमादेश्वरमाहात्म्यं
 नाम; 36A, • पापहरतीर्थवर्णनं नाम एकपञ्चाशत्तमोऽध्यायः; 37A, •
 ब्रह्मकुण्डवर्णनं नाम द्विपञ्चाशत्तमोऽध्यायः; 38A, • कपिलामाहात्म्यं नाम
 त्रिपञ्चाशत्तमोऽध्यायः; 38B, • कपिलाधारामाहात्म्यं नाम चतुःपञ्चाशत्तमो-
 ऽध्यायः; 39B, • कपिलाधारामाहात्म्यं; 40B, • पितामहेश्वरमाहात्म्यं
 नाम; 41A, • वैद्यनाथवर्णनं नाम; 42A, • कदम्बेश्वरमाहात्म्यं नाम;

43B, • देवसूदनमाहात्म्यं ; (Last Colophon) इति स्कन्दपुराणे विरजा-
माहात्म्यं समाप्तम् ।

Post Colophon Statement :—

संवत् १४१७

There are three lines more in a much later hand.

3948.

4279. **सिंहाचलक्षेत्रमाहात्म्यम् ।**

Sinhācala-kṣetra-māhātmyam.

From the Skanda-purāṇa.

Substance, palm-leaf. $13 \times 1\frac{1}{2}$ inches. Folia, 83. Lines, 4, 5 on a page. Extent in Slokas, 1,500. Character, Uḍiya, written about a hundred years back.

To the end of the 34th adhyāya.

Beginning :—

श्रीशिवसिंहाय नमः ।

ब्राह्मीति व्याहरन्तं त्रिदशरिपुसुतं ब्रातुकामो रहस्ये
विस्वस्तं पीतवस्त्रं निजकटियुगले सव्यहस्तेन गृह्णन् ।
वेगश्रान्तं गितान्तं खगपतिममृतं पारयन् दक्षपाणौ
सिंहान्नौ शीघ्रपातक्षितिपिहितपदः पातु मां नारसिंहः ॥

नटय उचुः ।

श्रुतं हि क्षेत्रमाहात्म्यं जगन्नाथस्य जैमिने ।
सर्वपापक्षयकरं त्वत्तोऽस्माभिः सुविस्तरात् ॥
त्वन्निवेदितमाहात्म्यं तीर्थमाहात्म्यमेव च ।
तस्योत्सवाश्च विविधास्तद्दर्शनफलन्तथा ॥
ज्ञातार्था श्रीशिवसिंहः कृता ब्रह्मन् सुऊल्लस्य ।
श्रीतयश्च त्वया ब्रह्मन् नृसिंहस्य तु यन्मने ॥
नृसिंहमन्त्रराजेन जगन्नाथः समर्पितः ।
ब्रह्मणेति त्वया प्रोक्तमिन्द्रद्युम्नकृते पुरा ॥

तदयं ओतुमिच्छामो नृसिंहस्य विशेषतः ।
 क्षेत्रमाहात्म्यविस्तारं ओतुमिच्छामि तत्त्वतः ।
 परमात्मा परं ब्रह्मोत्सामिर्विश्वं मुने ।
 यन्मन्त्रेण जगन्नाथः पूर्वमासीत् प्रतिष्ठितः ॥
 रूपभेदान्नृसिंहस्य द्वाविंशदिति नः स्मृतम् ।

(After a long lacuna.)

उपास्यते सदा सर्वैर्भोगमोक्षार्थिभिर्मुने ।
 एतत्सर्वं महाभाग वक्तुमर्हसि नः स्मृतम् ।
 गुह्यं वा अद्धानां गुह्यत्वं परमो मतः ॥

जैमिनिब्रुवाच ।

स्थानानि नृसिंहस्य सन्त्यनेकानि भूतले ।
 सगुप्तानि च रम्याणि पर्वतेषु वनेषु च ॥
 भूतानि च भविष्याणि भक्तिमुक्तिप्रदानि वै ।
 तदा रूपाय्यगन्तानि सन्त्यद्भुततमानि च ।
 तेषु मुख्यानि चत्वारि प्रथितानि विशेषतः ।
 अहोवकं हरपापं क्षतग्रोचन्तथैव च ॥
 सिंहाचलं तथैतेषां चतुर्थं मुनिसत्तमाः ।
 अहोवकाक्षणे क्षेत्रे नृसिंहसम्मसम्भवः ॥
 विदार्य देवं करजैः हिरण्यकशिपुं स्थितः ।
 यत्र दारयतो देवं नृसिंहस्य दिवौकसः ॥
 अहोवकमिति प्राहुः कथ्यते तदहोवकम् ।
 हरपापे तदा क्षेत्रे विद्वालकन्दकेश्वरी ।
 आसीत् भैरवरूपेण कालमूषकसंहरः ॥
 यत्र सर्वाणि पापाणि क्रियन्ते दृष्टिमात्रतः ।
 यत्र सर्वाणि पापानि क्रियन्ते विविधानि च ।
 तत्प्राप्यते हरपापो क्षेत्रं मुक्तिप्रदं दिनाः ।
 क्षतग्रोधि तथा देवो मातृचक्रविहङ्गकः ॥

योगानन्दमयस्वास्ते योगिनीचक्रसेवितः ।
 देवास्तु स्निग्धवपुषो यत्र शौचं हरेर्मुदा ।
 मूर्तिमङ्गिः कृतं तीर्थं कृतशौचं तदुच्यते ।
 सिंहाचलो गिरिर्यत्र नृसिंहाधिष्ठितः स्थितः ॥
 भक्तिमुक्तिप्रदं तद्वि शौचं सिंहाचलं स्मृतम् ।
 यदा हिरण्यकशिपुः प्रजादं पञ्चवार्षिकं ।
 पातयामास जलघौ देवः सन्ध्यापौषवः ॥

4B, इति श्रीस्कन्दपुराणे जैमिनिऋषिसंवादे सिंहाचलक्षेत्रमाहात्म्ये
 प्रथमोऽध्यायः ; 6B, • द्वितीयोऽध्यायः ; 11A, • जयाविजयप्रापप्रसङ्गो नाम
 चतुर्थोऽध्यायः ; 14A, • हिरण्याक्षवधो नाम पञ्चमोऽध्यायः ; 17A, • हिरण्य-
 कशिपुवरप्रदानं नाम षष्ठोऽध्यायः ; 19B, • हिरण्यकशिपुविजयो नाम सप्तमो-
 ऽध्यायः ; 35A, • प्रजादचरिते पञ्चदशोऽध्यायः ; 55B, • देवस्तुतिर्नाम त्रयो-
 विंशोऽध्यायः ; 57B, • प्रजादामिषेको नाम चतुर्विंशोऽध्यायः ; 65A, •
 प्रजादहृतनृसिंहजितन्त्रे(?)स्तोत्रमहिमा नाम सप्तविंशोऽध्यायः ; 83B, • सिंहा-
 चलवर्णनं नाम चतुस्त्रिंशोऽध्यायः ; नृसिंहः प्ररक्षम् ।

It ends thus:—

ये तु प्रदूषयन्ति सततं कीर्तयन्ति कथामिमाम् ।
 पुत्रार्थिनोऽपि पुत्रांश्च प्राप्तुवन्ति यथास्तरम् ॥
 धनार्थिनो धनानि च विद्यां विद्यार्थिनस्तथा ।
 आयुरारोग्यमैश्वर्यं प्राप्तुवन्ति न संशयः ॥

Simhācala is in the Ganjam district of the Madras
 Presidency.

3949.

5711. **विनायकमाहात्म्यम् ।** *Vināyaka-māhātmyam.*

Said to belong to the Skanda-purāṇa.

Substance, country-made paper. 10½ x 5 inches. Folia, 60, Lines,
 10 on a page. Extent in ślokas, 1,500. Appearance, mouse-eaten.
 Character, Nāgara of the early nineteenth century.

To the end of the 24th adhyāya.

It begins thus :—

ॐ नमः शिवाय ।

स्कन्द उवाच ।

शिवशम्भो महेशान सर्वत्र सुखदायक ।
आत्मानानि सुपुत्र्यानि अतानि तन्मुखाम्बुजात् ॥
विचित्राणि पवित्राणि सर्वांश्चमनानि च ।
शाक्तशाङ्करसौराणि बहूनि वैष्णवानि च ॥
वेषां अवगमात्रेण पलायन्ते महापदः ।
पुत्रधार्याः प्रसिध्यन्ति महादेव जगत्पते ॥
तथापि हृत्ति न यामि पायं पायं सुधामिव ।
अतस्त्वं कृपया ब्रूहि गणेश-चरितं मम ॥
अवतारान् सेतिहासान् सर्वकामप्रपूरकान् ।
शरत्स्थस्यास्य लोकानां वक्तुमर्हसि शङ्करः ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे विनायकमाहात्म्ये शिवस्कन्दसम्भादे + +
+ + + + चतुर्विंशतितमोऽध्यायः ।

3950.

10007. अर्जोदयमाहात्म्यम् । *Ardhodaya-māhātmyam.*

From the Skanda-purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 3. Lines, 14 on a page. Character, Nāgara. Date, Samvat 1744. Appearance, worn-out and discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे अर्जोदयमाहात्म्यं समाप्तम् ।

Post Colophon :—

आसन्नमङ्गलवनेन लिखितमिदं पुस्तकं संवत् १७४४ श्रावे
१५०४ पौषशुक्ल १० चन्द्रे संपूर्णमगमत् ॥

Beginning :—

स्कन्द उवाच ।

देवदेव महादेव ब्रूहि मे सत्पराचर ।

पापसंज्ञासनोपायं व्रतं कस्मिन् मलापहम् ॥

... ..

ब्रह्म वत्स प्रवक्ष्यामि कलिकलुषनाशनम् ।

सर्वपापक्षयोपायं कथ्यमानमिदं मया ॥

अमार्कश्रवणापातयुक्ता चेत् पौषमाचयोः ।

अर्द्धोदयः सविज्ञेयः सूर्यपर्वशताधिकः ॥

3951.

3077. भागवतमाहात्म्यम् । *Bhāgavata-māhātmyam.*

From the Skanda-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 15. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Incomplete at the end.

It begins :—

नारायणं नमस्कृत्य नरक्षैव, etc., etc.

ऋषयः ऊचुः ।

वचं श्रीमाधुरे देशे क्षपौत्रं ह[स्ति]नापुरे ।

अभिषिञ्च्य गते राज्ञि तौ कथं किं [च] चक्रतुः ॥

सूत उवाच ।

महापथं गते राज्ञि परीक्षित् पृथिवीपतिः ।

जगाम मधुरां विभ्रा वचनमभिवृक्षया ॥ १ ॥

पितृव्यमागतं ज्ञात्वा वचः प्रेमपरिभ्रुतः ।

अभिगम्याभिवाद्याय निनाय निजमन्दिरम् ॥

Parikṣit, remembering the great services rendered to his ancestors by Vajra's family, offers his services to him in his state-affairs, that he may enjoy the kingdom abso-

lutely free from care and anxiety. Vajra highly pleased at his offer, says :—

राजमुचितमेतत्ते यदस्मात् प्रभावते ।
 तत्पुत्रोपकृतञ्चाहं धनुर्विद्याप्रदानतः ।
 तस्मात्तावद्यापि मे चिन्ता क्षान्दार्ण्यसुपेयुषः ।
 किंत्वेका परमा चिन्ता तत्र किञ्चिद्विचार्यताम् ।
 मायुरे त्वभिषिक्तोऽस्मि स्थितोऽहं निर्जने वने ।
 का गता वै प्रजाऽनन्ता यत्र राज्यं प्ररोचते ।
 इत्युक्तो विष्णुरातस्तु नन्दादीनां पुरोहितम् ।
 शाखिल्यमाजुहावायु वक्षसन्देहमुत्तमे ।
 अथोटनं विज्ञायामु शाखिल्यः समुपगतः ।
 पूजितो वक्षनाभेन निबन्धादात्मनोत्तमे ।
 उपोद्घातं विष्णुरातस्तकारामु + तत्त्वौ ।
 उवाच परमप्रोतस्त्रावभौ परिपालयन् ।

शाखिल्य उवाच ।

प्रदुक्तं दत्तचित्तौ मे रहस्यं ब्र[ह्म]भूमिजम् ।
 ब्रजनं क्षान्तिरितुक्ता आपनाह्वज उच्यते ।
 गुहातीतं परं ब्रह्म + + +

3B, आवयो गोचरे बं तु तद्धौकाव्यवहारतः ।
 बज भूरादयो कोका सुवि मायुरमख्यजम् ।

Everything of Braja is there, but not to be seen by mortal eyes. But Sāṇḍilya tells Vajra not to leave it. There he will obtain siddhi. Accordingly the king remained there, peopled his kingdom with good Brāhmaṇas and ruled in a benevolent spirit. One day fortunately he comes to know where Uddhava remains concealed in the form of a Kuruvaka. He finds him out. Uddhava, much pleased, with the king's devotion to Śrī Kṛṣṇa tells him, if he wants Śrī Kṛṣṇa's presence with all his

associates, to recite the Bhāgavata-purāṇa. And here in leaf 9A, commences the Bhāgavata-māhātmya.

श्रीमद्भागवतं शास्त्रं यच्च भागवतैर्यदा ।

कीर्तयते श्रूयते चापि श्रीद्वैपायनं निश्चितम् ॥

The 3rd chapter ends in leaf 14B :—

इति श्रीस्कन्दपुराणे खिलेषु श्रीभागवतमाहात्म्ये तृतीयो-
ऽध्यायः ।

The fourth chapter is not complete, breaking off abruptly at the 17th verse.

3952.

2015. फाल्गुनमाहात्म्यम् । *Phālguna-māhātmyam.*

From the Skanda-purāṇa.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 11. Lines, 10 on a page. Extent in Slokas, 250. Character, Nāgara. Appearance, fresh. Complete.

Maṅgalācarana :—

सर्व्वद्वन्द्वविहीनो यः सर्व्वद्वन्द्वस्य कारकः ।

सच्चिदानन्दरूपं तं वन्दे सुन्दरमौलिनम् ॥

The question of the Rṣis :—

सूताधुना फाल्गुनस्य माहात्म्यं वद विस्तृतात् ।

अस्मिन् मार्ते त्वमुक्तानं कर्त्तव्यं किं वद प्रभो ॥

लौका इति वदन्तीह भगमातोऽयमागतः ।

कस्माज्जातं त्विदं नाम कारकां किं वदस्व मे ॥

This MS. contains 8 chapters only ; for a complete work see the next number.

3953.

10149. *The Same.*

Substance, country-made paper. 19½ × 4½ inches. Folia, 34. Lines, 9 on a page. Extent in slokas, 624. Character, modern Nāgara. Appearance, fresh. Complete. Date, Samvat 1942.

8A, भगमासे सदा कुर्यात् पूजनं वै भगस्य च ।
मनुष्यैः क्रियते अस्मिन् मासे वै भगपूजनम् ॥
... ..
भगस्य पूजनाच्चासौ मासो वै भगसंज्ञकः ।

The only ceremony mentioned is Holikā :—

13B, षष्ठ्यु राजन् विधानं च होलिकायाश्च सुप्रत ।
अथ पञ्चदशी शुक्ला फागुनस्य नराधिप ।
तथा ह्यशंकितालोका रमन्तु च हसन्तु च ।
दारुजानि च खड्गानि गृहीत्वा समरोत्सुकाः ॥
योद्धा इव विनिर्यातुं शिशवः संप्रहर्षिताः ।
सद्यं युष्मकाकानां फलादीनां च कारयेत् ॥
तत्राग्निं विधिवद् दत्त्वा रक्षोत्रैर्मन्त्रैर्विस्तारैः ।
ततः किलकिलाशब्दैः स्तामोशब्दैर्मगोरमैः ॥
तमग्निं हिः परिक्रम्य गायन्ति च हसन्ति च ।
जल्पन्तु खेष्टया लोका निःशङ्का यस्य बन्धनम् ॥
भगं वज्रविधैः शब्दैः कौत्सयन् देशभाषया ।
विस्तारयन् गायन् च सहस्रनाम तस्य वै ।
सर्वदुष्टापहो होमः सर्वरोगोपशान्तिदः ।
क्रियतेऽस्यां दिनेः पार्श्वे तेन सा होलिका ह्युता ॥
14A, सार्धयामजयं पूर्यां द्वितीये दिवसे यदा ।
प्रतिपद् वर्जमाना सा तदा सा होलिका ह्युता ॥
नरो होलान्तं वृषा गोविन्दं पूजयितुमम् ।
फागुन्यां संयतो भूत्वा गोविन्दस्य परं व्रजेत् ।

14B, पञ्चादिप्रार्थनैर्दिद्वान् द्यूतपुष्पं सचन्दनम् ।
मनोभवस्य सा पूजा ऋषिभिः समुदीरिता ॥

It ends :—

इत्येतत् कथितं सर्वं होलिकाल्यानमुत्तमम् ।
सर्वकामप्रदं मृगां किं पुनः श्रोतुमिच्छ ॥

Colophons :—

1, इति श्रीस्कन्दपुराणे फाल्गुनमाहात्म्ये प्रथमोऽध्यायः; 3A, ० द्वितीयो-
ऽध्यायः; 5A, ० तृतीयोऽध्यायः; 7A, ० चतुर्थः; 7B, ० पञ्चमः; 8B, ०
षष्ठोऽध्यायः; 11A, ० सप्तमोऽध्यायः; 15A, ० अष्टमोऽध्यायः; 18A, ०
नवमोऽध्यायः; 21B, इति श्रीपद्मपुराणे पातालखण्डे फाल्गुनहोलिकामाहात्म्ये
दशमोऽध्यायः; 25A, इति श्रीस्कन्द...होलिकामाहात्म्ये एकादशोऽध्यायः;
28A, ० द्वादशोऽध्यायः; 30A, इति श्रीस्कन्द ० होलिकामाहात्म्ये त्रयोदशो-
ऽध्यायः ।

Last Colophon :—

इति श्रीस्कन्दपुराणे फाल्गुनमाहात्म्ये चतुर्दशोऽध्यायः ।

Post Colophon :—

श्रीमत्पुस्तकपुराणमस्तु ॥ संवत् १८४२ समे वैशाखकृष्णपक्षे
१४ सोम ।

3954.

9308. चतुर्थीव्रतकथा । *Caturthī-vrata-kathā.*

Substance, country-made paper. 10×5 inches. Folia, 4. Lines, 8
on a page. Extent in Slokas, 60. Character, Nāgara. Date, Samvat
1875. Appearance, old. Complete.

This belongs to the Skanda-purāṇa.

3955.

5121. कार्तिकेयव्रतकथा । *Kārtikeya-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country-made paper. 13½×2½ inches. Folia, 3. Lines, 5
on a page. Character, Bengali of the nineteenth century. Appearance,
discoloured. Complete.

Beginning :—

अथ कार्तिकेयपूजापद्धतिः ।

तत्रादौ स्तुतिवाचनपूर्वकं सङ्गच्छं कुर्यात् ।, etc., etc.

The kathā begins in 2A :—

वसुदेवः समायातं नारदं मुनिसत्तमम् ।

संपूज्य विधिना भक्त्या पप्रच्छ विनयाश्रितः ॥

वसुदेव उवाच ।

देवश्चास्य सुता जाता ये ते कंसेन ते हताः ।

अधुनास्याः कुमारश्च केनोपायेन सत्तम ॥

चिरजीवी भवेद्द्वीर तद्गृहि मुनिसत्तम ।, etc., etc.

Colophon :—

इति श्रीस्कन्दपुराणे कार्तिकेयव्रतकथा समाप्ता ।

3956.

3235. उपाङ्गललिताव्रतकथा ।

Upāṅga-Lalitā-vrata-kathā.

From the Skanda-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 10 on a page. Extent in Slokas, 140. Character Nāgara of the eighteenth century. Appearance, discoloured. Complete.

It begins :—

उपाङ्गललिताकथा ।

पुरा कैलासशिखरे सुखासीनं ब्रह्माननम् ।

कथयन्तं कथां दिव्यामिदमूर्ध्वं हर्षयः ॥

The kathā begins :—

भृगुक्षेत्रे किलःपुरा विप्रोऽभूद् गौतमाभिधः ।

अतिस्मृतिपुराण्यो धनी च ब्रह्मवान्ध्रुवः ॥

4B,

उपाङ्गं नाम नगरं उपाङ्गो नाम भूपतिः ।

तत्रतोऽहं समायातः पुनस्तत्र ब्रजाम्यहम् ॥

उपाङ्गलजिता देव्या विद्यते तत्र मन्दिरम् ।
 इत्याकर्ण्य वचस्तस्य विप्रः समुदितोऽभवत् ॥
 स गोपसहितः सायं विवरं प्रविशेष्ट ह ।
 दूराद्दर्शं भुवनं पुरमध्ये तपोधनाः ॥
 उपाङ्गलजितादेव्याः स्नाटिकं गगनेलिहाम् ।
 सौवर्णेन विचित्रेण कलसेनोपशोभितम् ॥

It ends :—

इत्येतद्भवमाख्यातं सेतिहासं महर्षयः ।
 श्रुत्वापि नरो भक्त्या सुखमाप्नोति निश्चितम् ॥

Colophon :—

इति स्कान्दे उपाङ्गलजिताव्रतम् ।

3957.

2014. अनन्तव्रतकथा । *Ananta-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 130. Character, Nāgara. Appearance, fresh. Complete.

Begins :—

सूत उवाच ।

पुरा तु जाह्नवीतीरे धर्म्मो धर्म्मपरायणः ।
 लब्धेन सह धर्म्मात्मा भीमार्जुनसमन्वितः ॥
 जरासन्धवधार्थाय राजसूयं चकार ह ।

 अहं दुःखी भृशं जातो भ्रातृभिः परिवारितः ।
 कथं मुक्तिर्वदास्माकं अनन्तादुःखसागरात् ॥

श्रीकृष्ण उवाच ।

अनन्तव्रतमाहात्यं सर्वपापहरं शुभम् ।
 सर्वकामप्रदं नृणां स्त्रीणां चैव युधिष्ठिर ॥

Colophon :—

इति स्कन्दपुराणे अनन्तव्रतकथा समाप्ता ।

3958.

1881. अदुःखनवमीव्रतम् । *Aduḥkha-navamī-vratam*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 1 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Samvatsara 1898 and Śaka 1763. Appearance, fresh. Complete.

The vrata is the worship of Gaurī with the object of destroying sorrow. It is assigned to the Skanda-purāṇa.

It begins :—

स्कन्दपुराणोक्तं भाद्रपुक्लानवम्यामदुःखनवमीव्रतम् । देशकालं
स्युत्वा मम इह जन्मनि जन्मान्तरे च भर्ता सह सकलपातकादि
दुःखनाशार्थं व्रतकल्पोक्तफलप्राप्त्यर्थं यथामौलितोपचारैः पुराणोक्तं
मन्त्रैः षोडशोपचारपूर्वकं गौरीपूजनं करिष्ये ॥

The kathā begins in 3A :—

ऋषय ऊचुः ।

कदाचिन्नैमिषारण्ये व्यासं धर्मेविदावरम् ।
कथयन्तं कथां दिव्यामिदमूचुर्महर्षयः ॥
जय धर्मेविदां श्रेष्ठ व्रतानि विविधानि च ।
विपाककर्मणा चैवा प्राणिनां विविधा गतिः ॥

... ..

... ..

5B,

अत्रैवोदाहरन्तीममितिहासं पुरातनम्
अरण्ये विषमे प्राप्य श्यामदग्ध्राभराः किल ॥
आसीत्कलितस्मरा किञ्चित्तिर्यग्योनिं समाश्रिता ।
कुक्कुटो + नातोत्पन्नातिदुःखेन पीडिता ।
तत्सखी कर्कटौ नाम ते चोभे श्लोककथिते ।
अप्येतस्मिन् वनोद्देशे परस्पररहिते रते ॥

उभे अभूतां सहिते आचरन्त्यौ दिशो दश ।
अथ कालेन सहिता वर्षान्ते चागता तिथिः ॥
अदुःखनवमी नाम दुःखव्याधिविनाशिनी ॥

3959.

2012. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{3}{4}$ inches. Folia, 3. Lines, 16 on a page. Extent in Slokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

For the vrata see Catal. No. 3958. The samkalpa differs only in the name of the deity. Here the deity to be propitiated is Mahālakṣmī.

Colophon :—

इति श्रीस्वच्छन्दपुराणे व्यासऋषिसंवादे अदुःखनवमीव्रतकथा समाप्तः ।

Post Colophon :—

हे पुस्तक श्रीधरभट्टनात् मालवण कर याचे असे ॥ क्षेत्रराई कृष्णातोरसमीपे लिखितम् ॥

3960.

2153. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 10. Lines, 8 on a page. Extent in Slokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

It begins :—

अदुःखनवमीव्रतम् ।

एवं गृह्येति मम सकलमनोरथपुत्रपौत्रघनधान्यादिदोषाद्यु-
सकलसौभाग्यादिकामनया श्रीभवानीशंकरप्रोत्थये सकलदुःख-
नाशपूर्वक-अक्षयसुखप्राप्तिद्वारा कृष्णीनारायणप्रोत्थये अदुःख-
नवमीव्रतं करिष्ये । इति व्रतग्रन्थः । तत उद्यापनसंकल्पः ।

In leaf—4A. अथव्रतकथा ।

For व्रतकथा see Catal. No. 3958.

Colophon:—

इति श्रीस्कन्दपुराणे सूतश्रौतकादिसंवादे अद्—

3961.

2388. *The same.*

(*The Vrata-pūjana and kathā*) from the
Skanda-purāṇa.

Substance, country-made paper. 10 × 4½ inches. Folia, 4. Lines, 13 on a page. Extent in ślokas, 110. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

1B, इति पूजनम् । अथ कथा ।

4B, इति स्कन्दपुराणे व्यासविंशवादे अदुःखनवमीव्रतकथानकं समाप्तम् ।

For the MSS. and the work see L. 4173.

3962.

2461. *The Same.*

Substance, country-made paper. 9 × 4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 90. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

The kathā begins in 2A. It is taken from the Skanda-purāṇa.

3963.

2088. **मौनिमाहात्म्यव्रतम् ।** *Mauni-māhātmya-vratam.*

From the Skanda-purāṇam.

Substance, country-made paper. 9 × 3½ inches. Folia, 5. Lines, 1 on a page. Extent in ślokas, 62. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

For the MSS. and the work see L. 4150.

The work begins :—

मौनिमाहात्म्यव्रतं ।

नन्दौकेश्वर उवाच ।

कथयस्व प्रसादेन व्रतं परमदुर्लभम् ।

येनासौ वरदो देव स्तम्भे कथय धनमुख ।

स्कान्द उवाच ।

श्रद्धया नन्दिन् प्रवक्ष्यामि व्रतं परमदुर्लभम् ।

न कस्यचिन्मयाख्यातं त्वामेव कथयान्वितम् ॥

महादेवव्रतं रम्यं पवित्रं पापनाशनं ।

येन सन्तुष्टमात्रेण सर्वपापैः प्रमुच्यते ॥

Colophon :—

इति श्रीस्कान्दपुराणे नन्दौकेश्वरसंवादे मौनिमाहात्म्यव्रतं समाप्तं ।

3964.

2277. अधिमासव्रतोद्यापनविधिः ।

Adhimāsa-vratodyāpana-vidhiḥ.

*From the Skanda-purāṇa (20th chapter) and अधिमासव्रत
from the Brahmanṇḍa-purāṇa.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 2. Lines, 13 on a page. Extent in ślokaś, 72. Character, Nāgara. Appearance, discoloured and corroded.

I.

The first leaf is marked 16 and the mark of the 2nd is corroded.

Begins :—

विष्णु उवाच ।

उद्यापनविधिं देवि कथ्यमानं मया श्रद्धया ।

ह्यद्यापयच्छतुर्दशं नित्यं तावत् समाचरेत् ॥

सर्वोपस्कारसंयुक्तो व्रतो पूजाऽष्टहं विधेत् ।

नित्यपूजां प्रकुर्वीत कुर्यात् सकल्पकं ततः ॥

मुक्ताप्रतिपदारभ्य यन्मया चरितं व्रतम् ।
अधिमासस्य देवेश विधिना प्रीतये तव ॥
उद्यापनं करिष्ये तस्याय मधुसूदन । इत्यादि ।

Colophon in 16B:—

इति श्रीस्कन्दपुराणे पुरुषोत्तममाहात्म्ये द्वाविंशोऽध्यायः ।

II.

Begins:—

मार्कण्डेय उवाच ।

ब्रह्महत्या सुरापानं स्त्रियं गुर्वङ्गनागमः ।
दारिद्र्यं पापरोगश्च मज्जमासे विनश्यति ॥
अनेनैवाधिमासोऽयं कुरु कौरवनन्दन ।

युधिष्ठिर उवाच ।

कथमाचार्य्यं भगवन् मज्जमासव्रतादिकम् ।
तत्सर्वं ब्रूहि मे विप्र सर्वलोकहिताय च ॥

Colophon:—

इति ब्रह्माख्यपुराणे पुरुषोत्तमः ।

3965.

9839. सावित्रीव्रतम् । *Savitri-vratam.*

Substance, country-made paper. 6×5 inches. Folia, 5. Lines, 10 on a page. Extent in Slokas, 65. Character, Nāgara. Appearance, old. Complete.

Said to belong to the Skanda-purāṇa.

Colophon:—

इति श्रीस्कन्दपुराणे सावित्रीव्रतं सम्पूर्णम् ।

3966.

2387.

Substance, country-made paper. 9×9 inches. Folia, 8, by counting. Lines, 10 on a page. Character, Nāgara of the latter part of the eighteenth century. Appearance, fresh.

It contains, two works :—

(I) The first four leaves of the Vata-Sāvittri-vrata, which begins :—

अथ वटसावित्रीव्रतम् । इदं त्रयोदशीमारभ्य कर्तव्यम् ।
 ज्येष्ठे मासि सिते पक्षे द्वादश्यां रजनीमुखे ।
 व्रतं त्रिरात्रमुद्दिश्य त्वहोरात्रं स्थिरा भवेत् ॥

 वटं सिंचामि ते मूलं सज्जितैरम्बतोपमैः ।
 भर्तुः संजीवनार्थाय अवैद्यं प्रयच्छ मे ॥

(II) अदुःखनवमीव्रतम्. (The last four leaves from 2 to 5 only) from the Skanda-purāṇa.

Colophon :—

इति स्कन्दपुराणे व्यासऋषिसंवादे अदुःखनवमीव्रतम् ।

Post Colophon :—

सं १८६६ भा० शु० सं० मन्दे विजापुरी श्रीनिवासेन लि० ॥

For the MSS. see L 4172.

3967.

2413. वटसावित्रीकथा । *Vata-Sāvittri-kathā*.

From the Skanda-purāṇa.

Substance, country-made yellow paper. 10×4½ inches. Folia, 6. Lines, 10 on a page. Extent in slokas, 150. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे ईश्वर-सप्तकुमारसंवादे वटसावित्री-
 कथा समाप्ता ।

The story of Sāvitri, who regained the life of her husband Satyavān by performing the vrata for a year. The Goddesses to be propitiated are Sāvitri and Prasā-

vitri, wives of Brahmā. It is called Vāṭa-Sāvitri, because worshipping a *nyagrodha* or Vāṭa tree is one of the principal features of the Vrata.

Leaf 6A :—

दिनं प्रतिदिनं श्रेष्ठं कुर्यान्नायोद्यसेवनम् ।

3968.

10390. ताम्बूलोद्यापनम् । *Tāmbūlodyāpanam.*

An extract from the Skanda-purāṇa.

Substance, country-made paper. 9×4 inches. Folium, 1. Lines, 11+8. Character, Nāgara. Date, Śamvat 1741. Appearance, old and discoloured.

Colophon :—

इति श्रीस्कन्दपुराण ताम्बूलोद्यापनविधिः ।

Post Colophon :—

संवत् १७४१ माघे मासि शुक्लपक्षे ७ मन्दवासरे लिखितम्
व्याहरजीवनेन । शुभं ।

Beginning :—

ताम्बूलदानमाहात्म्यं कथयस्व मम प्रभो ।
उद्यापनविधिं तस्य सर्वकामार्थसिद्धये ॥

3969.

8962. रुद्राक्षमाहात्म्यम् । *Rudrākṣa-māhātmyam.*

From the Skanda-purāṇa.

Substance, country-made paper. 7½×4 inches. Folia, 6. Lines, 7 on a page. Extent in ślokas, 70. Character, Nāgara. Fresh. Complete.

Complete in 6 leaves. This is an interlocution between Śiva and Kārtikeya. It treats of the berry of *Elaeo Carpus Ganitrus*, sacred to Śiva.

3970.

9453. शीतलास्तोत्रम् । *Śitalā-stottram.*

Substance, country-made paper. 10×4 inches. Folia, 2. Lines, 8 on a page. Extent in ślokas, 24. Character, Nāgara. Appearance, tolerable. Complete.

It is a well-known hymn in praise of Śitalā, the Goddess of small-pox, said to belong to the Skanda-purāṇa.

Colophon :—

इति श्रीस्कन्दपुराणे शीतलास्तवः समाप्तः ।

3971.

3942. शिवाष्टकस्तोत्रम् । *Śivāṣṭaka-stottram.*

(रविप्रणीतम् ।)

From the Skanda-purāṇa.

Substance, country-made paper. 13×3½ inches. Folium, 1. Lines, 11 in all. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे रविप्रणीतं शिवाष्टकं सम्पूर्णम् ।

Beginning :—

ॐ नमः शिवाय ।

त्रिलोचनं भस्मकृताशुलेपनं त्रिशूलपाणिं शशिखण्डशेखरम् ।

सुरासुरैः कल्पितपादपङ्कजं न पुण्यहीनाः प्रणमन्ति शङ्करम् ॥

3972.

2812. अवतारस्तवराजः । *Avatāra-stavu-rājah.*

From the Skanda-purāṇa.

A praise of Viṣṇu in his ten incarnations.

For the MSS. see L. 4049.

3973.

2485. शनैश्चरस्तोत्रम् । *Sanaiścara-stottram.**From the Skanda-purāṇa.*

Substance, foolscap paper. $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 9 on a page. Extent in slokas, 78. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

See Cs. Vol. IV, No. 204. There are variations between this and the Cs. MS.

It ends :—

दद्यान्मे प्रीतये राजन् कृष्णां घेयं पयस्विनीम् ।
 तिर्णांल्लैलक्ष मायांश्च कोहं कृष्ये च वाससी ॥ ६० ॥
 एवंविधां च मे पूजां मदारे कुरुते नरः ।
 तस्य पीडां नचैवाहं करिष्यामि कदाचन ।

Colophon :—

इति स्कन्दपुराणे दशरथप्रोक्तं शनैश्चरस्तोत्रं संपूर्णम् ।
 सान्योपगामक-काशीनाथात्मज-हरभटेन लिखितं स्तार्थं पराये
 च । शुभं भवतु ।

3974.

10867. महालक्ष्मीकवचम् । *Mahā-Lakṣmī-kavacaṃ.**From the Skanda-purāṇa.*

Substance, country-made paper. 10×5 inches. Folia, 2. Lines, 11 on a page. Character, modern Nāgara. Fresh. Complete.

One of the leaves contains :—

इति श्रीस्कन्दपुराणे देवीरहस्ये हज्रोपदेशे ब्रह्मप्रोक्तं श्रीमहा-
 लक्ष्मीकवचं संपूर्णम् ।

Beginning :—

अथ महालक्ष्मीकवचप्रारम्भः ।

ॐ अस्य श्रीमहालक्ष्मीदिव्यकवचमन्त्रस्य सगन्तमार ऋषि, etc.

... ..

ब्रह्मोवाच ।

शिरो मे विष्णुपत्नी च जलाटे च मृदोद्भवा ।

चक्षुषी तु विद्यालक्ष्मी अवय्वे सागरात्मजा ॥

The other leaves contain eleven ślokas from Vairāgya-Sataka.

3975.

5702. तुलसीमाहात्म्यम् । *Tulasī-māhātmyam*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 53. Lines, 8 on a page. Extent in ślokas, 850. Character, Nagara. Date, Samvat 1863. Appearance, fresh. Complete.

Beginning :—

ओमशेषाय नमः । ओतुलस्यै नमः । निर्व्विघ्नमस्तु ॥

अथ सूत उवाच ।

पुरा कदाचिद्वनारिः प्रणिपत्य दृष्ट्वास्मत्पुत्रम् ।

व्यजिज्ञप्सन्महाभागं सर्व्वं वशिष्ठां वरम् ॥

भगवन् प्राणिनः सर्व्वं जैलोक्ये मदगर्व्विताः ।

दुर्व्वृत्ता दुःखसम्पन्नाः सदाचारविवर्जिताः ॥

संसारसागरे मग्नाः सङ्गोर्ध्वतरजातयः ।

जातिभ्रष्टाश्च जायन्ते ह्योनाचाराश्च हिंसकाः ॥

मोक्षमार्गः खिलोभूतो घर्म्मभावा च विनाशितः ।

सम्पदश्च विनश्यन्ति क्षणमात्रेण भो गुरो ॥

पुरुषार्था भविष्यन्ति केनोपायेन सुव्रत ।

ब्रूहि तत्त्वविदां श्रेष्ठ सर्व्वसम्पत्समृद्धिदम् ॥

दृष्ट्वास्मत्पुत्रम् ।

सिद्धिः ।

सामुष्टं त्वया देव जैलोक्यैश्वर्य्यवर्द्धनम् ।

माहात्म्यं तुलसीदेव्या गुणाः सर्व्वं त्वयोदिताः ॥

सिद्धिः स्यान्नात्र सन्देहः सा जक्ष्यीः सर्व्वसिद्धिदा ।

त्रेनैव वर्द्धिता देवी सः जक्ष्योभाग् भवेन्नरः ॥

4A, इति श्रीतुलसीमाहात्म्ये प्रथमोऽध्यायः; 8A, • द्वितीयोऽध्यायः; 11B, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये तृतीयोऽध्यायः; 17A, इति श्रीतुलसीमाहात्म्ये प्रभासखण्डे चतुर्थोऽध्यायः; 20A, इति श्रीस्कन्दपुराणे प्रभासखण्डे पञ्चमोऽध्यायः; 23B, इति श्रीस्कन्दपुराणे सनत्कुमारसंहितायां तुलसीमाहात्म्ये षष्ठोऽध्यायः; 29A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये देवदत्तोपाख्याने सप्तमोऽध्यायः; 30B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये अष्टमोऽध्यायः; 34A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये (?) ; 36B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये दशमोऽध्यायः; 38B, इति श्रीवामनपुराणे तुलसीमाहात्म्ये शिवनारदसम्वादे पूजनविधिनिरूपणं नामैकादशोऽध्यायः; 40A, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये शतानन्दऋषिसम्वादे तुलस्युत्पत्तिनिरूपणं नाम द्वादशोऽध्यायः; 43A, इति श्रीपाद्मे तुलसीमाहात्म्ये सूतश्रीनकसम्वादे त्रयोदशोऽध्यायः; 49A, इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये मरीचिगरुडसम्वादे लुम्बकोपाख्याने तुलसीस्पर्शमहिमवर्णनं नाम चतुर्दशोऽध्यायः; (Last Colophon) इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये सूतश्रीनकसम्वादे तुलस्या नामश्रवणमहिमनिरूपणे पञ्चदशोऽध्यायः । इति तुलसीमाहात्म्ये सम्पूर्णम् ।

Post Colophon Statement:—

संवत् १८६३ शके माहा सुदी शनौ इदं पुस्तकं दत्ते जय-
शङ्करसोमेश्वर द्विवेदी ।

3976.

10660. शालग्रामलक्षणम् । *Śāla-grāma-lakṣaṇam.*

Substance, country-made paper. 16×3 inches. Folia, 5, the first of which is missing. Lines, 4 on a page. Character, Bengali of the nineteenth century. Appearance, old and discoloured.

Colophon:—

इति स्कन्दपुराणे ब्रह्मविष्णुसंवादे शालग्राममाहात्म्यं लक्षणं
सम्पूर्णम् ॥

It treats of distinguishing features of different sorts of Śālagrāma stone or Ammonite stones, sacred to Viṣṇu.

3977.

9181. शिवरहस्यम् । *Siva-rahasyam*.

Substance, country-made paper. $15\frac{1}{2} \times 8$ inches. Folia, 20. Lines, 11 on a page. Extent in Slokas, 880. Character, Nāgara. Appearance, not old. Incomplete.

It is taken from the Himavat-khaṇḍa of the Skanda-purāṇa, and an interlocution between Yājñyabalkya and Janaka.

It begins :—

ओगच्छेष्टाय नमः ।

याज्ञवल्क्य उवाच ।

इति तद्वचनं श्रुत्वा सा राज्ञी भयविह्वला

वैराग्यं परमं प्राप्य तमुवाच नृपोत्तमम् ॥ १ ॥

न श्रान्तिमेति सहजा चौरसंसारवासना

कथं वा तस्य श्रान्तिः स्यात् उपायः कश्चन्य मितः ॥ २ ॥

अपारचौरसंसारवासनाश्रुतिसाधनं

शिवार्चनमिति ज्ञानं तत् कर्तव्यं कथं वद ।

तथा तनोः कुत्सितत्वं + + + रत्ननिष्कपितं

तत् कुत्सितं न सन्देहो दृश्यते च तथा खलु ।

From the statement in the colophon, the whole of *Siva-rahasya*, as taken from the Skanda-purāṇa, appears to be divided in nine (?) parts ; and this is an incomplete manuscript of the third part, which comes abruptly to an end after the 7th chapter, a few lines only of the eighth remaining.

The Colophon of the 7th :—

इति श्रीकान्हे महापुराणे हिमवत्खण्डे शिवरहस्ये इतीवांशे

उत्तरखण्डे याज्ञवल्क्यजनकसंवादे नाम सप्तमोऽध्यायः ।

3978.

3492. *The Same.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 14 on a page. Extent in Slokas, 112. Character, Nāgara of the early nineteenth century. Appearance, discoloured.

The MSS. contains the 23rd chapter of the 9th part of the Śiva-rahasya.

Colophon :—

इति श्रीशिवरहस्ये नवमांशे शिवनन्दिसंवादे त्रयोविंशो-
ऽध्यायः ।

Called on the reverse of the last leaf : शम्भु-सपर्या-विधिः ।

It begins thus :—

श्रीगणाधिपतये नमः ।

ऋषय ऊचुः ।

सूत बुद्धिमतां श्रेष्ठ वद काव्यिकीतम ।

शिवज्ञानं विना मोक्षो न भवेदिति निश्चितम् ।

तज्ज्ञानं नो कथं भावि कामाद्युपहृतात्मनाम् ।

साधनं तस्य किं कश्चिन् संक्षेपेण यदस्ति तत् ॥ २ ॥

सूत उवाच ।

साधु एतं भवद्विस्तृप्तिगोप्यमगमयम् ।

नन्दिना भगवान् शम्भुः एतः पूर्वं दृष्टानिधिः ॥ ३ ॥

अवश्यं साधनं तस्मै ज्ञानार्थं सर्वदेहिनाम् ।

ज्ञातं मया तदुक्तं शब्दबुद्धं भो वदाम्यहम् ॥ ४ ॥

कैलासशिखरे रम्ये रत्नप्रसूतकुट्टिमे ।

गारुत्मतमयस्त्र्यम्भ-प्रवाजस्तुपर्वपुते ॥ ५ ॥

हीरच्छादनके चम्रे शिवाप्राप्तगमश्चिके ।

नागारत्नमयै रंज्यैः प्रतिभाभिर्विभिम्बितैः ॥ ६ ॥

अष्टपूर्वमन्त्रादुप्याप्नोत्तरमङ्गुतम् ।
 अग्नजन्मभवयमगनाद्यैः सुसाधनैः ॥ २० ॥
 साध्यं न वेति सन्दिग्धमात्रं नैव सुसाधनम् ।
 तथापि किञ्चिदस्यैकं मन प्रीतिकरं परम् ॥ २१ ॥

नन्दिकेश्वर उवाच ।

स्वामिन् सर्वजगन्नाथ भक्तालुप्यङ्कारक ।
 तद्विधानं ममाचक्ष्व संक्षेपेण क्षपानिधे ।

श्रीसदाशिव उवाच ।

सम्यक् पृष्टं त्वया वत्स संक्षेपेण वदाम्यहम् ।
 प्रभाते शैवधर्मेण निवृत्तार्थं समापयेत् ॥ इत्यादि ।

3979.

3768. स्वयम्बोधः । *Svayam-bodhah.*

From the Siva-rahasya.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 17. Lines, 7 on a page. Extent in Slokas, 224. Character, Nāgara. Date, Samvat 1873. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशिवरहस्ये ईश्वरवामदेवसम्पादे ईश्वरप्रोक्त [?] स्वय-
 म्बोधाख्योऽमनस्कः सम्पूर्णः ।

Post Colophon :—

मुनं भूयात् । संवत् १८०३ मार्गशीर्षमासे कृष्णपक्षे सप्तम्या
 कुजवाष्टरे शेषक युगकनिशोर कायस्य अमृत । श्रीरामाय
 नम् ।

This is a work on *Amanaska-yoga* which is defined thus :—

3A, न किञ्चिन्मनसा ध्यायेत् सर्वोपि न विवर्जयेत् ।
 स वासाभ्यन्तरे योगी जायते तत्त्वसम्मुखः ।
 तत्त्वेऽस्य सम्मुखे जाते त्वमनसं प्रजायते ।
 अमनसोऽपि सङ्घाते चिन्त्यादिविषयो भवेत् ॥

It begins :—

वामदेव उवाच ।

प्रब्रूय परमानन्दं वामदेवः कृताङ्गलिः ।
 जीवन्मुक्तिं यथोपायं कथयत्येति पृच्छति ॥

इन्द्र उवाच ।

परं ज्ञानमहं वक्ष्ये तेन तत्त्वं प्रकाशते ।
 तेन विच्छिद्यते सर्वं मज्जयाद्यादिवन्धनम् ॥

7B, इति अमनसो गुह्यकल्पखण्डे राजयोगो नाम प्रथमोऽध्यायः ।

The number of verses is given as 84.

The second chapter with which the work ends has 113 verses.

3980.

1704. शिवमहिम्नःस्तोत्रम् । *Siva-mahimnāḥ-stottram.*

From the Siva-rahasya with a commentary by Nīla-kanṭha Caturdhara's brother Siva Caudhara.

Substance, country-made paper. 10 × 4½ inches. Folia, 6. Character. Nāgara. Date, Samvat 1772. Appearance, old. In the tripāṭha form. Complete.

For the text see L. 2605. It contains 40 verses.

Colophon :—

इति श्रीशिवरक्षस्ये विष्णुसूक्तं शिवमहिम्नःस्तोत्रं समाप्तम् ।

The commentary begins :—

शिवसुतिशब्देन वेदान्तप्रतिपाद्यं शिवपरमतत्त्वं अध्यारोपाय-
 वारम्भाद्येन तरुमुद्यैर्विशेष्यते । संक्षेपविकारमयी प्रथमविष्णु-
 श्रीविष्णुसूक्तं महेन्द्रानन्तरोति ।

It ends :—

स्युद्धार्थं श्लोकाच्छरणयोगना । ४० ।

Colophon of the commentary :—

इति श्रीमत्पदवाक्यप्रमाणसमर्थ्यादाधुरंधरचतुर्धरवंशावतंसस्य
गोविन्दसूरिसूक्तगोर्णिकयहानुजस्य शिवस्य कृतिर्विष्णुस्तशिव-
महिम्नःश्लोकव्याख्या ।

Post Colophon :—

संवत् १७७२ आषाढशुक्लसप्तम्यां भट्टवैद्यनाथमुनेन विष्णुदेवेन
लिखितमिदम् ।

3981.

1860. शिवाष्टोत्तरशतनामावली ।

Sivāṣṭottara-śata-nāmāvalī.

From Siva-rahasya.

Substance, country-made paper. $5\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 8
on a page. Extent in Slokas, 48. Character, Nāgara. Appearance, fresh.
Complete.

Beginning :—

अथ शिवरहस्योक्त-शिवाष्टोत्तरशतनामावलीप्रारम्भः ।

ॐ नमः शिवाय । १ ।

ॐ महाकौशालशिखरनिकवाय नमोनमः । २ ।

ॐ वामभागकनकाब्जशरीराय नमः । ३ ।

ॐ विजयविष्णुर्ध्वरगौराङ्गाय नमः । ४ ।

Colophon :—

इति श्रीशिवरहस्योक्त-शिवाष्टोत्तरशतनामावली समाप्ता ।

3981A.

10879. महादेवाष्टोत्तरशतनाम ।

Mahādevāṣṭottara-śata-nāma.

Being an interlocution between Nārāyaṇa and Pārvatī.

Substance, country-made paper. 10×4 inches. Folia, 2. Lines, 6, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीनारायणकृतं महादेवाष्टोत्तरशतनाम स्तोत्रं सम्पूर्णम् ।

Beginning :—

श्रीगणेशाय नमः ।

देववाच ।

शरीराङ्गं कथं शम्भोरहं प्राप्स्यामि + + + ।

तदिदानीं समापन्न्य अष्टोत्तरं(त्रं) श्रीब्रह्मप्रदम् ॥

श्रीनारायण उवाच ।

अस्ति गुह्यतमं गौरि नाम्नामष्टोत्तरं शतम् ।

शम्भोरहं प्रवक्ष्यामि यस्मात् श्रीब्रह्मप्रदम् ॥

शिवो महेन्द्रः शम्भुः पिनाकी शशिशेखरः ।

वामदेवो विष्णुपादाः कपर्दी नीलजोहितः ॥

3982.

2421. शिवस्तुतिः । *Siva-stutih.*

From Siva-rahasya.

Substance, country-made paper. 9½×3½ inches. Folia, 2. Lines, 1 on a page. Extent in ślokaś, 85. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीशिवरहस्ये शिवस्तुतिः समाप्ता ।

प्राप-

It contains 8 verses only called Dandakās the first (चण्ड) which runs :—

ॐ नमः नमः मंगलतरं सुन्दरतरं मंगलापते नमः नमः
 विन्धविधानं संस्थितिनिधानं शिक्षणचक्रं वंघुतरं सिंधुवरं
 क्षतिवसनं मुनिहृदविभुतं नंदितसुखं संहृतासुरं नन्दितगणं
 पुरमारक्तं भवशोषणं गरलाशनं शमनभयकंपितमुनिपोतक-
 शरणं अक्षयाधिपं कक्षयाकरं जनतारकं तरणिस्थितं
 सुरकारणं मारशोषणं त्रिगुणनिगमगणपोषणचरणं शरणं भव
 शरणं भव शरणं दयया ॥ १ ॥

3983.

9341. गणपतिशतनाम । *Gaṇa-pati-śata-nāma.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 5. Lines, 8 on a page. Extent in Slokas, 60. Character, Nāgara. Appearance, tolerable. Complete.

Beginning:—

योगेश्वराय नमः ।

अष्टोत्तरशतैर्विकीर्णैश्चैव नामभिः

कर्तव्यमतिशयेन नवदूर्वाङ्गरार्पणम् । १ ।

हिरण्यं तनुं मुहुं सर्वार्तिहरमव्ययं

वरदं गणपं ध्यात्वा पूजा कार्या प्रयत्नतः । २ ।

अविर्विज्ञेय इत्यादि नाम्नां सर्वेश्वरः शिवः

देवता विष्णुराजोऽत्र हृन्दोऽनुष्टुप् शुभप्रदम् । ३ ।

सर्वप्रलम्बप्रमनं यत्नं शक्तिः सुधात्मिका

कीलकं गणनाथस्य पूजा कार्येति कामदा । ४ ।

End:—

काशी यात्रार्थमुद्युक्तो विधिर्विब्रजुलानुसः ।

पूजयामास विज्ञेयं विधिवद्भक्तिपूर्वकम् ॥ ५६ ॥

सर्वेश्वारार्चितः पूर्वं चन्द्रेणैव च प्रिये ।

देवैरन्यैश्च विधिवत् पूजितो गणनाथकः ॥ ५७ ॥

Colophon:—

इति श्रीशिवरहस्ये सप्तमांशे स्कन्दसदाशिवसंवादे मुख्य-
गणपतिस्तननाम सम्पूर्णम् ।

3984.

3025. *शूलटङ्केश्वरमाहात्म्यम् ।*

Śūla-ṭaṅkeśvara-māhātmyam.

For the manuscript and the work, see L. 4020.

It is stated to be an extract from Siva-rahasya,
a section of the Skanda-purāṇa.

The Post Colophon Statement:—

इदं पुस्तकं सदाशिवदेवज्ञसुत मुंडराजेन लिखितं परोपकारार्थम् ।

यावृष्टं पुस्तकं वृष्टमित्यादि ।

संवत् १८ (०) ४४ या + न शुद्ध १९ गुडवार .

श्रीसामसदाशिवार्पणमस्तु ।

3985.

5710. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 51. Lines, 7
on a page. Extent in Slokas, 800. Character, Nāgara. Date, Samvat
1802. Appearance, old and worm-eaten. Complete.

It begins:—

श्रीगणेशाय नमः ।, etc.

श्रीकाशी दशानामेवस्थित-शूलटङ्केश्वराय नमः ।

ॐ नमः शूलटङ्केश्वरमाहात्म्यं लिख्यते ।

तदुक्तं स्कन्दे शिवरहस्ये ।

नमः ऊतुः ।

सुत सुत महाशुद्ध सर्वशास्त्रविशारद ।

शूलटङ्केश्वरस्यैव माहात्म्यं वद विस्तारत् ।

मूलटङ्कति नामापि कथं जातं महेशितुः ।
 कुत्र वा संस्थितस्तस्य पूर्वमासीत् प्रभोः सदा ॥
 केन वा कारयेनैव काष्णामागमनं विभोः ।
 व्याकारितश्च केनापि किमर्थं कुत्र वा स्थितः ॥
 + + + + समागतं किञ्च कार्यं कृतं तथा ।
 किञ्च तीर्थं तदा जातं किञ्च पूर्वस्थितश्च तत् ॥
 तत्तत्तीर्थस्य माहात्म्यं ज्ञानदानादिकस्य च ।
 तत्तद्दर्शनमाहात्म्यं वक्तव्यं वस्तुविस्तरात् ॥
 तत्तत्तीर्थस्य ज्ञानस्य माहात्म्यं वद विस्तरात् ।
 कदा तस्य च तीर्थस्य यात्रा कार्या विशेषतः ॥
 कस्मिन् मासे च ज्ञानादि तत्र कार्यं प्रयत्नतः ।
 कृते तत्र च लोकानां फलं स्याच्च महत्तरम् ॥
 तत्र प्रसादकर्तृणां लिङ्गस्थापनमेव च ।
 जीर्णोद्धारं कृते तत्र लिङ्गप्रासादयोक्तया ॥
 चट्टवन्धनकस्यापि फलं किं स्यान्महत्तरम् ।
 तत्रापि च मृतानां हि सुक्तिः स्याच्चापि किंविद्या ॥, etc., etc.

Last Colophon :—

इति श्रीस्कन्दपुराणे शिवरहस्ये मूलटङ्केश्वरमाहात्म्ये महात्म-
 विशेषमहिमवर्णने षोडशोऽध्यायः समाप्तः ।

Post Colophon :—

संवत् १८०२ आषाढमासे शुक्ले पक्षे सप्तम्यां बुधवति
 श्रीकाशीजीमध्ये मूलटङ्केश्वरजीसमीपे लिखितं गोसांइजी
 श्रीदुखहरणभारणीजी ओरस्तु । शुभं भवतु ॥

3986.

5513. सत्योपाख्यानम् । *Satyopākhyānam.*

From Siva-rahasya.

Substance, country-made paper. 12×5½ inches. Folia, 98+51.
 Lines, 11 on a page. Extent in Slokas, 3,500. Character, Nāgara. Date,
 Samvat 1891. Appearance, fresh.

Complete to the end of the 79th adhyāya.

Colophon :—

इति श्रीसत्त्वोपाख्याने द्रुतशौनकसंवादे रामबाणचरित्रवर्णनं
नाम एकोनाशीतितमोऽध्यायः । ७ ।

Post Colophon Statement :—

श्रावणे १० (?) संवत् १८६१ ज्येष्ठे वदौ पञ्चमी भौमवार गौर-
चारित्राक्ष लिखितम् ।

A Paurāṇika account of the early life of Rāma with stories and anecdotes, not to be found in the Rāmāyaṇa of Vālmiki. See L. No. 714.

3987.

48. *The Same, from the Same.*

For a notice of this manuscript, see L. 714.

This contains the second-half only.

The other name of this work is Rāma-rahasya. It commences from the 51st chapter. That suggests the idea that it is simply a continuation of the Śiva-rahasya (see H.P.R. 2, 213). The late Mahāmahopādhyaya Paṇḍita Vindhyeśvaripirasāda Dube told me that about 200 years ago a man named Appaya Dikṣita wrote Śiva-rahasyas at Benares. This is likely to be one of them. Like many works in the Northern vernaculars the work opens with a scene at Vaikuṇṭha, in which a successful dancing girl obtains a boon from Viṣṇu that she would be Viṣṇu's wife in the Dvāpara-yuga. But her ambition was not satisfied, she wanted to be his wife in the Tretā-yuga, and a compromise was arrived at that she would be a maid-of-honour to Sītā, the wife of Viṣṇu. She is born as the daughter of the prime minister of Janaka and gets the name of Subhagā, and she accompanied Rāma and Sītā in all their pleasure-excursions.

3987A.

9265. *The Same, from the Same.*

Substance, country-made paper. 12×5 inches. Folia, 31. Lines, 11 on a page. Extent in slokas, 1,200. Character, Nāgara. Date, Śaṃvat 1868. Appearance, fresh. Complete.

It begins :—

श्रीगणेशाय नमः ।

श्रीनक उवाच ।

सूत सूत महाबुद्धे श्रीरामचरितं वद ।
यस्य श्रवणमात्रेण भवेन्मुक्तो न संशयः ॥
उत्पन्ना च कथं सीता साक्षात्सख्योः क्षितेस्तनात् ।
कारणं वद मे विद्वान् रामेणोद्वाहिता पुनः ॥

श्रीसूत उवाच ।

एकदा सुखमासीनः श्रिया साङ्गे श्रियाः पतिः ।
वैकुण्ठे परमे दिव्ये पार्श्वेः परिषेविते ॥
वसन्ति यत्र पुत्रया नित्यमुक्ता हरेः पदे ।
यत्र नैःश्रेयसं नाम वनं कामदुघं शृणां ॥ इत्यादि ॥

End :—

यश्चेतत् प्रदुष्यथापि वाचयेद्वा समाहितः ।
उभौ तौ सुखमेधेते व्यासवाक्यमिदं शुभम् ॥
वाचकश्च यथाशक्ति पूजां कुर्यात् महात्मनाम् ।
मङ्गलानि प्रजापत्यश्च नृपेभ्योऽस्तु सदैव हि ।
साधुभ्यो विप्रैरूपिभ्यः श्रीशो दिशतु मङ्गलम् ॥

Colophon :—

इति श्रीसत्योपाख्याने सूतश्रीनकसंवादे रामबाणचरित्रे
एकोनाशीतितमोऽध्यायः ।
संवत् १८६८ ।

3988.

9019. श्रीकृष्णार्जुनसंवादः । *Śrīkṛṣṇā-rjuna-saṁvādaḥ.*

An interlocution between Kṛṣṇa and Arjuna.

Substance, country-made paper. 10½ x 4½ inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 150. Character, Nāgara. Fresh. Complete.

Complete in eight leaves and 150 verses.

The Colophon runs :—

इति श्रीविष्णुरहस्ये श्रीकृष्णार्जुनसंवादः समाप्तः ।

It begins :—

योगयोगेश्वर नमः ।

• विष्णुरहस्ये • अर्जुन उवाच • ।

भगवन् देवदेवेन्द्र हृष्या सर्वेषु शान्त ।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा सहिष्यदेवताः ।

निर्मिताः सकलाः कोकाः त्वयैव शिवरूपिणा ।

कस्येह तत्तमुन्मादमाधिष्णारोऽस्ति तदद ।

XIV. VĀMANA-PURĀṆAM.

3989.

3533. वामनपुराणम् । *Vāmana-purāṇam*.

Substance, country-made yellow paper. 22×5½ inches. Folia, 167. Lines, 6 on a page. Extent in ślokas, 4,500. Character, Bengali in a modern hand. Writing is very beautiful. Date, Śaka 1729. Appearance, fresh. Complete.

Beginning :—

ॐ नमो गणपतये ।

नमस्कृत्यै महेशाय यस्य सन्धात्रयच्छतात् ।

यातायातं प्रकुर्वन्ति त्रिजगत्पतयोऽनिशम् ॥

आस उवाच ।

कदाचिन्नारदः श्रीमान् भगवान् सात्वतो मुनिः ।

पर्यटन् विविधान् लोकांस्तापसानां तथान्नमान् ॥

अथैव लोकाहितार्थाय पुनस्त्यो यत्र तिष्ठति ।

तं वृद्धा दूरतश्चैव ज्वलन्तमिव भास्वरम् ॥

ज्वलन् ज्वलन्सङ्गाशैरङ्गैः सर्वत्र सोज्ज्वलम् ।

साक्षात् किं राजते वामिर्मूर्तिमान् तप्यते तपः ॥

आबुवमिच्छन्तदं निर्वैजं सन्मनो यथा ।

अथवा सर्वतेजोऽस्मिन्निमित्तां ब्राह्मणीं तनुम् ॥

श्रीलक्ष्मिन्ति परं धाम शान्तं शान्तपदाक्षये ।

... ..

नारद उवाच ।

अथ मुने महाभाग ममागमनकारणम् ।

... ..

... ..

पुनस्तु उवाच ।

साधु साधु महाप्राज्ञो मतिस्तो विमनोर्विज्ञता ।

यदहं स्मारितो विप्र पुण्यमाख्यानमुत्तमम् ।

प्रपन्नस्त्वया महर्षे यः कृतो लोकमलापहः ।

शिवशक्तयोः कथा यत्र श्रुता सर्वमलापहा ॥

पुराणं वामनाख्यं सर्वानुभगिवारणम् ।

घन्यं यशस्यं स्तुत्यं सर्वार्थपरिहृणितम् ॥

Colophons :—

3A, इति वामनपुराणे शर्वललितो नाम प्रथमोऽध्यायः; 5A, इति वामनपुराणे वामनप्रादुर्भावे हरललिते नरोत्पत्तिर्नाम द्वितीयोऽध्यायः; 6B, इति वामनपुराणे हरललिते वामनप्रादुर्भावे तृतीयोऽध्यायः; 8B, इति वामनपुराणे वामनप्रादुर्भावे हरललितो नाम चतुर्थोऽध्यायः; 11A, इति वामनपुराणे हरललितो नाम पञ्चमोऽध्यायः; 15A, इति वामनपुराणे वामनप्रादुर्भावे षष्ठोऽध्यायः; 17B, इति श्रीवामनपुराणे सप्तमोऽध्यायः; 20B, इति श्रीवामनपुराणे वामनप्रादुर्भावेऽष्टमोऽध्यायः; 23A, इति वामनपुराणे भैरवप्रादुर्भावे प्रथमोऽध्यायः; 25B, • द्वितीयोऽध्यायः; 28B, • तृतीयोऽध्यायः; 31A, • चतुर्थोऽध्यायः; 33B, • पञ्चमोऽध्यायः; 36A, • षष्ठोऽध्यायः; 38B, • सप्तमोऽध्यायः; 41B, • अष्टमोऽध्यायः; 44A, • नवमोऽध्यायः; 47B, • दशमोऽध्यायः; 49B, • एकादशोऽध्यायः; 52A, • द्वादशोऽध्यायः; 54A, • महिषासुरवधे त्रयोदशोऽध्यायः; 57A, इति श्रीवामनपुराणे उमासम्भवे प्रथमोऽध्यायः; 59A, • द्वितीयोऽध्यायः; 62A, • उमाविवाहे तृतीयोऽध्यायः; 65A, • चतुर्थोऽध्यायः; 68A, • पञ्चमोऽध्यायः; 71A, इति श्रीवामनपुराणे उमासम्भवे [वे] भैरवप्रादुर्भावे उमासम्भवविधिर्नाम; 74B, इति श्रीवामनपुराणे भैरवप्रादुर्भावे चण्डमुखवधो नाम विंशतितमोऽध्यायः (?); 78A, • मुम्भनिमुम्भवधो नामैकविंशोऽध्यायः; 82B, • गुह्याभिवेको नाम द्वाविंशोऽध्यायः; 87B, • महिषासुर-तारक-कौचभेदो नामाध्यायस्तयोर्विंशः; 89B, • चतुर्विंशोऽध्यायः; 93A, • पञ्चविंशोऽध्यायः; 95B, • मुखवधो नाम षड्विंशोऽध्यायः; 97B, • सप्तविंशतितमोऽध्यायः; 100A, • अष्टाविंशति-

तमोऽध्यायः; 102B, • एकोनविंशतितमोऽध्यायः (?); 107B, • विंशत्तमो-
 ऽध्यायः (?); 109B, • एकत्रिंशोऽध्यायः; 111A, • द्वात्रिंशत्तमोऽध्यायः;
 113A, • त्रयस्त्रिंशत्तमोऽध्यायः; 118A, • चतुस्त्रिंशत्तमोऽध्यायः; 121A, पञ्च-
 विंशत्तमोऽध्याय (?); 122B, • षट्त्रिंशत्तमोऽध्यायः; 125B, • भैरवप्रादुर्भावे
 मरुतोत्पत्तिर्नाम सप्तविंशोऽध्यायः (?); 127B, • वामनप्रादुर्भावे प्रथमो-
 ऽध्यायः; 129A, इति वामनपुराणे वामनप्रादुर्भावे द्वितीयोऽध्यायः; 130B, •
 तृतीयोऽध्यायः; 132B, • चतुर्थोऽध्यायः; 134B, • प्रज्ञादगमनो नाम
 पञ्चमोऽध्यायः; 137B, • धन्वविजयो नाम षष्ठोऽध्यायः; 140A, • पुष्करवस
 उपाख्यानं समाप्तम्; 141A, • प्रज्ञादतीर्थयात्रायां नक्षत्रपुरुषो नाम षष्ठो-
 ऽध्यायः; 142A, • जला[ने]द्ववधो नाम नवमोऽध्यायः; 143B, • दशमो-
 ऽध्यायः; 145B, • प्रज्ञादतीर्थयात्रा नाम एकादशोऽध्यायः; 148A, •
 गजेन्द्रमोक्षणं नाम द्वादशोऽध्यायः; 151B, • सारस्वतस्तोत्रं समाप्तम्; 152B,
 • पापप्रशमनस्तवः; 154B, • वामनजन्म; 156A, • सख्यानोक्तिः; 161B,
 • वलिवज्रोनामोऽध्यायः; 163A, • ब्रह्मस्तवो नाम अध्यायः; 165B, • भगवत्-
 प्रशंसा नाम अध्यायः; 167B, • त्रिविक्रमचरितं समाप्तम् ।

Post Colophon:—

शकाब्दाः २७२६ । ५ । १४

It ends :—

एतत्ते कथितं विप्र पुराणं वामनाक्षयम् ।

यच्छ्रुत्वा हि नरो भक्त्या मुच्यते भवबन्धनैः ॥

प्रदयन्त्यश्च आवयन् भक्त्या सर्वपापैः प्रमुच्यते ।

पुराणसंहितामेतां श्रुत्वा संसारमोचनीम् ॥

इह सुकृतानुलान् भोगानन्ते यान्ति हरेः पदम् ।

This does not agree with the Vāmana-purāṇa as noticed in L. 1264 and Oxf. 45B and I.O. Catal. No. 3584.

3990.

844. *The Same.*

Substance, country-made paper. $13 \times 7\frac{1}{4}$ inches. Folia, 182. Lines, 16 on a page. Extent in slokas, 5,800. Character, modern Kaśmiri. Appearance, fresh Complete. Dated, Samvat 1898.

The Last Colophon :—

इति श्रीवामनपुराणे वामनचरित्रं सम्पूर्णं समाप्तम् ।

Post Colophon :—

श्री शुभं भूयात् इति ।

मङ्गलं लेखकाणां च पाठकाणां च मङ्गलम् ।

मङ्गलं सर्वलोकानां भूमौ भूपति मङ्गलम् ।

भगवत्कृष्णकटिग्रोवा, etc.

शुभं भवतु सर्वजगतां तत् सत् ।

संवत् १८९८ काशुति सप्तम्यां सूर्यवासरेति शिवं शुभम् ।

3991.

9760. कर्कभद्राचतुर्थीव्रतम् ।

Karka-bhadrā-caturthī-vratam.

Substance, country-made paper. 8×4 inches. Folia, 7. Lines, 7 on a page. Extent in slokas, 50. Character, Nāgara. Appearance, tolerable. Complete.

Said to belong to the Vāmana-purāṇa.

Beginning :—

श्रीकर्कचतुर्थीव्रतविधिः ।

आचम्य मासपक्षादि उल्लिख्य सौभाग्यपुत्रपौत्रादिसुखिर-
श्रीप्राप्तये कर्कचतुर्थीव्रतं सङ्गृह्य वटं विजिह्य तदधस्तात् शिवं
बद्धमुखपुष्पं गौरीं लिखितं षोडशोपचारैः सम्पूज्य वृणामन-
नमः शिवायै । इत्यादि ।

(649)

End:—

एवं व्रतं या कुर्वते गारी लौभाग्रकाम्यया ।

लौभाग्रं पुण्यवैशालि सन्धते सुखिरां शिवम् । ४१ ।

Colophon:—

इति श्रीवामनपुराणे कर्कशमन्त्रधर्मोक्तं समाप्तम् ।

XV. KÜRMA-PURĀṆAM.

3992.

4492. कूर्मपुराणम् । *Kūrma-purāṇam*.

Substance, country-made paper. $17\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 108. Lines, 14 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

It consists of two parts of 50 and 40 adhyāyas respectively, in the present manuscript.

The first part comes to an end in leaf 58A :—

इति कूर्मपुराणे पूर्वभागे पञ्चाशत्तमोऽध्यायः । पूर्वभागः समाप्तः ।

The second part ends in leaf 108B :—

इति कूर्मपुराणे षट्साहस्रिकायां संहितायां उपरिभागे चत्वारिंशोऽध्यायः ।

Post Colophon :—

समाप्तमिदं कूर्मपुराणम् ।
लिखितं श्रीजयरामशर्मेणा ।

The Purāṇa has been edited in the Bibl. Ind., by Nīla-maṇi Mukhopādhyāya. It there consists of two parts of 53 and 45 adhyāyas respectively; chapters marked 51, 48 and 46 of the first part in the printed edition, and those marked 4, 16, 32, 35 and 43, of the second part in the same, are omitted in the present manuscript.

3993.

8913. *The Same*.

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 225 (both parts I and II). Lines, 9 on a page. Character, Nāgara. Dated, बीसकुशा + + दि १८१५ वाक्. Appearance, fresh.

I.

Complete in 124 leaves and 50 adhyāyas and the II in 40 adhyāyas which should be 43.

Dated, Samvat 1915.

II.

A fragment from leaf 144 to leaf 169 (of which 168th is missing) containing chapters 34-47 of the उपरिभाग ।

The Colophon :—

इति श्रीबुद्धपुराणे उपरिभागे सप्तचत्वारिंशोऽध्यायः ४०
समाप्तश्चायं ग्रन्थः ॥ ६ ॥

In a later hand :—

अथ श्रीबुद्धपवित्रमस्य गुणिते पञ्चदिवस्येन्दुभिः
मासे कार्तिकके सिते स्मरतिथौ वारे सितशुभे शुभे ।
श्रीमत्पाटलिके पुरे सुजितं कौन्तेयोपाधं पुस्तकं
श्रीमद्दर्शनभण्डार्यैव लिखितं शिष्येण चात्मेन वै ।

The chronogram yields 1622(?). But it was written in Pāṭalipura, that is, Patnā. It is a most important piece of evidence to shew that Patnā was known as Pāṭalipura and even so late as Samvat 1622.

III.

Another fragment of three leaves marked 30-33 and with the letter कृ० ।

3994.

399. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 153. Lines, 8 on a page. Extent in ślokaś, 3213. Character, Nāgara. Appearance, tolerable Incomplete at the end.

Often printed.

On the back of the front leaf: Bombay.

Deccan College Library, A.

3995.

167. ईश्वरगीतोपनिषत् । *Iṣvara-gītōpaniṣat.*

From Kūrma-purāṇa.

The manuscript has been noticed by Dr. Rājendralāla Mittra under No. 454 in Vol. I of his notices.

Printed in Bibl. Ind.

Post Colophon Statement :—

शुभमस्तु प्रकाश्याः १७२३ पाण्डुनस्याष्टाविंशतिदिवसीया
क्षिरिति ।

श्रीहरिवारायण देवप्रभोक्तः साक्षरमिदम् ।

Then follow some medical prescriptions.

3995A.

953. ईश्वरगीताभाष्यम् । *Iṣvara-gītā-bhāṣyam.*

A commentary on Iṣvara-gītā (167).

By Vijñāna Bhikṣu.

For the manuscript see L. 2050.

The text imitates the Bhagavat-gītā so closely that Vijñāna Bhikṣu, after writing this commentary, thinks there is no need of commenting on the Bhagavad-gītā. the two differing only in wording.

3996.

9339. देवीसहस्रनामस्तोत्रम् ।

Devī-sahasra-nāma-stōtram.

Substance, country-made paper. 9×4 inches. Folio, 38. Lines, 5-7 on a page. Extent in śloka, 330. Character, Nāgara. Appearance, tolerable. Complete.

A hymn to Dēvi enumerating the thousand names of the Goddess. It belongs to Kūrma-purāṇa. This MS. omits the interlocution between Sūta and the Ṛṣis and

begins thus:—

श्रीगणेशाय नमः ।

मेनोवाच ।

पश्य बालामिमां राजन् राजीवसदृशाननाम् ।
हिताय सर्वभूतानां जाताश्च तपसावयोः ॥ १ ॥
सोऽपि वृद्धा महादेवीं तद्व्यादित्समिभाम् ।
कपर्दिनीं चतुर्वक्त्रां त्रिनेत्रामतिजालसाम् ॥ २ ॥
अष्टहस्तां विशालाक्षीं चन्द्रावयवभूषणाम् ।
निर्गुणां सगुणां साक्षात् सदसद्व्यक्तिवर्जिताम् ॥ ३ ॥
प्रबन्ध शिरसा भूमौ तेजसा चापि विह्वलः ।
भीतः कृताङ्गजिह्वस्तस्याः प्रोवाच परमेश्वरीम् ॥ ४ ॥

हिमवान् उवाच ।

का त्वं देवि विशालाक्षि शशाङ्गावयववाहिने ।
न जाने का महादेवि यथावद् ब्रूहि पश्यते ॥ ५ ॥
गिरीश्वरवचनं श्रुत्वा ततः सा परमेश्वरी ।
आजहार महाशैलं योगिनामभयप्रदा ॥ ६ ॥
मां विद्धि परमां शक्तिं महेश्वरसमाश्रयाम् ।
अनन्त्यामन्ययामेकां यां पश्यन्ति सुमुच्यते ॥

End:—

तस्मात् सर्वप्रयत्नेन जप्तव्यं हिजातिभिः ।
सर्वपापानोदार्थं देव्या नाम सङ्कलनम् ॥ २७५ ॥
प्रसङ्गात् कथितं विद्वां देव्या माहात्म्यमुत्तमम् ।
अतः परं प्रजासर्गं भगवादीनां निबोधत ॥ २७६ ॥

Colophon:—

इति श्रीकूर्मपुराणे देव्या नामसङ्कलनं द्वादशोऽध्यायः ।

3997.

11046. *The Same.*

Being the 12th adhyāya of the Kūrma-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 14. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीकूर्मपुराणे देव्या नामसहस्रकं द्वादशोऽध्यायः ।

Beginning:—

ॐ नमो गणेशाय ।

कृत उवाच ।

इत्याकल्प्याय सुगयो कूर्मरूपेण भाषितम् ।

विष्णुना पुनरेवैमं पप्रच्छः प्रकृता हरिम् ॥

श्रुत्वा जगुः ।

कैवा भगवतो देवो शङ्करार्जुनरीरिणी ।

श्रिया सती हैमवती यथावद्वृद्धिं पृच्छताम् ।

तेषां तद् वचनं श्रुत्वा सुगोनां पुत्रवोत्तमः ।

प्रत्युवाच महायोगी ध्यात्वा ह्यं परमं पदम् ॥

श्रीकूर्म उवाच ।

पुरा पितामहेनोक्तं मेवमुक्ते सुप्रोभनम् ।

रहस्यमेतद् विज्ञानं गोपनीयं विशेषतः ॥

It is put at the mouth of Himālaya and begins in 3B:—

नाज्जामरु(?)वहसेव तुष्टाव परमेश्वरीम् ।

हिमवानुवाच ।

ॐ शिवोमा परमाशक्तिरगन्ता निष्कलामना ।

शान्ता माहेश्वरी निजा शान्ता परमाचरा ॥

In both the MSS. the hymn is the same.

XVI. MATSYA-PURĀṆAM.

3998.

4531. **मत्स्यपुराणम् ।** *Matsya-purāṇam.*

Substance, country-made yellow paper. $17\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 238. Lines, 12 on a page. In tripāṭha form. Character, Bengali. Date, Śaka 1741. Appearance, fresh. Complete.

For an analysis of the work see Oxf. No. 95. Several editions of the work have appeared in India.

3999.

8897. *The Same.*

Substance, country-made paper. 14×7 inches. Folia, 420. Lines, 12 on a page. Extent in ślokaś, 15,000. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

I.O. Catal. 3548 to 3552. Oxf. 38B, 347A, 358A.

4000.

4555. *The Same.*

Substance, country-made paper. $18\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 343. Lines, 10 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Incomplete at the end.

For the beginning of the Purāṇa, see Oxf. No. 95.

The last colophon in the incomplete manuscript in leaf 343A :—

इति मत्स्यपुराणे रत्नचेषुप्रदानिको नाम ।

The chapters are not numbered.

4001.

3849. *The Same.*

Substance, palm-leaf. 29×2 inches. Folia, 248. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Incomplete.

To the end of Ādi-vadha. For an excellent analysis of the work see Oxf. No. 95, p. 38B.

The present MS. ends thus:—

+ + + + +
अपश्यद्वीरकं पुनं हृदयेनैव दृयता ।

Colophon:—

इति मत्स्यपुराणे आदिबोधः ।
श्रीहरवे नमः ॥

4002.

5810. *The Same.*

(राजधर्म्य) ।

Substance, foolscap paper. 10×5 inches. Folia, 28. Lines, 9 on a page. Extent in slokas, 500. Character, Nāgara by a modern hand. Appearance, fresh.

Beginning:—

श्रीगणेशाय नमः ।

मनुववाच ।

राज्ञोऽभिविक्तमात्रस्य किमु क्षात्रतमं भवेत् ।
एतन्मे सर्वमाचक्ष्व सन्ध्यावेति यतो भवान् ।

मत्स्य उवाच ।

अभिवेकार्मशिरसा राज्ञा राज्यारजोकिना ।
सहायवरखं कार्यं तत्र राज्यं प्रतिष्ठितम् ।
यद्यप्यस्यतरं कर्त्तुं तदप्येकेन दुष्करम् ।
पुत्रवेद्यावहावेन किमु राज्यं महोदयम् ।
तस्मात् सहायान् बरवेत् कुलीनान् नृपतिः स्वयम् ।
शूरान् कुलीनजातीयान् वलवृद्धान् भिषा चितान् ।
रूपवत्सगुणोपेतान् क्षत्रियान् क्षमयाम्बितान् ।
श्रेष्ठान् सहायान् सहायान् धर्माचार्यं प्रियव्रतान् ।, etc., etc.

7B, इति श्रीमत्स्यपुराणे राजधर्मे सहायन्तिः(?) ; 10B, इति मत्स्य-
पुराणे राजधर्माशुनीविहसिर्नाम ; 17B, • राजधर्माशुनीर्त्तनं नाम ; 18B,
• देवपुत्रवकारो नाम ; 20B, • राजधर्मे भेदो नाम ६ ; 23A, • याज्ञा-
विधानं नाम ७ मः ; 24A, • याज्ञानिमित्तं देहस्यन्दनं नाम ; 26B, इति
श्री • याज्ञानिमित्ते संप्राध्यायो नाम ; 28B, • याज्ञानिमित्ते मङ्गलाध्यायो
नाम ।

4003.

2156. प्रयागमाहात्म्यम् । *Prayāga-māhātmyam.*

Ascribed to the Matsya-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 12. Lines, 10, 12 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, old.

It is complete in 12 chapters of which the present manuscript contains the first ten chapters.

See I.O. Catal. No. 3554.

4004.

6053. मत्स्यपुराणम् । *Matsya-purāṇam.*

Chapter on Vāstu.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 30. Lines, 12 to 14 on a page. Extent in ślokas, 800. Character, Nāgara. Appearance, fresh. Date, Samvat 1815.

An extract from the Matsya-purāṇa, relating to *Vāstu*.

Beginning :—

श्रीगणेशाय नमः ।

अथ वास्तुः ।

प्रासादभवनदीपानि विन्दासं विक्रान्तम् ।

कुम्भाय केन विज्ञानेन कथं वास्तुददाहता ।

सूत उवाच ।

भृगुरभिर्विशिष्टश्च विश्वकर्मा मयस्तथा ।
नारदो नम्रजिह्वैव विश्वाकाक्षः पुरन्दरः ॥
ब्रह्मा कुमारो नन्दीशः श्रौतको गर्ग एव च ।
वासुदेवोऽग्निवज्रश्च तथा शुक्रवृहस्पती ॥
अष्टादशैते व्याख्याता वास्तुशास्त्रोपदेशकाः ॥

2A, इति मात्स्ये वास्तुतृपत्तिः ।

सूत उवाच ।

अथातः संप्रवक्ष्यामि गृहकालविनिर्णयम् ।

4A, इति मात्स्यैकाग्रोतिपदं समाप्तम् ; 6A, इति मात्स्ये गृहनिर्माणम् ;
6B, इति मात्स्ये स्तम्भादिमाणम् ; 8A, इति मात्स्ये गृहनिवेशनम् ; 9A, इति
मात्स्ये वास्तुविद्या ; 11B, इति मात्स्ये प्रतिमाप्रमाणम् ; 12B, इति मात्स्ये
कूपेन्द्रवर्यनम् ; 17A, इति मात्स्ये प्रतिमाणक्षणम् ; (The last three
chapters are of much iconographic importance) ; 18A, इति
मात्स्ये पीठलक्षणम् ; 18B, इति मात्स्ये देवतार्चानुकीर्तनम् ; 20A, इति
मात्स्ये प्रतिष्ठाक्रमखण्डपलक्षणम् ; 22A, इति मात्स्येऽधिवासनम् ; 24B, इति
मात्स्ये प्रतिष्ठानुकीर्तनम् ; 25B, इति मात्स्ये देवकपनम् ; 27A, इति मात्स्ये
सर्ववास्तुपथनम् ; 29A, इति मात्स्ये प्रासादानुकीर्तनम् ; (Last Colophon)
इति मात्स्ये प्रासादानुकीर्तनं समाप्तम् ।

Post Colophon Statement :—

संवत् १८७५ शके १७९० वैशाखशुद्ध ८ बुधे समाप्तमिदं पुस्तकं
लिखितं महान्यायपनामकज्योतिर्विद्वान्मन्त्ररत्नगुण मखीरामेण ।

End :—

एवं गृहार्चनविधायपि शक्तिः स्यात्
संस्थापनं सकलमन्त्रविधानयुक्तम् ।
गो-वस्त्र-काञ्चन-हिरण्यधराप्रदानं
देवं गृहनिर्माणदेवे तु तत्प्राप्तदानम् ।

4005.

612. शिवगीता मत्स्यपुराणोत्तरखण्डौघा

Siva gītā from the Matsya-purāṇottara-khaṇḍa.

For the manuscript see L. 1488.

The Post Colophon Statement :—

संवत् १८१३ भगवान् दीनत्रिपाठी ।

4006.

9160. गणेशचतुर्थीव्रतकथा । *Gaṇeśa-caturthī-vrata-kathā.*

Substance, country-made paper. 14×6 inches. Folia, 4. Lines, 8, 9 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1910 कार्तिकमासे कृष्णपक्षे द्वादश्यां शनिश्चर वार. Appearance, tolerable. Complete.

It begins thus :—

ॐ हस्तौ श्रीगणेशाय नमः ।

शिवशस्त्रं नमस्कृत्य उमादेवीं महेश्वरीम् ।

गणाधिपं नमस्कृत्य सर्वदेवगङ्गुलम् ॥ १ ॥

वैशम्पायन उवाच ।

उद्यमं पाण्डवा युजे क्षणेन च युधिष्ठिरः ।

उवाच वाक्पथर्मात्मा क्षयां देवकीगन्धनम् ॥ २ ॥

युधिष्ठिर उवाच ।

किं करोमि महायुजे युजं भवति माधव ।

भीष्मकर्णौ महायोधौ मम जयो कथं भवेत् ॥ ३ ॥

श्रीभगवानुवाच ।

विनायको महाईशो गणेशः शिवगन्धनः ।

तस्य पूजाविधिं ज्ञात्वा जयं भवति निश्चितम् ॥ इत्यादि ।

The end :—

दागच्च तस्य दातव्यं ब्राह्मणे वेदपारगे । ४९ ।

वटवर्षसहस्राणि सर्गं सुहृते महीपते ।

आपदा हरते नित्यं दुःखदारिद्र्याश्रकः । ५० ।

The Last Colophon :—

इति श्रीमत्स्यपुराणे गणेशचतुर्थीकथा समाप्ता ।

संवत् १९१० कार्तिकमासे कृष्णपक्षे द्वादश्यां शनिश्चरवार
निखतं सुखरामपठनार्थं काकाराम + बाल मध्ये देसी बाको

शुभमस्तु रामकृष्ण कृष्णाय नमः । गोविन्दाय नमः ।

श्री

4007.

2913. उत्पन्नैकादशौमाहात्म्यम् ।

Utpannaikādaśī-māhātmyam.

From Matsya-purāṇa.

Substance, country-made paper. 8½ × 5 inches. Folia, 7. Lines, 14, 15 on a page.

For the manuscript and the work see L. 4168. The word Utpanna here means that the Fast on the eleventh day of the moon issued from the body of Viṣṇu when he was asleep.

XVII. GARUḌA-PURĀṆAM.

4008.

978. गरुडपुराणम् । *Garuḍa-purāṇam*.

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 320. Lines, 9, 13 on a page. Extent in ślokas, 6,500. Character, Nāgara.

The first 26 leaves look older than the rest, and are in a different hand with 13 lines in a page.

The chapters are not numbered.

The manuscript is defective. According to the I.O. Catal. No. 3353 this manuscript begins with adhyāya II, verse 42 (p. 6, Col. 1 of the printed text of Rasika-mohana).

The manuscript ends with the chapter following that on Dharmasāra.

It ends with पाशवद्धो नरो यस्तु विकर्मणिरतो भवेत्, and purports to give an abstract of the Gītā.

In the foreword to the second edition of the Cāṇakya-Rāja-nītisāra in the Calcutta Oriental series, Mr. Johan van Manen says, p. XIII and XIV: "The interest of this collection is greater from another point of view, raising an interesting question of literary history. On a close examination of its contents and structure we find, much to our surprise, that this Cāṇakya collection is in a way only an elaboration or modification of another Nīti collection which under the name Nītisāra occurs in the Garuḍa-purāṇa, forming there adhyāyas 108-115. The Garuḍa-purāṇa Nītisāra is shorter than Bhojarāja's, containing 390 ślokas, but a careful comparison shows that of these about 260 are identical in both collections, and that not

only the sequence of the ślokas in both works is the same but their division in adhyāyas, too. Both the works contain 8 chapters of which the last is about double the length of the others, a characteristic they show in common with the Tibetan Cānakya in the Bstan-hgyur, which is as closely related to both works as these are mutually. Now it is most remarkable that the Nitisāra in the Garuḍa-purāṇa should be ascribed to the Vedic Sage Śaunaka, a name which approximates, as closely as possible, to that of Cānakya."

4009.

3631. *The Same.*

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 170. Lines, 6, 8 on a page. Extent in ślokas, 4,800. Character, Bengali. Date, Śaka 1557. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीगर्ग-पुराणं सम्पूर्णम् ।

Post Colophon :—

शुभमस्तु प्रकाशदाः १५५७ । यथावृष्टमित्यादि । हरणे नमः ।

For an analysis of the Purāṇa, see L. 2525. It has been several times printed.

Along with it there is a fragment of Harivaṅśa, from leaf 273 to 305. The fragment contains chapters 160th to the chapter which describes *Vāṇa-yuddha*.

4010.

4411. *The Same.*

Substance, country-made paper. 14×6 inches. Folia, 246. Lines, 10 on a page. Extent in ślokas, 8,600. Character, Nāgara. Date, Śaka 1734. Appearance, discoloured. Complete.

For a full description of the work see L. 2525.

It ends thus :—

बन्धापि लभते पुत्रं कन्या विन्दति सन्ततिम् ।
 क्षेमार्थी लभते क्षेमं भोगार्थी भोगमाप्नुयात् ।
 मङ्गलार्थी मङ्गलानि गुणार्थी गुणमाप्नुयात् ।
 काव्यार्थी च कवित्वञ्च सारार्थी सारमाप्नुयात् ॥
 ज्ञानार्थी लभते ज्ञानं सर्व्वं संसारमर्हणम् ।
 इदं स्मृत्ययनं सत्यं गाढं गढे रितम् ॥
 नाकाले मर्यान्तस्य श्लोकमेकानु यः पठेत् ।
 श्लोकार्धपठनादस्य दुष्टशत्रुक्षयो भुवम् ॥
 दूतात् अत्रा शौनकोऽपि नैमिषे मुनिभिः कृतौ ।
 अहं ब्रूतेति तं ध्यायन् सुप्तोऽभूद् गढध्वजम् ॥

Colophon :—

इति श्रीमत् श्रीमहापुराणे गाढे पुराणमाहात्म्यकथनं नाम ।
 समाप्तश्चेदं गाढपुराणमिति ॥ २ । ५ । ३ ।

श्रीलक्ष्मणाय नमः ।

Post Colophon Statement :—

+ + + +
 यद्यप्येहो न लिखितं मयाऽत्र ।
 तत्सर्व्वमेतत् परिशीलयन्
 कोपं न कुर्यात् खलु लेखकस्य ॥
 भगवच्छेद्यादि । तैजसच्छेद्यादि । आदर्शोपादि ।
 खलि श्रीशाली १७३० मास आवद्य सदि ३ एतद्दिने भक्त्याने
 श्री ३ ज्योतिर्लिङ्गेनरसमौपे एतद् गाढपुराणं श्रीनौलकच्छ-
 पलिखितकस्य लिखितम् । देवश्च हरिहरसिंहेन सम्पूर्णम् ॥ शुभम् ।
 शुभम् ।

4011.

4075. *The Same.*

Substance, Assamese bark. $23 \times 3\frac{1}{2}$ inches. Folia, 184 of which 71-80 and 82 are missing. Lines, 6 to 8 on a page. Extent in Slokas, 7,600. Character, Bengali of the seventeenth century. Appearance, worn-off and worm-eaten.

Last Colophon:—

इत्यादि महापुराणे गाढके पुराणमाहात्म्यं समाप्तम् ।

The last but one leaf has its writing besmeared with mud.

It contains a complete table of contents of the work, but much of it is lost by erosion and by the breaking off of the bark.

I.O. Catal. 3353 see L. 2525. CS. IV, 26,27 and 300.

प्रन्नाध्याय पत्र १ ।

सर्गप्रतिस्वर्गादि,, २ ।

सूर्याद्यर्चन पत्र ८ ।

सूर्यादिपूजा ।

4012.

4567B. *The Same.*

Substance, country-made paper. $18\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 143. Lines, 12 on a page. In tripāṭha form. Extent in Slokas, 7,800. Character Bengali. Date, Śaka 1742. Appearance, fresh. Complete.

Written in the same hand as Catal. No. 3698.

This is complete in 248 chapters.

Last Colophon:—

इति श्रीगाढके महापुराणे दिग्विजयसत्त्वार्थसिद्धौऽध्यायः ।

Post Colophon:—

इति गाढकपुराणमाहात्म्यं समाप्तम् गाढकपुराणम् । शुभमस्तु
शकाब्दा १७४२ । देवोयान श्रीपुष्करामचन्द्रबन्धोपाध्यायस्य

(665)

पुस्तकम् । लिखितं श्रीरामरतनदेवप्रणयामिति । यथावृत्तं तथा
लिखितम् ।, etc.

See L. 2,525. It does not agree with Rasika-
mohana's edition of the Purāṇa.

4013.

1996. प्रेतकल्पः । *Preta-kalpah.*

Garuḍa-purāṇa, Part II.

Substance, country-made paper. 12 × 5 inches. Folia, 30 by counting. The last two leaves after 28 are not numbered. The last śloka in leaf 28 is numbered 17, and in the same leaf begins the next śloka. But in the next unnumbered leaf the first śloka, although corresponding with its first words in the preceding leaf, is marked 10. Lines, 7 and 9 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, fresh. Incomplete.

The Maṅgalacarāṇa :—

मूकं करोति वाचां पंगुं लंघयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम् ।

It is a dialogue between the Munis of Naimiṣāranya and Sūta on what would become of those who have faith in Brahman, after their death, as regards the consequences of their acts, death, re-birth, their existence in the spirit world and their obsequies.

The question of the Munis is :—

ब्रह्मतः सद्धानामो जन्तूनां कर्मणां गतिम् ।

मरणं जन्म च तथा प्रेतत्वं चोर्द्धदेहि कम् ।

It is assigned in the colophon to Garuḍa-purāṇa. But it has verses from many other works. The very first verse of maṅgalācarāṇa is that of Śrīdhara Svāmi, the commentator of the Purāṇas.

Colophons:—

2B, इति गरुडपुराणे प्रेतकल्पे प्रथमोऽध्यायः; 4B, • द्वितीयोऽध्यायः;
 6A, • तृतीयोऽध्यायः; 9B, • बौद्धदेहिकं नाम चतुर्थोऽध्यायः; 12A, •
 बौद्धदेहिकं नाम पञ्चमोऽध्यायः; 14B, बौद्धदेहिककथनं नाम षष्ठोऽध्यायः;
 17B, पिण्डजदेहोत्सर्गो नाम सप्तमोऽध्यायः; 19B, • यमलोकगमन नाम
 अष्टमोऽध्यायः; 21B, • यममार्गनिष्कृतिर्नवमोऽध्यायः; 24B, • तत्त्वप्रकटनो
 नाम दशमोऽध्यायः; 26B, • तन्निवृत्तिर्नाम एकादशोऽध्यायः; 27B, • प्रेतत्व-
 प्राप्तिर्नाम द्वादशोऽध्यायः ।

The next chapter is incomplete.

4014.

8778. *The Same.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 58. Lines, 10 on a page. Extent in ślokas, 1,700. Character, Nāgara. Fresh. Complete.

Complete in 58 leaves and in 35 chapters. It is an interlocution between Viṣṇu and Garuḍa.

It begins thus:—

धर्मेन वृद्धवज्रमूढो वेदस्तन्त्रः (न्दं) पुराणशाखायाः ।

[कतु] जलकुसुमो मोक्षपणो मधुसूदनपादयो जयति ।

The Last Colophon runs thus:—

इति श्रीगरुडपुराणे प्रेतकल्पे ऽष्टादशसहस्रसंहिताया उत्तर-
 खण्डे विष्णुतार्क्ष्यसंवादे पञ्चविंशोऽध्यायः । समाप्तमिदं गरुड-
 पुराणं । शुभमस्तु । ओरस्तु ।

4015.

4578. योगसारः । *Yoga-sārah.*

Substance, country-made paper. 14×8 inches. Folia, 30. Lines, 7, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, old and soiled.

It is said to be an extract from Garuḍa-purāṇa. It relates to various drugs with their applications in different maladies, and is in the form of a dialogue between Dhanvantari and Suśruta. The word "Yoga" means mixing up. "Yoga-sāra" means an abridgment on the art of mixing up various drugs for medicinal purposes.

अथ द्रव्यगुणाः ॥

धन्वन्तरौ उवाच ।

सर्वरोगहरं सिद्धं योगसारं वदान्यहम् ।

शृणु सुश्रुत संक्षेपात् प्राणिनां जीवहेतवे ॥

2A, इति महापुराणे गारुडे योगसारः ; 4A, इत्यादिमहापुराणे गारुडे अनुपानादिविधिः ; 8A, ज्वरादिचिकित्सा समाप्तः ; 18A, इत्यादिमहापुराणे गारुडे, etc., etc.

The manuscript is incomplete at the end. It is full of marginal notes, and contains an index covering 7 leaves. It contains many chapters from the Garuḍa-purāṇa besides Yoga-sāra, on medicine.

4016.

9503. कारुण्यस्तोत्रम् । *Kāruṇya-stottram.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 15 on a page. Extent in slokas, 70. Character, Nāgara. Appearance, tolerable. Complete. Written in a beautiful, small hand.

A hymn in praise of Viṣṇu, affiliated to Viṣṇu-dharma in its supplement which is held to be a part of Garuḍa-purāṇa.

Beginning:—

ॐ नमो श्रीगणेशाय नमः ।

श्रीगण उवाच ।

आत्मानमात्मनैव स प्रोक्ता जातिस्मरौ हि नः ।

शुद्धाव वाङ्मनिरिहामि प्रकृतः पुनरोत्तमम् । १ ।

ब्राह्मण उवाच ।

प्रणिपत्याक्षरं विश्वं विश्वहेतुं निरञ्जनम् ।
यत्प्राथम्यविकलं सकलं तत् प्रयच्छतु ॥ २ ॥
कसौरमहातं विष्णुं सर्वकारणकारणम् ।
अथोरणीयांसमजं सर्वव्यापिनमोन्मरम् ॥ ३ ॥
परात् परतरं यस्मात् नास्ति सर्वेश्वरात्परम् ।
तं प्रणम्याच्युतं देवं प्राथम्यामि यदस्तु तत् ॥ ४ ॥

इत्यादि ।

End :—

एतत्त्वया नाप्रतिने न चाशुभ्रवे परम् ।
आख्येयं राजगार्हूलं यच्च नार्थयते हरिम् ॥ ५३ ॥
विष्णुभक्ताय दान्ताय त्रतिने पुण्यशालिने ।
कथनोयमिमं भूप रक्षस्यं परमं हरेः ॥ ५४ ॥

Colophon :—

इति विष्णुधर्मेषु क्षत्रवन्दोरुपाख्याने कारुण्यस्तवोऽयं समाप्तः ।

4017.

5146. **नरस्त्रीलक्षणम् ।** *Nara-stri-lakṣaṇam.*

Being an extract from the Garuḍa-purāṇa.

Substance, country-made paper. 16×3½ inches. Folia, 4. Lines, 9 on a page. Extent in Slokas, 144. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

Beginning :—

ओम्नोरामो जयति ।

हरिरुवाच ।

नरस्त्रीलक्षणं वक्ष्ये संक्षेपाच्छृणु शृङ्गार ।
अहेदिनौ नृदुतनौ कमलोदरसन्निभौ ।
अष्टाङ्गुली ताम्रलोखावभौ च शिरसोन्मिता ।
भूर्भोग्निता च चरणी स्थाता नृपवरस्य हि ॥

Colophon :—

इत्यादिमहापुराणे गाढे नरस्त्रीलक्षणं नाम ।

XVIII. BRAHMĀṆḌA-PURĀṆAM.

4018.

3654. ब्रह्माण्डपुराणम् । *Brahmāṇḍa-purāṇam.*

Substance, country-made paper. $18\frac{1}{2} \times 5$ inches. Folia, 4 to 192. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worn-out. Of the leaves 143rd to 170th, both inclusive, the written portion has been almost entirely corroded.

Four pādas.

I. प्रक्रियापादः ।

No beginning.

34A, इति ब्रह्माण्डे सार्वर्गिकायां लोकज्ञाने प्रक्रियापादः समाप्तः ।

II. उपोद्घातः ।

Beginning :—

सूत उवाच ।

एवं मन्वन्तराणान्तु ज्ञातुमिच्छामि तत्त्वतः ।
देवानां तानि सर्व्वेषां या च यस्यान्तरे भवुः ॥
मन्वन्तराणि सूर्य्यतीतानागतानि वै ।
समासाद्विस्तराच्चैव ब्रुवतो मे निबोधत ॥

Colophon :—

89A, इति महापुराणे ब्रह्माण्डे उपोद्घातपादः समाप्तः ।

III. अनुषङ्गपादः ।

Beginning :—

श्रुत्वा पादं द्वितीयन्ते पुराणश्चेन सूत्रितम् ।
ऋषयः संश्रितात्मानः पद्मश्रुः सूतमादितः ॥
पादप्रक्रियमुपोद्घात(?)स्त्वयानघ ।
तृतीयं विस्तरात् पादं श्रुत्वा अनुषङ्गं प्रकीर्तय ॥

Colophon :—

182A, इति ब्रह्माण्डे सावर्णिंकायां लोकज्ञाने अनुवक्त्रपादः समाप्तः ।

IV. प्रत्याहारः ।

Beginning :—

सम्याप्ते समहर्षोऽयं यस्मिंस्ते कल्पवासिनः ।

अमोघास्तु गणा यत्र भगवन्तस्तुर्दृष्ट ॥

मन्वन्तरेषु सर्वेषु देवांसान् समहौजसः ।

ततस्तेषु गतेषूद्भूतं सायुज्यं कल्पवासिनाम् ॥

Brahmāṇḍa-purāṇa is known to be divided into two parts. This contains the first part which passes as the Vāyu-purāṇa consisting of four pādas.

See the description of the Vāyu-purāṇa, I.O. Catal. No. 3587. The second section of the Vāyu-purāṇa, as contained in the present MS. is the third of the I.O. MS. and vice versa. The beginnings of the pādas in the two do not agree excepting the third in which the two manuscripts agree pretty closely, excepting in the title.

I. *Prakṛyā-pāda*.

4B, इत्यादि ब्रह्माण्डपुराणे व्यवहारपादे (?)

धर्मधर्मितयोर्ज्ञानं तथा सत्त्वान्ते उभे ।

उद्भूतभावमघोभावं सुखदुःखे प्रियाप्रिये ।

सर्वमेतेन सहसा गुणमात्रात्मकं ह्यतम् ।

स्मरते सर्वकार्याणि विस्मृतिशून्यं विद्यते ॥

5B. *End* :—

एतद्विरहमर्भस्य जन्मयो वेद तत्त्वतः ।

आयुष्मान् क्षीर्त्तिमान् चन्द्रः प्रज्ञावांश्च भवत्वपि ।

निवृत्ते समक्षमात्मा मुक्तामुद्भिः प्रवर्त्तते ।

5B, इति ब्रह्माख्ये प्रक्रियापादे ।

अथेन्द्रस्य प्रतिभा ज्ञानवैराग्यकर्मेणा ।
धर्मेन्द्रियैकता बुद्धिर्ब्राह्मी तस्याभिमानिनः ।
अथक्ता ज्ञायते तस्य मनसा यद् यदिच्छति ।
चतुर्मुखस्तु ब्रह्मत्वे काकत्वे चान्तकोऽभवत् ॥

7B. End:—

मन्वन्तरेण चैकेन सर्वार्थ + न्तराणि च ।
व्याख्यानौति च बोद्धव्यं कल्पे कल्पे तु चैव च ।
अनागतेषु तद्वस्तु(?) तर्कः कार्यो वितन्वता ॥

इति ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next:—

अथायसलिलझासीमृष्टार्कं पृथिवीतले ।
श्रान्तचन्द्रानिलानाल न प्रज्ञायत किञ्चन ।
एकार्णवे ततस्तस्मिन् गच्छे स्यादरजकृमे ।
तदा स भवति ब्रह्मा सहस्राक्षः सहस्रपात् ॥

12B. End:—

महेन्द्रः परोऽव्यक्तमख्यमव्यक्तसम्भवम् ।
अख्यल्लजे ततो ब्रह्मा तेन लोकास्त्वमो ज्ञाताः ॥

इति ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next:—

अथ प्रजासु लुष्टासु ब्रह्मणा लोककर्तृणा ।
अप्रजाज्ञाः प्रजाः लुष्टाः प्रजाकामः प्रजापतिः ॥
अहजत् कार्यभावाच्चर्गमन्थं सुखात्मकम् ।
अहजत्तमसान्तानां + + + काक प्रसुः ॥

End. 15B:—

तेषां नामानि गोत्राणि वाश्लिष्टानां महात्मनाम् ।
कथितानि च(?)होऽपूर्वं मनोः आचम्भवेऽन्तरे ॥

इत्येष ऋषिसर्गस्तु सानुबन्धः प्रकीर्तितः ।

अग्नेः प्रजानिसर्गस्तु प्रवक्ष्याम्यहमुत्तमम् ॥

इत्यादि ब्रह्माख्ये प्रज्ञियापादे ।

Beginning of the next :—

योऽसावग्निरभिमानो आसीत् स्वायम्भुवेऽन्तरे ।

ब्रह्मणो मानसाः पुत्रास्तस्मात् स्वाहा अजायत ॥

पावनं पवमानश्च सुचिरमिच्छ यः स्मृतः ।

निर्मिथ्य पवमानस्तु वैद्युत्पावनं किं पुरा ॥ (?)

End in 19A :—

ख्यातिं न मुञ्चते जन्तुर्न तत् कार्यं विपश्चिता ।

इत्येष वै मयावन्तो कथा पापप्रणाशिनो ॥ (?)

पितृवंशानुसारेण भवस्य चरिता शुभा ॥

इति ब्रह्माख्ये प्रज्ञियापादे ।

Beginning of the next :—

मग्नन्तरेषु सर्वेषु व्यतीतानागतेषु च ।

तस्याभिमानिनः सर्वे नामकपगुणादयः ।

देवास्ते सुचिराः प्रोक्ताः प्रोक्ता मग्नन्तरेऽश्वराः ।

अबोधो मानवश्चैव सम्भवन्ति यथाक्रमम् ॥

ऋषिसर्गः समाख्यातो राजसर्गं निबोधत ।

मनोः स्वायम्भुवस्याष्टादश पौत्रा महोजसः ।

तैरियं पृथिवी सर्वा सप्तद्वीपा सप्ततना ॥

End in 21A :—

एवं स्वायम्भुवः सर्गो वेनेदं पूरितं जगत् ।

ऋषिभिर्देवतैश्चैव पितृगन्धर्वराक्षसैः ॥

सर्वभूतपिशाचैश्च मनुष्यपशुपक्षिभिः ।

तेषां सन्तत्ययं लोके युगैः सद्यः निवर्त्तते ॥

लोकार्थस्य च तत्त्वज्ञाः प्राज्ञाः पौराणिका जनाः ।

इति ब्रह्माख्ये प्रज्ञियापादे ।

The beginning of the next:—

अतोतः सान्त्विकः सर्गो राजसख प्रकीर्तितः ।
 तामसख समासेन भूतखान्यं निबोधत ॥
 युगे युगे (?) यः कालः प्रजायन्ति सुतख वै ।
 देवासुराख गन्धर्वीः पिशाचा यक्षराक्षसाः ॥
 यस्मिन् युगेऽय सम्भूतिर्यस्यां यावख जीवति ।
 तत् सर्वं संप्रवक्ष्यामि ब्रह्मध्वं ब्रवतो मम ॥

Ends in 27B:—

ऋषीणामृषिभिः साङ्गं याज्ञवल्क्यस्य चैव हि ।
 याज्ञवल्क्योऽपि संगृह्य पशो (?) व्याख्याप्य चात्मनः ॥
 आजगाम गृहं हृष्टः शिष्यैः परिरुतोऽवसत् ।
 इति ब्रह्माण्डपुराणे प्रक्रियापादे ।

The beginning of the next:—

वेदमित्रस्तु साफल्यो महात्मा द्विजपुङ्गवः ।
 चकार संहिताः पञ्च बुद्धिमान् पदविभक्तः ॥
 तस्य शिष्याभवन् पञ्च सुदृगल गोतमस्तथा ।
 शाक्येयश्च तथा वंशः शिशिरस्तेषु पञ्चमः ॥
 प्रोवाच संहितास्तिस्रः शङ्खपूणी रघोत्तरः ।
 निबल्लश्च पुनश्चत्त चतुर्थं द्विजसत्तम ॥
 तस्य शिष्या हि चत्वारः कौजं मौद्गलिकस्तथा ।
 घौमान् सुतवजाकाश्च निबल्लश्च द्विजोत्तम ॥
 वाष्कलिः सभरदाजस्तिस्रः प्रोवाच संहिताः ।
 जयस्तस्याभवच्छिष्याः महात्मानो गुह्यान्विताः ।
 घौमानप्यपनीयश्च पत्मागारश्च बुद्धिमान् ॥
 हृतीचक्षार्जवत्सेव तपसा दग्धकिष्किषः ।
 इत्येते षडृषाः प्रोक्ताः संहिता यैः प्रकल्पिताः ॥
 वैशम्पायनगोत्रे वै यक्षुर्वेदं प्रकल्पयन् ।
 सप्तविंशति तेनोक्ताः संहिता यजुषां मुभाः ॥

श्रिष्टेभ्यः प्रावदन्तश्च जगृक्षश्च प्रधानतः ।

एतत्कृतया + + याज्ञवल्क्यो महायज्ञाः ॥

तस्य श्रिष्ट्याः षडशीति संहितानां प्रकल्पकाः ॥

सा च.....प्रथमतः स्मृतः सप्ता अक्षरं.....विवदिता.....

दयं स्मृताः

इत्येते नवकाः प्रोक्ताः संहितावादिनो विजाः ।

End in leaf 29B:—

प्रापान्तरविपर्यस्ता वेदशाखा यथा तथा ।

चतुःसाहस्रिकाः सर्वा + + + + +

लोमहर्षीगकामूला ततः काश्यपिका परा ।

सावर्णिका द्वतीयस्य दशवाक्याय पिण्डिकाः ॥

The MS. is so very corrupt that it cannot be read and it is impossible to give an analysis of the Purāṇa from this.

There are two leaves of Varāha-purāṇa and four of Harivaṇśa.

4019.

4465. *The Same.*

Substance, country-made paper. 19×4½ inches. Folia, 160. Lines, 9 on a page. Character, Bengali of the early nineteenth century. Appearance, old and very much damaged by damp.

It is called Brahmāṇḍa-purāṇa in all the colophons. See I.O. Catalogue No. 3587.

I.

Prakriyāpāda ends in 28A.

Beginning:—

नारायणमिच्छादि ।

ऋषय ऊचुः ।

सुत सुत महाभाग सर्वज्ञ ज्ञापया वद ।

ब्रह्माण्डाख्यं पुराणञ्च यथावद्विदितं त्वया ॥

सूत उवाच ।

पुराणलक्षणं सर्वं ग्रहणन्तु न विद्यते ।
अधिकेन विमानेन चिन्तयन्न पिवन्मुनिः ॥
स्थिते तु कारणे तस्मिन् नित्यं सदसदात्मके ।
अनिर्दिश्य प्रवृत्तिर्हि कारणस्य पृथक् पृथक् ॥
एवं यत् कारणं सर्वं तिष्ठ(?) मस्ति यथाक्रमम् ॥
प्रत्याहारे तदा सर्वं प्रविशन्ति परस्परम् ॥

Last Colophon :—

इति ब्रह्माण्डे सावर्णिकायां लोकज्ञाने प्रक्रियापादः समाप्तः ॥

II.

Begins :—

ऋषय उवाच ॥

एवं मन्वन्तराणान्तु ज्ञातुमिच्छामि तत्त्वतः ।
देवानाञ्चैव सर्वेषां या च यस्यान्तरे मनोः ॥

Last Colophon :—

74A, इत्यादिमहापुराणे ब्रह्माण्डे उपोद्घातः समाप्तः ।

III.

Begins :—

श्रुत्वा पादं द्वितीयन्तु पुराणज्ञेन सूत्रितम् ।
ऋषयः संश्रितात्मनः पप्रच्छुः सूतमादितः ॥
पादः प्रोक्तो द्वितीयोयमुपोद्घातस्त्वयानघ ।
तृतीयं विस्तरात्पादं सानुषङ्गं प्रवर्तय ॥
एवमुक्तोऽब्रवीत्सूतः प्रहृष्टेनान्तरात्मना ।
कीर्त्तयिष्ये तृतीयं वः सानुषङ्गं सविस्तरम् ॥
पादः समुदयादिप्रा गदतो मे निबोधय ।
मनोर्वैवस्वतस्येदं साम्प्रतस्य महात्मनः ॥
विकारैर्यानुपूर्व्यां च निःशङ्कं प्रदृशु तद्विज्ञाः ।
चतुर्थमप्य सप्तत्वा संख्यातं पूर्वमेव हि ॥

Last Colophon :—

151B, इति ब्रह्माख्ये सावर्णिक्कायां लोकज्ञाने चतुर्विंशत्पादः
समाप्तः ।

IV.

Begins :—

संहारे समहर्षोक्तं यस्मिंस्ते कल्पवासिनः ।
यामाद्यास्तु गणा यत्र भगवन्तश्चतुर्दश ॥
मन्वन्तरेषु सर्वेषु देवास्ते समहर्षिणः ।
ततस्तेषु गतेषुर्द्धं सायुज्यं कल्पवासिनाम् ॥
समेत देवास्ते वै च काले स मानवे तदा ।
महर्षोक्तं परित्यज्य गणास्ते वै चतुर्दश ॥

Colophon in leaf 158B :—

इति ब्रह्माख्ये प्रत्याहारपादे ।

4020.

3851. *The Same.*

Substance, palm-leaf. $29\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 290. Lines, 5 on a page. Extent in Slokas, 11,700. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten, and very much damaged.

This agrees with the I.O. MS. (Catal. No. 3587). But it is wanting in the last pāda called Upasamhāra pāda. The last chapters of the first and the third sections are called here Upasamhāra pādas, as closing the sections.

4021.

4792. *The Same.*

Substance, palm-leaf. $27\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 3 to 106 of which the following leaves are missing :—4, 9, 10, 77, 96, 103. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, fresh. Incomplete both ends.

7B, इत्यादिमहापुराणे ब्रह्माख्ये प्रक्रियापादे प्रथमोऽध्यायः ।

106B, इत्यादिमहापुराणे ब्रह्माख्ये चतुर्विंशत्पादे १८ ।

4022.

298. ब्रह्माण्डोत्तरखण्डम् । *Brahmāṇḍottara-khaṇḍam.*

Substance, country-made paper. $14\frac{1}{2} \times 6$ inches. Folia, 91. Lines, 10 on a page. Extent in ślokas, 2,800. Character, 'Nāgara. Appearance, fresh. Incomplete at the end.

For a complete MS. see L. 854.

The first opening verse is wanting.

4023.

591. अध्यात्मरामायणम् । *Adhyātma-Rāmāyaṇam.*

For the manuscript see L. 1501.

Ṣaṭ-saṃvāda or three interlocutions are necessary to give a work the authority of a Purāṇa. The Rāmāyaṇa is a Kāvya and not a Purāṇa. With a view to give it the appearance of a Purāṇa, the story was in the first instance narrated by Śiva to Pārvatī, in the second instance, a report of that narration is given by Brahmā to Nārada. On the authority of Nārada, Vyāsa narrates it to Sūta.

4024.

398. *The Same.*

Substance, country-made paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 158. Lines, 7, 8, on a page. Extent in ślokas, 5,056. Character, Bengali. Date, Śaka 1770. Appearance, fresh. Complete.

For a description of the work see L. 1501.

The Post Colophon Statement :—

शुभमस्तु शक्राब्दाः १७७० सौरपौषस्य ऊनविंशतिदिवसे
रविवारे दिवा बङ्गयामाध्य समथो समाप्तोऽहम् ।
पुस्तकं श्रीवेचारामशर्मेण्यस्य ।
श्री जागद्धर प्रसन्नो हाविजिह्वर ।

(678)

লেখক ঐক্যরূপচন্দ্রপ্রসন্ন যথাবৃৎ তথা লিখিতং ॥ লিখ্যকো
দোষ নাস্তি ॥
ঐরামচন্দ্রায় নমঃ ॥

4025.

2614. *The Same.*

Substance, country-made yellow paper. $16\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 150. Lines, 8 on a page. Character, Bengali. Date, Saka 1737. Appearance, fresh. Complete.

A portion of the *Brahmāṇḍa-purāṇa*, often noticed and printed.

Last Colophon :—

ইতি ব্রহ্মাণ্ডপুরাণে ঐমদধ্যাত্মরামায়ণে উমামহেশ্বরসংবাদে
উত্তরকাণ্ডে নবমোऽধ্যায়ঃ । উত্তরকাণ্ডঃ সমাপ্তঃ । সমাপ্তস্বার্থ
মগ্নঃ ।

The date and scribe of the manuscript :—

সম্প্রদায় তিথ্যাবাসরে ত্রিবিংশতিসংখ্যে দৃষ্টিকরাশ্রমাসৌম্য-
বারে লিখিতং লিখিতং ঐক্যসিদ্ধাচারবিদ্যাভূষণেতি লিপিরিয়ং ।
শকাব্দাঃ ১৭৫৭ পলাশডাঙ্গাখ্যগ্রামে নিবাস সংখ্যেতি ॥ ॥

4026.

4501. *The Same.*

Substance, foolscap paper. $16\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 178. Lines, 9 on a page. Character, Bengali in a modern hand. Appearance, worn-out. Complete.

4027.

4509. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 156. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमदध्यात्मरामायणे उमामाहेश्वरसंवादे उत्तरकाण्डे
नवमोऽध्यायः ॥

Post Colophon Statement :—

उत्तरकाण्डे नवप्रतश्श्लोकाः पापहराः । पुरा हरेयोक्ताः ॥
समाप्तश्चायं ग्रन्थः । श्रीरामतनुप्रसन्नैः स्वाक्षरमिति वां
आगरदाडि ॥

4028.

5611. *The Same.*

Substance, palm-leaf. $14 \times 1\frac{1}{2}$ inches. Folia, 211. Lines, 4, 5 on a page. Character Uḍiya of the eighteenth century. Appearance, good. Complete.

4029.

5584. *The Same.*

Substance, palm-leaf. $15\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 138 of which the leaves 71, 82, 83, 97, 100, 101, 102 and 133 are missing. Lines, 5, 6, 7 on a page. Character, Uḍiya, about 300 years old. Appearance, old. Incomplete at the end.

4030.

10829. *The Same.*

Substance, country-made paper. 15×3 inches. Folia, 200 of which the first five are missing. Lines, 6 on a page. Character, Bengali. Date, Śaka 1631. Appearance, discoloured.

Last Colophon :—

शाके इन्दुरसश्चैवमेकात्रिंशन्निजो[यो]जयेत् ।

तुणावले (?) समायुक्ते प्रेतश्चतुर्दशौदिने ॥

तारा गुणदेव ।

4031.

11010—IV. *The Same.*

Substance, country-made paper. $10 \times 5\frac{1}{2}$ inches. Folia, 23 (Bāla-kāṇḍa) + 35 (Ayodhyā-kāṇḍa) + 25 (Āraṇya-kāṇḍa) + 26 (Kiśkindhyā-kāṇḍa) Lines, 10, 11 on a page. Character, modern Nāgara. Appearance, fresh.

4032.

10922. अध्यात्मरामायणम् । *Adhyātma-Rāmāyaṇam.*

With the commentary entitled Adhyātma-Rāmāyaṇa-setu.

By Rāma Varman, son of Himmati Varman.

Substance, country-made paper. 12×5 inches. In tripaṭha form.
Character, modern Nāgara. Appearance, fresh.

I. बालकाख्यः ।

Foll. 2-21. Fragment.

20B, इति श्रीमत् सकलराजविषदुर्द्धरासमर्थ्यादिविबदावलिविराज-
मानस्य हिम्मतवर्मेणः पुत्रस्य श्रीरामवर्मेणः कृतावध्यात्मरामायणे सेतौ बालकाख्ये
षष्ठः सर्गः ।

There are eight stray leaves.

II. अयोध्याकाख्यः ।

Foll. 2-23.

Colophon :—

इति श्रीमत् सकलराज • अयोध्याकाख्ये नवमः सर्गः अयोध्या-
काख्यं समाप्तम् ।

III. अरण्यकाख्यः ।

Foll. 6-18 (of which 7, 8, 11 are missing).

18, इति श्रीमत् सकलराज • अरण्यकाख्ये दशमः सर्गः ।

IV. किष्किन्ध्याकाख्यः ।

Foll. 1-19 (of which the 17th and 18th are missing).

Colophon :—

इति श्रीमत् सकलराज • किष्किन्ध्याकाख्ये नवमः सर्गः
किष्किन्ध्याकाख्यः समाप्तः ।

(681)

V. सुन्दरकाण्डः ।

Foll. 1-11. Complete.

Colophon :—

इति श्रीमत् सकलराज • सुन्दरकाण्डे पञ्चमः सर्गः । सुन्दर
काण्डः समाप्तः ।

VI. युद्धकाण्डः ।

Foll. 1-34. Complete.

Colophon :—

इति श्रीमत् सकलराज • युद्धकाण्डे षोडशः सर्गः ।

VII. उत्तरकाण्डः ।

Foll. 1-26. Complete.

Colophon :—

इति श्रीमत् सकलराज • उत्तरकाण्डे नवमः सर्गः ।

Post Colophon :—

अध्यात्मरामायणे उत्तरकाण्डटीकायां सप्तमः काण्डः समाप्तः ।
मार्गशीर्षमासे शुक्ले पक्षे प्रतपदायां अध्यात्मरामायणं काशीमध्ये
सहजटीको रामदासनिर्मितो लिख्यो जी संमत् ११ ।
भूल धू कृपा करके शोध्य लेखा ।

4033.

9174. *The Same.*

Substance, country-made paper. 14×6½ inches. Folia, 4. Lines, 17
on a page. Extent in Slokas, 140. Character, Nāgara. Appearance,
tolerable.

A fragment containing only the commentary on the
first sarga of the Bāla-kāṇḍa of the Adhyātma-Rāmāyaṇa.

It begins :—

श्रीगणेशाय नमः ।

श्रीमहादेव उवाच ।

अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।

सीताराममहत्सूनुसंवादं मोक्षसाधनम् ॥ १ ॥

महत्सूनुर्वायुपुत्रो हनूमान् ॥ १ ॥

पुरा रामायणे रामो रावणं देवकण्ठकम् ।

हत्वा रणे रणक्षेत्रे सपुत्रवणवाहनम् ॥ २ ॥

रामायणे रामायणप्रवर्तके रामावतारकाले इत्यर्थः देवकण्ठकं देव-
मोहिणम् ॥ २ ॥

The Colophon runs :—

इति श्रीमत् सकलराजविपदुद्धरणसमर्थत्वादिवीरदावलि-
विराजमानस्य हिम्मतिवर्मेणः पुत्रस्य श्रीरामवर्मेणः कृतौ अध्यात्म-
रामायणे सेतौ बालकाख्ये प्रथमः सर्गः ।

There are, after the colophon, seven stray verses taken from different chapters of the Gītā, which go under the collective name of Sapta-śloki.

4034.

10021. *The Same.*

(*किष्किन्धाकाख्य complete and the first five adhyayās of the
Sundara-kāṇḍa.*)

With the commentary entitled Dhvani-prakāśikā.

By Viśva-nātha Sinhajū.

Substance, country-made paper. 12×7 inches. Folia, 34+25. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, decayed and worm eaten and repaired.

I.

34A, महाराजाधिराज-श्रीमहाराजा-श्रीराजावाहादुर-सीतारामचन्द्र-
जयापात्राधिकारि-विन्मनाथसिंहजूदेवविरचितायां बृहद्भाष्यपुराणान्तर्गत-
अध्यात्मरामायणटीकायां अग्निप्रकाशिकायां किष्किन्धाकाख्ये नवमोऽध्यायः ।

II.

25, इति सिद्धिओमहाराजाधिराज-ओमहाराजा-ओराजावाहादु-
सीतारामचन्द्रकायाचाधिकारि-विश्वनाथसिंहजुदेवविरचितायां ब्रह्माखण्डपुराणा-
नर्गतपञ्चात्मरामायणटीकायां ध्वनिप्रकाशिकायां सुन्दरकाण्डे पञ्चमोऽध्यायः ।

4035.

3578. बालबोधिनी । *Bālabhodbhinī*.

Being a commentary on Adhyātma-Rāmāyaṇa.

By Gopāla Cakravartī.

Substance, country-made yellow paper. 15×3½ inches. Folia, 91.
Lines, 8 on a page. Extent in ślokas, 2,500. Character, Bengali. Date,
Śaka 1769. Appearance, fresh. Complete.

Colophon :—

इति श्रीगयघड़-वन्द्यघटीकुलप्रसूत-सत्यखितश्रीगोपालचक्रवर्ति-
विरचिता बालबोधिनी नाम श्रीमदध्यात्मरामायणटीका समाप्ता ।

Bandyaghaṭī is Banerji. The Gayaghaḍas are the
best family of Banerjis.

Post Colophon :—

श्रीश्रीराधाकृष्णः शरणम् ।

शकाब्दाः १७६९ ।

It ends thus :—

दुर्गादाससमन्वयोऽभवदथो ज्ञानात्मजस्तत्सुतः ।

श्रीगोपालधरामरः समतनोद्गीकामिनां सन्मदे ।

The first half of this verse is omitted in the present
Manuscript.

For the beginning of the commentary see I.O. Catal.
No. 3429.

4036.

2109. रामगीता । *Rāma-gītā.*

From the Adhyātma-Rāmāyaṇa.

Substance, country-made paper. $6 \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 11 on a page. Character, Nāgara. Date, Samvat 1889. Appearance, discoloured. Complete.

Often printed.

Post Colophon :—

१८८६ फागुण शु • भौमवारे । लेखकपाठको शुभं भवतु

4037.

3863. *The Same.*

Substance, country-made paper. 8×4 inches. Folia, 5. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

Often noticed and often printed.

4038.

9809. *The Same.*

Substance, country-made paper. 9×5 inches. Folia, 7. Lines, 9 on a page. Extent in slokas, 98. Character, Nāgara. Date, Samvat 1893. Appearance, old. Complete.

It belongs to the Adhyātma Rāmāyaṇa :—

इति श्रीमदध्यात्मरामायणे उत्तरकाण्डे रामगीता नाम पञ्चमः
सर्गः । ५ । श्रीरामजी है । मिति वैशाख वदी पञ्चमी ५ साल
१८८३ विषोद्वतं ज्वालादास शुभं ।

4039.

8560. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 9 on a page. Extent in slokas, 120. Character, Nāgara. Date, Samvat 1878. Appearance, fresh.

Complete in 7 leaves only. The work is the 5th chapter of अथात्मरामायण and is an interlocution between उमा and महेश्वर. Copied by Māna-Simha in “दशमुनि बहुम्नौ मिते सम्बत्रे” that is, Samvat 1878=1822 A.D.

4040.

8786. *The Same.*

Substance, country-made paper. $5\frac{1}{2} \times 4$ inches. Folia, 18. Lines, 7 on a page. Extent in Slokas, 125. Character, Nāgara. Date, Samvat 1909. New. Complete.

Complete in 18 leaves.

The fifth chapter of the Uttara-kāṇḍa of the Adhyātma-Rāmāyaṇa.

A well-known work.

4041.

9866. *The Same.*

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 10 on a page. Extent in Slokas, 140. Character, Nāgara. Appearance, decayed. Complete.

It belongs to the Adhyātma-Rāmāyaṇa.

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे
रामगीतानामपञ्चमोऽध्यायः ।

4042.

1454. *The Same.*

With its commentary entitled Subodhini.

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folia, 13. In tripāṭha form. Date, Śaka 1771. Character, Bengali. Appearance, fresh. Complete.

The text has been several times printed. It is a part of Adhyātma-Rāmāyaṇa, which, again, the present manuscript considers to be a part of Brahmānda-purāṇa.

Colophon :—

इति श्रीब्रह्माण्डपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वर-
सम्पादे उत्तरकाण्डे श्रीरामगीता नाम पञ्चमोऽध्यायः । इति
रामगीताख्यग्रन्थं सम्पूर्णम् ।

Post Colophon :—

रामः करोतु कल्याणं रावणद्विपकेशरी ।
सरयूकुलकक्षोजकोलाहलकुतूहली ॥
श्रीरामचन्द्राय नमः । ॐ हनुमते नमः । प्रकाब्दाः १७७१
तारिख २१ माघ लिखितं श्रीवामाचरणदेवशर्मणा ।

The commentary is anonymous.

Its maṅgalācarana :—

श्रीकृष्णाय नमो नित्यं गुरवे बुद्धिदायिने ।
कृपया तत्र माख्यद्वो(?) लक्ष्मणाय विपश्चिते ॥

Object of the commentary :—

स्वययः सप्तजीकर्तुं महिम्ना राघवस्य तु ।
आरब्धं तेन गीताया व्याख्यानं मे यथामति ॥

Colophon to the commentary :—

इति रामगीता सुबोधनी समाप्ता ।

Post Colophon :—

आपदामपहन्तारं दातारं सर्वसम्पदां, etc.
लिखिता श्रीरामगीता श्रीवामाचरणशर्मणा ।

This commentary is to be differentiated from a commentary of the same name by Ayyāji Bhaṭṭa.

4043.

11242. *The Same.*

*With the commentary by Rāma Varman, son of
Himmati Varman.*

Substance, country-made paper. $12 \times 5\frac{1}{2}$ inches. Folia, 15. In tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे
श्रीमत् सकलराजविपदुद्धरणसमर्थेत्यादिविबुदावलीविराजमानस्य
हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्मरामायणे सेतौ
उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमः सर्गः ।

4044.

2465. *The same with the same commentary.*

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 21. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The commentary begins:—

अथ भगवान् शिवो रामलक्ष्मणसंवादमुखेन परतत्त्वमुपदेष्टुमाह ।
तत इति ।

Colophon:—

इति सकलराजविपदुद्धरणसमर्थेत्यादि विबुदावलीविराजमानस्य
हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्मरामायणसेतौ
उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ।

4045.

3777. *The Same.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 32. In tripāṭha form. Character, Nāgara. Date, Samvat 1854. Appearance, discoloured. Complete.

Colophon of the text :—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसम्पादे उत्तरकाण्डे
श्रीरामगीतायां पञ्चमोऽध्यायः ॥

Colophon of the commentary :—

इति श्रीमत् सकलराजविपद्भूषणसामर्थ्यादिविबुधावली-
विराजमानस्य हिम्मतिवर्मेणः पुत्रस्य श्रीरामवर्मेणः कृतावध्यात्म-
रामायणस्य उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमः सर्गः ॥ ५ ॥

Post Colophon :—

लिखतं श्रीकाश्यां मध्ये मणिकर्णिकासमिपे संवत् १८५४ फाल्गुने
शुद्धि १ लिखतं गुप्तां वैद्यगिरिलेखकपाठक चरणं जीव(?)

4046.

9608. *The Same.*

Substance, country-made paper. 10×7 inches. Folia, 18. In tripāṭha form. Character, Nāgara. Appearance, old. Incomplete, the first leaf missing.

Colophon :—

इति श्रीमत् सकलराजविपद्भूषणसामर्थ्य + + + + +
विराजमानस्य हिम्मतिवर्मेणः पुत्रस्य श्रीरामवर्मेणः कृतावध्यात्म-
रामायणस्येति उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ।

4047.

5637. *A commentary on the same, Rāmagītā-dīpikā,*
by Mahādhara.

Substance, country-made paper. 16½×4 inches. Folia, 4. Lines, 12 on a page. Extent in Slokas, 300. Character, Bengali. Date, Śaka 1769. Appearance, old. Complete.

Colophon :—

इति श्रीमद्रामपदारविन्दविमलकर्मकरन्दयानन्दित-श्रीमहेश्वर-
विरचिता ब्रह्माख्यपुराणान्तर्गताध्यात्मरामायणोद्य रामगीतादी-
यिक्ता समाप्ता ।

Post Colophon Statement:—

ग्रन्थम् १७६६ । ६ ।

आश्विनस्यासिते पक्षे रससञ्चयिणी दिने ।

वैवस्वताख्यचत्वारिंशे (?) याते + + + + + लिपिरियम् ॥

4048.

9086. *The same with commentary Rāma-gītā-prabhā,*
by Rāma-nārāyaṇa.

Substance, country-made paper. 13×6½ inches. Folia, 57 missing.
Lines, 11–15 on a page. Tripāṭha form. Character, Nāgara. Fresh.

The first leaf missing.

4049.

9014. *The same with an anonymous commentary.*

Substance, yellow country-made paper. 11×5 inches. Folia, 24.
Lines, 8 on a page. Tripāṭha form. Character, Nāgara. Fresh. Complete.

4050.

5107D. *The same with an anonymous commentary.*

Substance, palm-leaf. 15½×1½ inches. Folia, 16 (by counting).
Lines, 6, 7, on a page. In tripāṭha form. Character, Uḍiya of the nineteenth century. Appearance, fresh. Complete.

The commentary begins thus:—

अथ भगवान् शिवः रामलक्ष्मणसम्पादमुखेन परं तत्त्वमुपदिशन्नाह
तत इति ।

Colophon to the text:—

इति श्रीमद्भ्यासरायणे उमामहेश्वरसम्पादे उत्तरकाण्डे
रामगीता नाम प्रथमः सर्गः ।

There is no colophon to the commentary.

4051.

9258. *The same with an anonymous commentary.*

Substance, country-made paper. 11×6 inches. Folia, 21. Lines, 11 on a page. Character, Nāgara. Appearance, tolerable. Complete. In tripāṭha form.

It begins thus:—

औपरमात्मने नमः ।

अथ भगवान् शिवो रामकृष्णसंवादमुखेन परतत्त्वमुपदेक्षुमाह तत इति । जगतां यानि मङ्गलानि आनन्दाक्षोभामुपजीव्यभूत-मङ्गलं ब्रह्मानन्दः स एवात्मास्वरूपं यस्य तत्तथा तेन एतस्यैवानन्दस्य अन्यानि भूतानि मात्मानुपजीवन्तीति श्रुतेः मङ्गलानाञ्च मङ्गल-मिति श्रुतेः किञ्च जगतां मङ्गलं कल्याणं यस्मात् तत्तादृशकल्याण-रूप आत्मा मूर्तिरस्य उत्तमां ओजादीनां मोक्षप्रदत्वेन अत्युत्तमां रामायणकौर्त्तिं वाञ्छीक्यादिद्विजगताविधिरामायणप्रवर्त्तिकां रावण-वधादिनां कौर्त्तिं विधाय स्थितो रघूत्तमः ततः सौतापरित्यागा-नन्तरं पूर्वे खर्वग्रजैराचरितं प्रजापालनसत्त्वधाम्न्यादिकं केवलं तत्पूर्वजैरेवाचरितमिति । इत्यादि ।

End:—

इदानीमेतद् गुह्यार्थलोचनासमर्थस्य पाठमाचतोऽपि महत् फलमाह । विज्ञानमिति विज्ञानं ज्ञानजनकं करणवृत्त्यन्तेति बोध्यं वेदान्तैरपि बद्धवाक्यैर्विध्यं परमं जगज्जन्मादिलक्षणं कर्म यस्य तेन । ननु पाठमात्रादेतादृशमहत्फलप्राप्तिः कथमित्याशङ्क्य भवत्येवेति सूचयन् तत्राह भक्तिः महत्तमेन भक्तिः विश्वासो यदीत्यर्थः गुह्यवाक्यविश्वासस्यैव फलदायकत्वादिति भावः ।

4052.

11170. *रामहृदयस्तोत्रम् । Rāma-hṛdaya-stottram.*

Being the first chapter of Adhyātma-Rāmāyana of Brahmāṇḍa-purāṇa.

Substance, country-made paper. 11×4½ inches. Folia, 3. Lines, 8-11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीब्रह्मपुराणे बाल्यकाण्डे अध्यात्मरामायणे उमा-
महेश्वरसंवादे श्रीरामहृदयस्तोत्रं संपूर्णम् ।

Beginning :—

ॐ श्रीमते रामानुजाय नमः ।

ॐ अस्य श्रीरामचन्द्रहृदयस्तोत्रमालामन्त्रस्य श्रीरामचन्द्रविः
etc., etc.

2A, अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।
सीताराममन्त्रसूनुसंवादे मोक्षसाधनम् ॥ १ ॥
पुरा रामायणे रामो रावणं देवकण्ठकम् ।
हृत्वा रणे रणश्लाघ्यं सपुत्रबलवाहनम् ॥ २ ॥
सीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः ।
अयोध्यामगमद्रामो हनुमत्प्रमुखैर्हतः ॥ ३ ॥

... ..

सीतोवाच ।

रामं विद्धि परं ब्रह्म सच्चिदानन्दमहयम् ।
सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥
आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम् ।
सर्वव्यापिनमात्मानं सप्रकाशमकल्मषम् ॥
मां विद्धि मूलप्रकृतिं सर्गस्थित्वन्तकारिणीम् ।
तस्य सन्निधिमात्रेण लज्जामौदमतन्त्रिता ॥

One stray leaf marked 171, containing the colophon :—

इति श्रीमच्छावरस्वामिहृतौ श्रीमांसाभाष्ये दशमस्थाध्याय-
स्याह्वयः पादः समाप्तः ।

✓ २० संवत् १९५० । रामाय नमः ।

4053.

9682.. *The Same.*

Substance, country-made paper. 14×5½ inches. Folia, 5. Lines, 9
on a page. Extent in Blokas, 72. Character, Nāgara. Appearance,
fresh. Complete.

This is a hymn in praise of Rāma-candra delivered as an interlocution between Śiva and Pārvatī. It belongs to the Adhyātma-Rāmāyaṇa.

Colophon :—

इति श्रीब्रह्मायुपुराणे उत्तरखण्डे उभयमहेश्वरसंवादे ब्रह्मात्म-
रामायणे श्रीरामहृदयं नाम प्रथमोऽध्यायः ।

4054.

11124. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 8. Lines, 7 on a page. Character, Nāgara. Date, Samvat 1867. Appearance, fresh.

Colophon :—

इति श्रीब्रह्मायुपुराणे उत्तरखण्डे उभयमहेश्वरसंवादे ब्रह्मात्म-
रामायणे श्रीरामहृदयं नाम प्रथमोऽध्यायः ।

Post Colophon :—

शिवदयालुनाम्ना लिखितमिदं स्तोत्रम् । संवत् १८६८ ।
वासुदेवाय नमः ।

4055.

2358. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 3. Lines, 9 on a page. Extent in ślokaś, 50. Character, Devnagari of the nineteenth century. Fresh. Incomplete.

It begins :—

अथ श्रीरामहृदयस्तोत्रमन्त्रस्य श्रीरामचन्द्रविरनुकुपण्ड-
रौषखण्डपरमात्मादेवतायै नमः । रां क्रां अखण्डरूपाय हव्य-
कुलाभ्यां नमः, etc.

2A, श्रीमहादेव उवाच ।

तत्र ते कथयिष्यामि रहस्यमतिदुर्लभम् ।
श्रीताराममन्त्रसूनुसंवादं मोक्षसाधनम् ।

2B, सीता उवाच ।

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्वोपाधिविनिर्मुक्तं सत्त्वामात्रमगोचरम् ॥

3A,

शृणु तत्त्वं प्रवक्ष्यामि ह्यात्मानात्मपरात्मनां ।
आकाशस्य यथाभेदस्त्रिविधो वृष्टते महान् ॥
जलजले महाकाशे क्षुद्रवक्षिन् एव हि, etc.

3B,

यः पठेत् सततं भक्त्या स मुक्तो नात्र संशयः, etc.

4056.

3812. उत्तरकाण्डकथा । *Uttara-kāṇḍa-kathā.*

Substance, country-made paper. $18\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 67. Lines, 5 on a page. Extent in ślokas, 1,300. Character, Bengali. Date, Saka 1702. Appearance, in tolerably good preservation. Complete.

Colophon :—

इत्युत्तरकाण्डकथा समाप्ता । शकाब्दाः १७०२ ।
तेषां वचो व्यर्थमिहापि जन्म
क्षियाकलापादिद्वयाधिपत्यम् ।
त्रेऽध्यात्मरामायणरामसंहितां
नैवाश्वन् पुण्यमुपेन्ननुष्यै ॥

अश्वन् क्षवादिपाठपत्रम् ।

4057.

3088. मल्लारिक्षेत्रमाहात्मम् ।

Mallāri-Kṣetra-māhātmyam.

From the Kṣetra-khaṇḍa of Brahmāṇḍa-purāṇa.

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 29. Lines, 13 on a page. Character, Nāgara. Date, Samvat 1738. Appearance, discoloured. Incomplete at the end, containing 22 chapters only.

For a full description of the work see L. 763.

Colophon :—

इति श्रीब्रह्माख्यपुराणे पञ्चमस्कंधे क्षेत्रखण्डे मङ्गारिखेत्र-
माहात्म्ये महिमावर्णनं नाम द्वाविंशतितो(?)ध्यायः २२ ।

The Post Colophon Statement :—

संवत् १७३८ समवे भाद्रपद शुद्धदशम्यां स्थिरवासरे चतु-
हस्त्योपनामक ग्रंथरभट्टेन लिखितम् ।
श्रीविश्वेश्वराभ्यां नमः ॥ मङ्गारवे नमः ।
श्रीलक्ष्मीन्दसिंहाय नमः ।
ग्रन्थ ६६१ ।

4058.

5691. *The Same.*

(A section of the *Kṣettra-khaṇḍa* of the *Brahmāṇḍa-purāṇa*)
with a commentary by *Kalamba-kara-Bhīma*.

Substance, country-made paper. 14×7½ inches. Folia, 94. In
tripāṭha form. Character, Nāgara in a modern hand. Appearance, fresh.
Complete in 23 chapters.

For the text see I.O. Catal. No. 3441 and L. 763.

The text ends thus in the present manuscript:—

मूलेन मूलमन्त्रेण दत्त्वा पुष्पाञ्जलिं द्विजाः ।
पञ्चादिसर्जयेद्देवं मङ्गारिख मणिद्वयम् ॥

Colophon :—

इति श्रीब्रह्माख्यपुराणे क्षेत्रखण्डे मङ्गारिमाहात्म्ये मन्त्रवर्णो-
द्धारकथनं त्रयोविंशः ।

The commentary begins thus :—

श्रीगणेशाय नमः । श्रीलक्ष्म्यपरमेश्वर्यो नमः ।
गणेशं शारदां गतां चतुर्भुजं करोम्यहम् ।
टीकां मङ्गारिमाहात्म्यपद्यगर्भायैतुषणीम् ।
पूर्वं मया कृता टीका विसृतात् सोपपत्तिका ।
इदानीं विदुषां श्रीवेद्या मयास्या विरच्यते ॥

इह खलु कलियुगे तत्त्वज्ञानहीनानपि जनान् भक्त्यैवोद्धर्तुं
महत्कारिण्येषावतारं कृतवता शिवेन पाव्यंतीं प्रति इदं महात्म्यं
कथितमिति विवक्षुः पूर्वाध्यायान्ते शौनकादिहस्तं प्रश्नं कृतो वदन्
आत्मकं मङ्गलमाचरति वागवहोति ।

The commentary ends thus :—

सौतामन्यकोरस्थानन्दबन्धं च जाम्बवन् ।
भर्तुः प्रीत्यब्धिवर्द्धिंशु रामचन्द्रं नतोत्सहम् ।
शङ्करो गिरिजागन्दे सकलशो दैन्यादतोद्धारणे
वीभत्सो हि जटौ छतास्त्रभयकृत् पीतो गरोऽन्वङ्कृतः ।
वीरो दैत्यविजोक्तोत्सवयुतो रौद्रश्च तद्धंसने
हासो भूतसखो निजेषु श्रमयुक् पाषात् सदा शङ्करः ॥
ओममृसिंह-गुर्वङ्गिसरोजे मे मनः सदा ।
तदङ्गुतरसास्त्रादणोलुपं भमरायताम् ॥
प्राचीनैः कृतिभिः कृतान् सुवङ्गशो वाचां प्रबन्धासुखं(?)
पश्यन्तोपि सुदं प्रयान्तु विबुधावाचा + + + + + ।
ये पूर्वं हि कृतश्रमाः सुरमणिव्यासस्तबुद्ध्या चिरात्
ते हो किं न रमन्ति सुगन्धरमण्योव्यासस्तबुद्ध्या चक्षम् ।
कमलकरसुवङ्गास्तबुद्ध्या द्विजम्भा
स्वगुरुपदमहिम्ना भोमनामातिनामा ।
मणिरिपुसमाहात्म्यस्य टीकां सुटीकां
द्यतनुत बुधमोदं-कर्त्तमण्यौमन्यलौम् ।

Colophon of the commentary :—

इति ओममृ • कमलकरोपनाम्ना भोमेन रचिता टीका
ओममृकारिण्येषामहिमेव पूर्यतामगमत् । २१ ।

Post Colophon Statement:

ओम्कारार्पणमस्तु ।

तनुवाचादरेणेदं लिखितं प्रथमाङ्कम् ।

तथाप्यवतु मां ज्ञानो मणिमकारिवेद्यम् । २१५० । ओम् ।

4059.

5729. पुरुषोत्तममाहात्म्यम् । *Puruṣottama-māhātmyam.*

From the Brahmāṇḍa-purāṇa.

Substance, country-made paper. 13×5 inches. Folia, 32. Lines, 15 on a page. Character, Nāgara of the early nineteenth century. Appearance, old. Incomplete at the end.

To the end of the 15th chapter.

See I.O. Catal. No. 3444.

4060.

5010. वक्रेश्वरतीर्थमाहात्म्यम् ।

Vakreśvara-tīrtha-māhātmyam.

Substance, country-made paper. 12½×5 inches. Folia, 7 to 16. Lines, 10 on a page. Extent in ślokaś, 480. Character, Bengali. Date, Śaka 1748. Appearance, discoloured. Incomplete in the beginning.

End:—

अनेन विधिना यस्तु पश्येद्वक्रेश्वरं शिवम् ।

सोऽत्र सर्वसुखं सुखेनैव भवेत्तु मोक्षश्च विन्दति ।

इदं वक्रेश्वरं रत्नं पुण्यदं वक्रनिर्मितम् ।

यः स्मरेत् प्रयत्नेनैव सर्वपापैः प्रमुच्यते ॥

यश्चेतत् श्रद्धया हृत्वा देवब्राह्मणसन्निधौ ।

पठेद्वा पाठयेद्वापि सोऽपि सर्वमवाप्नुयात् ॥

Colophon:—

इति ब्रह्माण्डपुराणे वक्रेश्वरतीर्थमाहात्म्ये एकादशोऽध्यायः ।

समाप्तश्चेद् ।

Post Colophon Statement:—

प्रकाशना १७४८ ।

Vakreśvara is a place of pilgrimage in the District of Birbhum in Bengal where there are many hot springs with a temple of Śiva under the name of Vakreśvara.

4061.

9252. क्षेत्रसन्ध्यासः । *Kṣetra-sannyāsaḥ.*

Substance, country-made paper. 13×6 inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 360. Character, Nāgara. Appearance, old. Complete.

It begins :—

श्रीगणेशाय नमः ।

देवदास ।

देवदेव महादेव भक्तानामभयप्रद ।
काशीवासः सुगन्धनः पापिनां घनलोभिनां ॥ १ ॥
विषयासक्तमनसां न सुखाय कदाचन ।
सुखाय सर्वलोकानां प्रकृतिः कथिता खलु ॥ २ ॥
विषयैः परितुष्टानां जीवनं नान्यथा भवेत् ।
प्रायश्चित्तान्नरं देव वदस्व यदि मन्यसे ॥ ३ ॥

It ends :—

भोगैः सहायतां यातौ + + + परमां गतिम् ।
यथा पतिव्रता भार्या भर्तारमनुगच्छति ॥ ५८ ॥
यथा साहसमालम्ब्य काशीमनुगतो भवेत् ।
गुह्यमोहपरो यस्तु विप्रदोहपरस्तथा ॥ ५९ ॥
+ + + + + वञ्छभिः साधनैर्युता ।
क्षेत्रसन्ध्यासिनामेवं क्रमः प्रोक्तो मयागघे ॥ ६० ॥
प्रदक्षिणायास्तु महान् महापापहरः शुभः ॥ ६१ ॥

Colophon :—

इति श्रीब्रह्मवैवर्तपुराणे तृतीयविभागे क्षेत्रसन्ध्यासथाचार्यविरचिते
नामैकादशोऽध्यायः सम्पूर्णः समाप्तः ।
रामकृष्णजी की जः ।

4062.

5812. ललितासहस्रनामस्तोत्रम् ।

*Lalitā-sahasra-nāma-stottram.**Being an interlocution between Agastya and Hayagrīva.**Stated to belong to the Brahmāṇḍa-purāṇa.*

Substance, country-made paper. 9×3½ inches. Folia, 29. Lines, 7
on a page. Extent in Ślokas, 400. Character, Nāgara. Date, Śamvat
1871. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ।

श्रीव्यगस्य उवाच ।

अस्मान्न महाबुद्धे सर्वशास्त्रविप्रारद ।
कथितं ललितादेव्याश्चितं परमाद्भुतम् ॥
पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम् ।
भयडासुरवधश्चैव विस्तरेण तयोदितः ॥
वर्णितं श्रीपुराणापि महाविभवविस्तरम् ।
श्रीमत् पञ्चदशाक्षर्याः सहस्रमा वर्णितस्तथा ॥
योऽन्यासादयो न्यासा न्यासखण्डे समीरिताः ।
अन्तर्यामिणश्चैव वज्र्यागक्रमस्तथा ॥
महायागक्रमश्चैव पूजाखण्डे प्रकीर्तितः ।
पुराणखण्डे तु जपनस्तमसीरितम् ॥
होमखण्डे तथा प्रोक्तो होमप्रणविधिक्रमः ।
चक्रराजस्य विद्यायाः श्रीदेव्या देहिमात्मनोः ॥
रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे वज्रविधाः स्तुतयः परिकीर्तिताः ॥
मन्त्रिको द्दष्टिनी देव्योः प्रोक्ते नाम सहस्रके ।
तु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥
तत्र मे संशयो नास्तीत्यपीव श्रुयानिधे ।
किं वा त्वया विद्वत्तं तत् ज्ञात्वा वा समुपेक्षितम् ॥

मम वा योग्यता नास्ति ओतुं नामसहस्रकम् ।

किमर्थं भवता गीतं तत्र मे कारणं वद ॥

कृत उवाच ।

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।

प्रहृष्टो वचनं प्राह तापसं कुम्भसम्भवम् ॥

लोपामुद्रापतेऽगस्त्य सावधानमनाः पृष्ट्वा ।

नाम्नां सहस्रं यन्गीतं कारणं तद्वदामि ते ॥

... ..

... ..

The beginning of the sahasra-nāman :—

6A, ओमाता ओमहाराजो ओमत्सिंहासनेश्वरी ।

चिदभिकृष्टसम्भूता देवकार्यसमुद्यता ॥

Colophon :—

इति श्रीब्रह्माख्यपुराणे उत्तरखण्डे अगस्त्यहयग्रीवसंवादे

ललितासहस्रनामस्तोत्रं सम्पूर्णम् ।

Post Colophon :—

शुभं भवतु । श्रीरक्तु । संवत् १८७१ कार्तिककृष्ण ७ अष्टौ वारे

सहस्र अविवदिष्य ज्योतिर्वित् श्रीरामेण लिखितं । शुभं भूयात् ।

4063.

5905. त्रिपुरसुन्दरीहृदयम् । *Tripura-sundarī-hṛdayam.*

Substance, country-made paper. 9×3½ inches. Folia, 3. Lines, 10 on a page. Extent in ślokas, 60. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीब्रह्माख्यपुराणे ललितोपाख्याने स्तोत्रखण्डे त्रिपुर-

सुन्दरीहृदयं सम्पूर्णम् ।

Beginning of the stotra :—

वन्द्ये सिन्दूरहृन्दाभं वामोदन्तवक्त्रभम् ।

इक्षुवारिचिमध्वकं हभराणसुखं महः ॥

गम्भीरलङ्घरीजालगच्छूषितदिगन्तरः ।
 अथात्माममृताम्भोधिरनर्घ्यं मलिसंयुतः ॥
 मध्ये तस्य मनोहारि मधुपारवनेदुरम् ।
 प्रहृष्टविगलन्माध्वी-प्रवाहपरिपूरितम् ॥
 किन्नरीगानमेदस्त्रिक्रीका(?) कन्दरमेदुरम् ।
 काञ्चनग्रमधूनीभिः कल्पितालकविष्ममम् ॥

2A, तपनीयामुकधरं तदणस्त्रीनिषेवितम् ।
 कामेश्वरमहं वन्दे कामितार्थप्रदं नृणाम् ॥
 तस्याङ्गमध्यमासीनां तप्तहाटकसन्निभम् ।
 मायिकमुकुटश्यामयूखादणवियहाम् ॥

End :—

चिन्मयीं हृदयाम्भोजे चित्तवेत् साधकोत्तमः ।
 इदं त्रिपुरसुन्दर्या हृदयं सर्वकामदम् ।
 तापञ्जरादिहरणं तदणीजनमोहनम् ॥
 अपमृत्युहरं पुण्यमायुष्यं कौर्त्तिदं परम्
 अपवर्गकनिजयमवनीपालकं त्विदम् ॥
 यः पठेज्ज्ञाननिरतः सायंप्रातरतन्त्रितः ।
 निमेवादेव स पुमान् निर्मैति भुवनत्रयम् ॥

4064.

9449. गणेशकवचम् । *Gaṇeśa-kavacam.*

Substance, country-made paper. 10×4 inches. Folia, 4. Lines, 8 on a page. Extent in Slokas, 42. Character, Nāgara. Appearance, fresh. Complete.

From the *Brahma-vaivarta-purāṇa*.

Colophon :—

इति श्रीनक्षत्रवैवर्तपुराणे गणेशकवचं । शुभं ।

Beginning :—

ॐ स्वस्ति श्रीगणेशाय नमः ।

श्रीनारद उवाच ।

श्रुतं श्रोत्रं गणेशस्य पूजनञ्च मनोहरम् ।

कवचं श्रोतुमिच्छामि साम्प्रतं भवतारण ॥ १ ॥

नारायण उवाच ।

पूजयामास सहस्रा सभामध्ये शनैश्चरः ।

उवाच विष्णुः सर्व्वेशं त्रासितो जगतां गुरुम् ॥ २ ॥

शनिश्च उवाच ।

सर्व्वविघ्नविनाशाय दुःखप्रशमनाय च ।

कवचं विघ्ननिघ्नस्य वद वेदविदां वर ॥ ३ ॥

वभूव नो विवादश्च शिवशक्त्या यथा सह ।

तद् विघ्नप्रशमनार्थञ्च कवचं धारयाम्यहम् ॥ ४ ॥

End :—

परं वरं सर्व्वपूज्यं सर्व्वसङ्कटनाशनम् ।

गुरुमभ्यर्च्य विधिवत् कवचं धारयेत्तु यः ।

कण्ठे वा दक्षिणे वाहौ सोऽपि विघ्नार्गं संशयः ॥ ५ ॥

अथमेघसहस्राणि राजसूयशतानि च ।

गजेन्द्रकवचस्यास्य कलां गार्हन्ति षोडशीं ॥ ६ ॥

इदं कवचमच्चात्वा यो जपेच्छृङ्खरात्मजम् ।

शतलक्षप्रजतोऽपि न मन्त्रः सिद्धिदायकः ॥ ७ ॥

4065.

10864. देवीकवचम् । *Devī-kavacam.*

From the Brahmanḍa-purāṇa.

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 7 on a page. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति ब्रह्माण्डपुराणे हरिहरब्रह्मविरचितं देव्याः कवचं संपूर्णम् ।

This is what is commonly read along with Caṇḍi-māhātmya.

4066.

3935C. हनुमत्कवचम् । *Hanumat-kavacam.*

From the Brahmāṇḍa-purāṇa, beginning from 3A and ending in 4A.

Substance, country-made paper. $12\frac{1}{2} \times 3$ inches. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे हनुमत्कवचं समाप्तम् ।

4067.

3917C. दत्तात्रेय-सहस्रनामस्तोत्रम् ।

Dattātreya-sahasra-nāma-stotram.

Beginning from line 11th, 25A and ending in line 3-30B.

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Lines, 11 to 16 on a page. Character, Bengali. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे कुलागमे श्रीदत्तात्रेयसहस्रनामस्तोत्रं सम्पूर्णम् ।

Beginning :—

गमो गुरुदत्तात्रेयाय ।

सुत उवाच ।

पुण्ये भागौरघोतीरे तपस्व्यन्ति परम्पराः ।

+++++ दत्तात्रेयपरायणाः ।

... ..

अस्य श्रीदत्तात्रेयसहस्रनामस्तोत्रमन्त्रस्य परमहंसकृषिः
 श्रीमद्दत्तात्रेयपरमात्मदेवता अतुल्यपुण्ड्रः ॐ इति बीजं उं इति
 शक्तिः कमिति कौलकं यमिति सर्वाङ्गमोक्षार्थे जपे विनियोगः ।

Then follows the Bhūta-śuddhi.

The stotra begins:—

ॐ दत्तात्रेय महायोगि योगे(?)श्वामर प्रसुः ।
 मौनी दिगम्बरो बालो मायासुप्तो मदापहः ।

4068.

2383. सिद्धसरस्वतीस्तोत्रम् ।

Siddha-sarasvatī-stottram.

From the Brahmāṇḍa-purāṇa.

Substance, country-made paper. 9×4½ inches. Folia, 2. Lines, 9 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

ॐ ॐ ॐ ह्यद्योजे शशिदत्ति कमले कल्पविस्तृतशोभे ।

Often printed.

4069.

9401. मोक्षैकादशीमाहात्म्यम् ।

Mokṣaikādaśī-māhātmyam.

Substance, country-made paper. 11×5 inches. Folia, 5, leaf 3rd is missing. Lines, 9 on a page. Extent in ślokaś, 80. Character, Nāgara. Appearance, tolerable.

Taken from the Brahmāṇḍa-purāṇa.

Colophon:—

इति श्रीमद्भास्करराजे मार्गशीर्षसितपक्षे मोक्षैकादशी-
 माहात्म्यम् ।

4070.

3094.

Substance, country-made paper. 10×4½ inches. Folia, 2 to 12. Lines, 9 on a page. Extent in Slokas, 200. Character, Nāgara of the eighteenth century. Appearance, discoloured.

I.

4A, इति श्रीब्रह्माख्यपुराणे द्वादशीकल्पे माचक्ष्यो षट्तिनैकादशी-
माहात्म्यं समाप्तम् ।

The first leaf is missing.

II.

7A, इति श्रीपद्मपुराणे माचक्षुजयामाहात्म्यं समाप्तम् ।

Beginning :—

युधिष्ठिर उवाच ।

साधु ज्ञाय त्वया प्रोक्तमादिदेव भवान् प्रभु (?) ।

खेदना अखण्डनाच्चैव उद्भिज्जाच्च नरायणः ।

तेषां कर्त्ता विकर्त्ता त्वं पालकः क्षयकारकः ।

माचस्य ज्ञाप्यपक्षे तु षट्तिना कथिता त्वया ।

शुक्लैव(वै) किं भवेद्देव कथयन् प्रसादतः ।

किं नामा को विद्विक्तस्याः को देवस्तत्र पूजयेत् ।

श्रीज्ञाय उवाच ।

कथयिष्यामि राजेन्द्र शुक्ले माचस्य वा भवेत् ।

जया नामेति विख्याता सर्वपापहृता परा ॥

पवित्रा पापहर्त्री च कामदा मोक्षदा नमाम् ।

इत्यादि ।

III. विजयैकादशी (?)

Ending in page 9 which is missing.

Beginning :—

श्रीगणेशाय नमः ।

श्रीकृष्ण उवाच ।

नारदः परिप्रपञ्च ब्रह्माणं कमलासनम् ।
पाशुगुनस्यासिते पक्षे विजया नाम या भवेत् ॥ १ ॥

श्रीसुचिस्त्रि उवाच ।

पाशुगुनस्यासिते पक्षे किं नामैकादशी भवेत् ।
कथयस्व प्रसादेन वासुदेव ममाग्रतः ॥
तस्याः पुण्यं सुरश्रेष्ठ कथयस्व प्रसादतः ।

ब्रह्मोवाच ।

शृणु नारद वक्ष्यामि कथां पापहरां पराम् ॥ २ ॥
यस्य कस्यचिदाख्यातं तच्छृणुष्व महासुते ।
पुरातनं हि वक्ष्यामि पवित्रं पापनाशनम् ॥ ३ ॥
जयं ददाति विजया नृपाणां नैव संप्रयः ।
पुरा रामो वनं यातो वर्षाण्येव चतुर्दश ।
निवसन् पञ्चवर्षां च सतीतः सह लक्ष्मणः ॥

इत्यादि ।

IV.

12A (the last leaf) इति श्रीब्रह्मायुडपुराणे श्रीमद्भक्तिक्रीमाहात्म्ये
पाशुगुनीशुक्ता समाप्ता ।

It begins in leaf 9 which is missing.

- 10A, अथ कालेन सम्प्राप्ता द्वादशीतिथिभूतमा ।
पाशुगुनस्य सिते पक्षे नाम्ना [सा] श्रीमद्भक्तिक्रीमा ॥ ११ ॥
- 10B, श्रीमद्भक्तिक्रीमा नमस्तोऽस्तु देवकानन्दवर्द्धन ।
श्रीमद्भक्तिक्रीमास्तु सुप्तिमुत्तिवरप्रद ॥ १५ ॥
- 12A, श्रीमद्भक्तिक्रीमातं राजन् वे कुर्वन्ति नरोत्तमाः ।
ते भान्ति वैष्णवे कोके नाम कार्या विचारणा ॥ ५१ ॥

4071.

2175. व्यतीपातव्रतकथा । *Vyati-pāta-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 5. Lines, 10, 11 on a page. Extent in Slokas, 100. Character Nāgara. Appearance, discoloured. Complete.

Colophon:—

इति श्रीब्रह्माख्यपुराणे व्यतीपातव्रतं संपूर्णम् ।

Then there is given a list of things specially required for the closing ceremony of the Vrata.

It begins:—

अथ व्यतीपातकथा निरूप्यते ।

युधिष्ठिर उवाच ।

केन व्रतेन चौर्येण न पश्येद्यमप्राप्तमम् ।

परिपृच्छाम्यहं ब्रह्मन् पापघ्नं व्रतसुततमम् ॥ १ ॥

सर्वकामानवाप्नोति पुत्रपौत्रादिकं नरः ।

तद्व्रतं ब्रूहि विप्रर्षे येन याति परां गतिम् ॥

भार्गवश्चेष्ट उवाच ।

इदं रात्रौ प्रवक्ष्यामि हव्यं येन कृतं पुरा ।

तेनैव राज्ञा तद्व्रतं कृत्वा रात्रौ सुदुःखिने ।

एकदा मृगयां गत्वा हव्यं चो राजसत्तमः ।

आन्ताश्वो वैवरे राजन् वृष्टवांसश्च कृत्वरम् ।

दग्धपादं दग्धकोटिं दग्धग्रीवमुखोदरम् ।

वृद्धा तं तावृष्टं राजा क्षयां यत्ने दद्यापरः ।

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सूक्तार उवाच ।

शृणु राजसहं पूर्वं भोजराजसुतोद्गाहम् ।

श + केस्मिन्कदेशानामधिपो मगधाधिपः ॥

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ज्ञातवान् पापमेवाहं न किञ्चित् सत्कृतं ज्ञातम् ।

एकदा तु द्विजः कश्चिद्यतीपाते गृहं मम ॥

आगतो याचितुं मां च न किञ्चिद्वत्तवानहम् ।

ततश्च क्रुपितो विप्रो मम प्रापमथाददत् ।

2A,

तथैव च तवाङ्गानि दातापि पुत्रवो दहेत् ।

अरण्ये निर्जले देशे निर्जले वृक्षवर्जिते ।

तत्र सूक्तारयोनी त्वं प्रवृत्तिं समवाप्नुहि ॥

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... ..

तदाहं ते प्रवक्ष्यामि मम पापस्य शान्तये ।

यतीपातव्रतं श्रुत्व त्वया राजन् पुरा ज्ञातम् ॥

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माघवे पाण्डूने वापि अन्यस्मिन् मासि वा भवेत् ।

यतीपातो दिने यस्मिन् प्रारंभे व्रतमुत्तमम् ॥

UPA-PURĀṆĀS.

I. ĀDI-PURĀṆAM.

4072.

1316. आदिपुराणम् । *Ādi-purāṇam.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 114. Lines, 9 on a page. Extent in ślokas, 4,300. Character, Nāgara. Date, Śamvat 1869. Appearance, tolerable. Complete.

This is placed among the minor Purāṇas. For a full description of the work see I.O. Catal. No. 3335. Ādi-purāṇa as described in L. 553 is a much shorter work, comprehending only 25 sections and seems to be a modern abstract of the older work under notice.

Post Colophon Statement:—

संवत् १८६९ ।

4073.

8093. *The Same.*

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 147. Lines, 14 on a page. Extent in ślokas, 4,700. Character, Nāgara. Date, Śamvat 1708. Appearance, old and discoloured. Complete.

Last Colophon:—

इति श्रीआदिपुराणे नारदशौनकादिसंवादे कंसवधो नाम
ब्रह्मपञ्चाशत्तमाध्यायः । समाप्तम् । पूर्वं खण्डः ।

Post Colophon:—

शुभमस्तु सर्वदा । सर्वज्ञे नमः ।

संवत् १९०८ मीरे मासि शुक्ले पक्षे पञ्चम्यां तिथौ रविवारे
ब्रह्मपुरवासिना रामेश्वरमिश्रेणाख्येति । शुभमस्तु ।

After this there are two lines, written in a later scribbling hand.

See I.O. Catal. No. 3335.

4074.

3355. विष्णुनाममाहात्म्यम् । *Viṣṇu-nāma-māhātmyam.*

From the Ādi-purāṇa.

Substance, country-made paper. The first and the last leaves $13\frac{1}{2} \times 3\frac{1}{2}$ inches and the rest $10 \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 7, 10 on a page. Extent in slokas, 130. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

Colophon :—

इत्यादिपुराणे श्रीकृष्णार्जुनसंवादे श्रीविष्णोर्नाममाहात्म्यं समाप्तम् ।

It begins :—

अर्जुन उवाच ।

वैष्णवानां गतिं ह्येष कथयस्व महाप्रभो ।
यद्गतिः [] श्रोतुमिच्छामि या गतिर्लोकदुर्लभा ।
कां गतिं वैष्णवा यान्ति किं कुर्वन्ति सनातन ।
किं ध्यायन्ति किमर्चन्ति प्रणमन्ति च किं प्रभो ॥

श्रीभगवानुवाच ।

मद्गतिं वैष्णवा यान्ति प्रणमन्ति च मां सखे ।
मां ध्यायन्ति सदा प्रार्थयन्ति मामर्चन्ति पुनः पुनः ॥
कुर्वन्ति मम कर्माणि वदन्ति मद्यशोऽमनम् ।
मम नामानि पुण्यानि गायन्त्येव पुनः पुनः ॥

4075.

4022. वैष्णवाद्युतम् । *Vaiṣṇavādyutam.*

From the Ādi-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 6. Lines, 10 on a page. Extent in slokas, 120. Character, Bengali of the nineteenth century. Appearance, fresh.

Colophon :—

इति श्रीआदिपुराणे श्रीकृष्णार्जुनसंवादे विशेषवैराग्यनमकं
वैष्णवान्तं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीगिताइतिशेखरे ब्रजवासीः शास्त्ररमिदं श्रीशम्भु-
चन्द्र चट्टोपाध्याय ॥

Beginning :—

श्रीगुरुवे नमः ।

श्रीकृष्ण उवाच ।

वैष्णवानां गतिं कृष्ण कथयस्व महाप्रभो ।

तद्गतिं श्रोतुमिच्छामि यद्गतिर्जोक्तसम्भवा ॥ इत्यादि ।

II. NARA-SIMHA-PURĀṆAM.

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam*.

Substance, country-made paper. 15×4½ inches. Folia, 93. Lines, 10 on a page. Extent in slokas, 3,600. Character, Bengali. Date, Śaka 1617. Appearance, old and faded. Complete.

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तीर्थयात्राप्रशंसा नामाध्यायः ६३ ; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

ऋषिभ्यो नमः । गुह्यचरणेभ्यो नमः ।, etc., etc.

शकाब्दाः १६१७ ।

ऋषिपुत्रोद्भवश्च शाके परिमिते वयम् ।

पुराणं नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ॥

यथावृत्तं तथा लिखितमित्यादि । भौमस्यापि रणे भङ्ग इत्यादि ।

नारायणहरिरामकृष्ण, etc., etc.

4076A.

4548. *The Same*.

Substance, country-made paper. 16×3½ inches. Folia, 96. Lines, 8 on a page. Character, Bengali. Date, Śaka 1586. Appearance, old and discoloured. Complete.

For the beginning of the Purāṇa, see Oxf. Catal. No. 138.

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Post Colophon Statement :—

ग्रकाब्दा १५८६ । श्रीरामः सत्तम् ।
श्रीगरसिंहः ।

4077.

845. *The Same.*

Substance, country-made paper. $13 \times 7\frac{1}{2}$ inches. Folia, 101. Lines, 16 on a page. Extent in Slokas, 3,600. Character, modern Kāshmiri. Date, Samvat 1898. Appearance, tolerable. Complete.

Post Colophon :—

शुभं भवतु सर्वजगतां ।
आदर्शदोषास्तुतिविभ्रमादा ।
यदर्थहीनं लिखितं मयात्र ।
तत्सर्वमर्थैः परिशोधनीयम् ।
प्रायेण मुह्यन्ति हि वे लिखन्ति ।
संवत् १८६८ द्वितीयस्यां मङ्गलवासरे रामज्ये शुभमस्तु
सर्वजगतां ।

4078.

2488. *The Same.*

Substance, country-made paper. $14 \times 5\frac{1}{2}$ inches. Folia, 103. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

See L. No. 1020.

4079.

3574. *The Same.*

Substance, palm-leaf. $19\frac{1}{2} \times 2$ inches. Folia, 206. Lines, 4 on a page. Extent in Slokas, 3,600. Character, Bengali. Date, Śaka 1623. Appearance, soiled. Complete.

For a full notice of the work see L. 1020.

And three more leaves of the work Keśara-kirtinyāsa.

(713)

Post Colophon :—

ओमोमोविन्दः प्रसन्नो भवतु ।

वैशाखमासि मेघराशिस्थे[भास्करे] कृष्णे पक्षे प्रतिपदि तिथौ
चतुर्दश दिवसे दिवा द्वितीयप्रहरे लिखितं श्रीगौरचरणश्रमेणा ।
शकाब्दाः १६२३ ।

4080.

3641. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 4$ inches. Folia, 1 to 124 of which 115 is missing. Lines, 9 on a page. Character, Bengali of the seventeenth century. Appearance, old and worn-out. Incomplete at the end.

There is a statement on the obverse of the leaf 1: नरसिंहपुराण १ । १४४ पत्र from which it appears that the complete manuscript consisted of 144 leaves.

The MS. ends in the middle of the 48th chapter.

4081.

3838. *The Same.*

Substance, palm-leaf. 25×2 inches. Folia, 183. Lines, 4 on a page. Character, Bengali. Date, Saka 1639. Appearance, old, worm-eaten and very much damaged. Complete.

Post Colophon :—

शकाब्दाः १६३९ ।

IV. SIVA-DHARMAH.

4082.

9967. शिवधर्मः । *Siva-dharmah.*

Being the 4th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, Nepalese paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 15. Lines, 8 on a page. Extent in slokas, 300. Character, Bengali. Date, Saka 1563. Appearance, old.

The manuscript contains only the sixth chapter called Sāntyadhyāya. Aufrecht, on the authority of Adair Library, says that it has twelve chapters. See below Catal. No. 4084.

Beginning:—

ॐ नमः शिवाय ।

नन्दिकेश्वर उवाच ।

अतत्परमिदं गुह्यं बभूवुः मन्दोदपम् ।
महाविष्णुप्रथमं महाशान्तिकरं परम् ।
अकालमृत्युप्रथमं सर्वव्याधिविवारकम् ।
परचक्रप्रथमं सर्वविजयवर्जम् ।
सर्वदेवदाहक-समभोक्तृप्रथमम् ।
सर्वप्राणविकारात्मे सर्वव्याधि शान्तम् ।
शशाङ्कधरस्त्राक्षो नामचक्षोपवीतकः ।
चतुर्मुखचतुर्बाहुश्चितामकाबहुश्रितः ।
वरौ वरेण्यौ वरशो देवदेवो महेश्वरः ।
त्रैलोक्यनमितः श्रीमान् शान्तिमान् करोतु मे ।
सर्वव्याधिवर्ज्यं गात्रं तनुमध्वजः ।
श्रीतन्नामात्रिचीन्नेन किम्बल्लेभ्यो भोमिना ।

It ends thus:—

अभिचारकृतैर्देवैर्निर्णयते न कदाचन ।
 यत् पुण्यं सर्वतीर्थानां गङ्गादीनां विशेषतः ॥
 तत् पुण्यं कोटिगुणितं प्राप्नोति अवद्यादिह ॥
 दद्यात् राक्षसायानामभिष्टोमशतस्य च ।
 अवद्यात् पक्षमाप्नोति कोटिकोटिगुणोत्तरम् ॥
 अवध्यः सर्वदेवानां अन्येषां च विशेषतः ।
 नौवेदवैश्वतं साद्यं सर्वव्याधिविवर्जितः ॥
 गोमयैव कृतमस्य ब्रह्महा गुरुतत्पराः ।
 शरणागतपातो य मित्रविश्रम्भपातकः ॥
 दुष्ट व्यापसमाचारो मातृहा पित्रहा तथा ।
 अवद्यादस्य भावेन मुच्यते सर्वपातकैः ॥
 शान्तध्यायमिमं पुण्यं न देयं यस्य कस्यचित् ।
 शिवभक्त्या दातव्यं शिवेन कथितं पुरा ॥

Colophon:—

इति श्रीशिवधर्मे नन्दिकेश्वरप्रोक्तायां संहितायां शान्तध्यायः
 बद्धः ।

Post Colophon:—

ओम् । ॐ नमः शिवाय । ॐ नमः शान्तध्याये ।
 प्राप्ते १५६३ आवलङ्कारादशां शनौ नेपाली काष्ठमखण्ड-
 नगरे चार्चनकेषु श्रीरघुदेवशर्मेणेतिदिक् ।
 उद्या पक्षी सुरग उरगज्जोऽपि वा वारको वा
 वाराहस्यां जननमरकतोऽदुःखतद्विभुः ।
 नन्दनश्च प्रविरजतत्किञ्चिद्विज्ञानमिदम्
 वारकोमिन्दमरकता नोजितो भूमिपादः ॥
 आदावादिपितामहस्य निवसन्नापारपात्रे जनम्
 पश्चात् पन्नगप्राणिनो भगवत्प्रादोदकं पावनम् ।
 भूयः शम्भुनटाविभूवकमखिर्ज्जोर्नन्दवैदिभम्
 कल्या कल्याणप्राणिनो भगवतो भागोरथो पातु नः ॥

4083.

4076. वृषसारसंग्रहः । *Vṛṣa-sāra-saṁgrahaḥ.*

Substance, palm-leaf. 22½ × 2 inches. Folia, 210 to 251, the leaf marks of the last three of which have broken off. Lines, 6 on a page. Extent in Slokas, 1,600. Character, Newari of the twelfth century. Appearance, dilapidated and worm-eaten. Complete.

Last Colophon :—

इति वृषसारसंग्रहे शास्त्रवर्णो नाम चतुर्विंशतिमोऽध्यायः
समाप्तः ।

इति वृषसारसंग्रहः समाप्तः ।

Beginning :—

अनादिमध्यान्तमनन्तपारं सुखदामयन्तजगत्सुखारम् ।
हरौन्नम्रस्त्रादिभिरासमयं प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥
शतसाहस्रिकं ग्रन्थं सङ्गृह्यथायमुत्तमम् ।
पर्यं चास्य शतं पूर्णं भूत्वा भारतसंहितम् ।
अद्वयः पुनः पप्रच्छ वैशम्पायनमेव हि ।
जनमेजय न यत्पूर्वं तच्छृणु त्वमतन्निवृतम् ॥

जनमेजय उवाच ।

भगवन् सर्व्वधर्म्मेषु सर्व्वशास्त्रविशारद ।
अस्ति धर्म्मं परं गुह्यं संसारार्णवतारणम् ।
वैपायनमुखोद्गोर्ध्वं धर्म्मं वा यद्विजोत्तम ।
कथयस्व हि मे त्वत्तिं कुत यन्मात्तपोधन ॥

वैशम्पायन उवाच ।

प्रदुःखं राजन्नवद्विषो धर्म्मोऽस्मान्मनुत्तमम् ।
आसादुद्यद्भवन्मातं गुह्यं धर्म्मं प्रदुष्योतु मे ।
अनर्चयस्व कर्त्तारं तपोव्रतपरायणम् ।
श्रीजशौचसमाचारं सर्व्वभूतदयापरम् ॥

जिज्ञासुनाथं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजकपधरो भूत्वा यमपञ्च विनयान्वितः ॥
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 खरथञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥

अनर्घयश्च उवाच ।

अनुचार्यमसन्दिग्धमविष्टममनाकुलम् ।
 निश्चलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥

विगतराग उवाच ।

देहो देहे क्षयं याते भूजलाग्निशिवादिभिः ।
 यमदूतैः कथं गीतो निरालम्बो निरञ्जनः ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं ब्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बलकर्मकृत् ॥
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्पतः ।

अनर्घयश्च उवाच ।

अतिसंशयकटुलोष्टोऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्येभ्यः देवदानवपन्नगैः ॥
 कर्महेतुं शरीरस्य उत्पत्तिनिधनञ्च यत् ।
 सुकृतं दुष्कृतञ्चैव पाशद्वयमुदाहृतम् ॥
 तेनैव सह स याति नरकं स्वर्गमेव वा ।
 सुखदुःखशरीरेण भोक्तव्यं कर्मसम्भवम् ॥
 हेतुनानेन विप्रेभ्य देहः सम्भवते ख्याताम् ।
 यं कालपाशमित्याह षट्पञ्च वक्ष्यामि सुव्रत ॥

The names of the chapters are given below :—

ब्रह्माख्यसंख्या १ माध्यायः; शिवाख्यसंख्या २ माध्यायः; ३ य अहिंसा-
 प्रश्नः; ४ य यमविरागः; ५ म + बल शौचाचारविधिः; ६ म, दानप्रश्नः;
 ७ म, निवमप्रश्नः; ८ म, जैगुण्यविशेषणीयः; ९ म, कायतीर्थोपबर्णनम्;
 १० म, चतुराश्रमधर्मविधानम्; ११ म, विद्वजोपाख्यानम्; १२ म, गर्भो-
 त्पत्तिः; १३ म, प्रश्नोपाकरणम्; १४ म, जीवनिर्णयः; १५ म, आध्यात्मनिर्णयः;

१० अ, दानधर्मेविशेषः; १८ अ, पूर्वधर्मेविशेषः; १९ अ, दानधर्मे-
विशेषः; २० अ, पञ्चविंशतितत्त्वविशेषः; २१ अ, + २२ अ, कल्पनिर्णयः;
२३ अ, निमोत्पत्तिः; २४ अ, शास्त्रवर्णनम्।

4084.

4077.

A number of works on Śaiva religion on palm-leaf,
measuring 22 × 2 inches.

I. शिवधर्मशास्त्रम्। *Śiva-dharma-Śāstram*.

Folia, 47 by counting. Lines, 5 on a page. Character, Newari. Appearance, worm-eaten. Complete in 12 chapters.

The MS. is very much damaged and many leaves have lost their leaf marks. Some of the leaves appear to be missing.

See Catal. number 4085 I.

Colophons:—

2B, इति शिवधर्मे प्रथमोऽध्यायः; 3B, इति शिवधर्मे नन्दिप्रोक्ते
प्रश्नाध्यायो द्वितीयः; 6A, • जिह्मोद्भवो नाम तृतीयोऽध्यायः परिसमाप्तः; 8A,
• प्राचाराध्यायस्तुतीयः; 15A, इति शिवधर्मे • शिवार्चनप्रणयपुस्तकायः पञ्चमः;
22B, इति शिवधर्मे ग्रन्थध्यायः समाप्तः षष्ठमः; 26B, इति शिवधर्मे नन्दि-
प्रोक्तायां संहितायां दानधर्माध्यायः सप्तमः; 30B, इति शिवधर्मे नन्दिप्रोक्ते
शिवप्रदानसंज्ञाध्यायोऽष्टमः समाप्तः; 35B, इति नन्दिप्रोक्ते • शिवजिह्महास्यतं
नवमोऽध्यायः; 42A, • उपवासगोप्रदानविधिर्नाम दशमोऽध्यायः परिसमाप्तः;
46B, इति • शिवात्मसाध्याय एकादशमः समाप्तः; Last Colophon,
शिवार्चनविधिमन्त्रः।

II. शिवधर्मोत्तरः। *Śiva-dharmottarah*.

Folia, 65. Lines, 5 on a page. Character, Newari. Appearance, damaged. Complete.

See Catal. number 4085 II.

III. शिवधर्मसंग्रहः । *Siva-dharma-saṁgrahaḥ.*

Complete in 58 leaves. Lines, 5 on a page. Character, Newari. Appearance, good.

See Catal. number 4085 III.

IV. उमामहेश्वरसंवादः । *Umā-Mahesvara-saṁvādaḥ.*

Folia, 35. Lines, 5 on a page. Extent in slokas, 1,200. Character, Newari. Appearance, discoloured and worm-eaten. Complete in twenty-two chapters.

See Catal. number 4085 IV, in which there is only the beginning of the last chapter. It is complete in the present manuscript.

It ends thus :—

मूकमुष्टे तसु खर्गे गरुडं तद् विपर्ययात् ।
तस्माद् ब्राह्मणो मूको + + + + + द्यावरखादिषु ।
ज्ञानमूलाः क्रियाः सर्वाः यजमूलाभियोजिताः ।
एतत्ते कथितं देवि किमन्यत् श्रोतुमिच्छसि ॥
इति शिवधर्मशास्त्रे उमामहेश्वरसंवादे द्वाविंशतिमोऽध्यायः
समाप्तः । श्लोक १२०७ ।

V. शिवोपनिषद् । *Sivopaniṣad.*

Folia, 22. Lines, 5 on a page. Character, Newari. Appearance, worm-eaten. Complete.

The colophons of the sixth chapter runs thus :—

इति शिवोपनिषदि यजप्रश्नप्रकरणस्याध्यायः षष्ठमः ।

The seventh chapter ends in the 23rd leaf in which Umottara begins.

See Catal. number 4085 V.

VI. Umottara or Uttarottara-tantra.

See our number 4085 VI.

Leaves 23 to 42 containing colophons of chapters I

to VI and leaves marked 46 to 49 containing the colophons of the 7th, 8th and 9th chapters.

VII. वृषसारसंग्रहः । *Vṛṣa-sāra-saṅgrahaḥ.*

Folia, 52. Lines, 5 on a page. Extent in Slokas, 1,700. Character, Newari. Appearance, old and worm-eaten. Complete.

See Catal. number 4083.

VIII. लज्जितविस्तारः । *Lalita-vistaraḥ.*

(उन्मत्तहेश्वरोत्तरात्तरोत्तरसंवादः) ।

Thirty leaves, without leaf marks, containing the following colophons :—

Leaf 1 in order इति लज्जितविस्तारे चातुर्वर्णविभागो नामाध्यायः

प्रथमः ।

„ 4th „ „	• दुरितभेदविभागो नामाध्यायो द्वितीयः ।
„ 7th „ „	• ध्यानधारणाध्यायश्चतुर्थः ।
„ 8th „ „	• तीर्थयात्राध्यायः पञ्चमः ।
„ 11th „ „	• कलियुगवर्णनो नामाध्यायः एकादशमः ।
„ 12th „ „	• युगान्तरनिर्देशाध्यायो द्वादशमः ।
„ 14th „ „	• युगान्तादिलक्षणो नामाध्यायस्त्रयोदशमः ।
„ 15th „ „	• मृत्युवृत्तनामाध्यायश्चतुर्दशमः ।
„ 17th „ „	• शासननिर्देशो नामाध्यायः पञ्चदशमः ।
„ 17th „ „	• कालवृत्तनो नामाध्यायः षष्ठदशमः ।
„ 18th „ „	• चित्रगुप्तव्याख्यानो नामाध्यायः सप्तदशमो- ऽध्यायः ।
„ 20th „ „	• यथेष्टाङ्गभूतविचारोऽध्यायः अष्टादशमः ।
„ 20th „ „	• भवनिन्दास्त्रिवर्णनो नामैकोनविंशतितमः ।
65. 1st „ „	• निरयार्थवर्णनो नामाध्यायो विंशतितमः ।
„ 23rd „ „	नाम एकोनविंशतितमो-

number 4085 II.

- Leaf 24th in order • सप्तान्तरनिर्देशाध्यायो द्वाविंशतितमः ।
 ,, 25th ,, ,, • पञ्चवेदप्रश्नो नामाध्यायस्तुविंशतितमः ।
 ,, 30th ,, ,, उन्मामहेन्द्रोत्तरोत्तरसंवादे जगद्गमादु-
 भविंविष्णोपनोनामाध्यायस्तुविंशतितमः ।

Post Colophon Statement:—

संवत् ७५५ (१५६) आवण्युक्तदादश्यां परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीलक्ष्मीकामदेवस्य विजयराज्ये श्रीतैत्तिरीयशालायाधिवासिना कुलपुत्ररत्नसिंहेन लिखितम् । श्रीपञ्चक्रमायां श्रीसातौखनके पश्चिमरथ्यायाधिवासिनः रत्नकरादाधरसिंहेन करणीयं पुस्तकं शिवधर्मेम् । तस्य पुण्यसम्भारेण यावन्तक(?) सर्वसत्त्वव्यतीतानागतप्रत्यासन्नसत्त्वानामवोचिगरकोत्पत्तिसत्त्वोद्धरणकामनामोक्षितशिवमाङ्गल्यश्रेयसा नैरङ्गनपदपञ्चप्राप्ता भवन्तीति ।

IX. ललितविस्तारः । *Lalita-vistarak.*

Leaves marked from 28 to 38, containing the colophons of the chapters XXIV to XXXII.

Colophons:—

- 28B, इति ललितविस्तारे त्रैगुण्यवर्णनो नामाध्यायस्तुविंशतितमाध्यायः ;
 29B, • शान्तिस्थाने पितरादुपशंसनो नामाध्यायः पञ्चविंशतितमः ; 30A,
 • ऋग्व्यास(?) पञ्चबन्धविधिनामाध्यायः षड्विंशतितमः ; 31B, • सप्तविंशतितमो-
 ऽध्यायः ; 33A, • सांख्योपसंख्याध्यायोऽष्टाविंशतितमः ; 34A, • वैश्ववयोग-
 प्रश्नसामाध्याय एकोनविंशतितमः ; 35B, • त्रिकलशोपशाधिकारो नाम
 विंशतितमः ; 36B, • आनुशङ्कप्रतिनास्तत्रिंशोऽध्यायः द्वाविंशतितमः ; 38A, इति
 द्वाविंशतितमः ।

38B contains the beginning of the 39th chapter.

There is one more leaf, written on one side only being the first leaf of a manuscript.

It runs thus :—

ing the colophons

प्रत्यक्षवस्तुविषयाय जगद्धिताय
विश्वस्थितिप्रलयसङ्ख्यकारणाय ।
सत्त्वात्मने विजितकोपमनोभवाय
तुभ्यं नमोऽस्तु भुवनप्रभये शिवाय ॥
सत्त्वं न वेद्मि किमहं यद्गोचरो मे
वाचस्पतेरपि गिरां किमुवाक्यदादेः ।
भक्तिकथापि भवतो गुणकौसनेषु
यन्मां नियोजयति तत्किमहं करोमि ॥
खात्मेन्दुवह्निमरुतकर्मज्ञो(प्र)पयोभि-
रुष्टाभिरेव तनुभिर्भवता समस्ते ।
यस्ते जगत्परमिच्छति योत्र वक्त्रे
कोऽन्यो हतत्रपतया सदृशोऽस्ति तेन ॥
धृत्यादिभिः स्वतनुवृत्तिभिरेव बद्धं
एको भवाददति सम्यति लोकाभावाः ।
तद्वद्भिर्भोर्बुद्धिं जगत्प्रत्यक्षोपि कश्चित्(?)
निर्मलः किमिति न प्रवदन्ति सन्तः ॥
योगादपास्ततमसो भुवनेऽत्र वेऽपि
सुखाः पितामह-पुरन्दर-विष्णवोऽपि ।
अथापि देव न विदन्ति क्षतप्रयत्ना-
स्तत्त्वं न वेति तदहो मम ह्योन्नतज्ञानम् ॥
भावोद्भवस्थितिविपर्ययप्रकृते
प्राप्तान् विभिन्नरचना तस्य सम्भवेऽपि ।
शान्ते स्थितः प्रतिगृह्यतस्तत्तत्काम[ः] ।
नेन्द्रो न विष्णुरभिगावि (?) पितामहोऽस्ति ॥
केचिद्ब्रुवन्ति मनुजाधिपनामकं
विज्ञानमेव परमार्थतया प्रथमा ।
अन्ते विधातुपरिकल्पनया विभक्त-
मूढः कथाकालमयं परियाजयन् ॥

pter,

- Leaf 24th ^{पक्षौ} समस्तजगदुद्भवकारणानि
 „ 25th प्रोक्ताणि यानि खलु सत्त्वरजस्तमांसि ।
 „ 30' कृपाणि तान्यपि तवैव समग्रशक्तेः
 किन्तेन यत् परिगतं भुवि शक्तिभिस्ते ॥
 गित्वा निराश्रितमरूपमनेकमेक-
 सुयप्रधानमगुणे गुणसमिपदः
 संसारिणं वशिनमधुवमस्तनम्
 + + + + +

4085.

3852.

Substance, palm-leaf. 23×2½ inches. Folia, 210. Lines, 6 on a page. Extent in Slokas, 8,200. Character, Newari of the twelfth century. Appearance, old and worm-eaten and discoloured. There are two holes, making three columns, in a leaf.

There are six works in this manuscript, all on the Saiva doctrine.

I. शिवधर्म । *Siva-dharma.*

Complete in 12 chapters, ended in leaf 40A.

Last Colophon :—

इति शिवधर्मशास्त्रे गन्दिकेश्वरप्रोक्ते शिवभक्त्याष्टाष्टोप-
 शाखाध्याश्रयो द्वादशमः समाप्तः । इति शिवधर्मः समाप्तः ।
 ॐ नमः शिवाय ।

Beginning :—

नमस्तुभ्यं शिरस्त्रिभिः चन्द्रचामरधारणे ।
 त्रैलोक्यनगरारम्भभूजस्तम्भाय शम्भवे ॥
 सर्वकारमशेषस्य जगतः सर्वदाशिवम् ।
 गोब्राह्मणक्षत्र्याणां शिव खलु सर्वतः ॥

शिवमादौ शिवं मध्ये शि(वि ?)वमेति च सर्व्वदा ।
 सर्व्वेषां शिवभक्तानां मनुजानाञ्च न भः + ।
 मेवपुष्टे सुखाद्योऽनं कृत्रिमैः समाकृतम् ।
 लोकास्तुष्टकं शान्तं सर्व्वेषां नन्दिकेश्वरम् ॥
 तेषां मध्ये समुत्थाय मुनिर्ब्रह्मसूतोत्तमः ।
 सगत्कुमारः सुतपाः पृच्छति क्व वयाविधिः ।
 भगवन् सर्व्वधर्म्मैश्च शिवधर्म्मपरायणः ।
 श्रोतुकामाः परन्धर्म्ममिमे सर्व्वे समागताः ।
 अधिष्टोमादयो यक्षा बह्वित्तक्रियान्विताः ।
 नात्मन्तपलभूयिष्ठा ब्रह्माध्याससमन्विताः ।
 न शृण्वन्ते यतः कर्त्तुमख्यवित्तैर्हिनादिभिः ।
 सुखोपायमतो ब्रूहि सर्व्वकामार्थसाधकम् ।
 हितायै सर्व्वभक्तानां शिवधर्म्मं समातमेम् ।

नन्दिकेश्वर उवाच ।

श्रूयतामभिधास्यामि सुखोपायं महत् + + ।
 परमं सर्व्वधर्म्मैणां शिवधर्म्मं शिवात्मकम् ।
 शिवेन कथितं पूर्व्वम् पार्व्वत्याः वचमुत्सृज्य च ।
 + + नां देवमुत्थानां अस्माकञ्च विशेषतः ।
 अद्यानार्कवमभानां सर्व्वेषामात्मना विना ।
 शिवधर्म्मोऽथ यः श्रोतुमाशुद्धाश्चैमुदाहृतः ।
 वैरघं शान्तचेतस्यैः शिवभक्तैः शिवादिभिः ।
 संसेव्यते परो धर्म्मस्ये + + नात्र संशयः ।
 एककालं दिकाजञ्च त्रिवृत्कालं चापि निवृत्तः ।
 ये स्मरन्ति विष्णुपादं विद्येवास्य गजेन्द्रोः ।
 कौत्तयिष्यन्ति ये यत्र सङ्गादध्यासु ते मराः ।
 सर्व्वपापैः प्रमुच्यन्ते सततं सततवैरपि ।
 येऽर्चयन्ति सदा यत्र न ते प्रजाति + + +

... ..

- 2B, इत्युक्तो वः समासिन शिवधर्मीऽखिलकामात् ।
 निर्दिष्टः प्रथमेऽध्याये शेषोऽस्यैव प्रविष्टारः ॥
 यस्मिन् पठते नित्यं इत्युयाद्वापि भक्तितः ।
 स मुक्तः सर्वपापैस्तु शिवलोके महीयते ॥
 ङाकिन्धो विविधाकाराः रक्षान्ति प्रेतनाथकाः ।
 न तस्य पीडां कुर्वन्ति तथान्येऽपि विहिंसकाः ॥

 घनमायुर्यशो विद्यां प्रभावमतुलं लभेत् ।
 मुभेनोपचयं यान्ति नित्यपूर्णमनोरथाः ॥
 इति शिवधर्मे नन्दिकेश्वरप्रोक्ते प्रथमोऽध्यायः ।

समस्तमार उवाच ।

- निर्ज्वरत्वविधिं पुण्यं श्रोतुमिच्छामि तत्ततः ।
 तत्प्रसादादिशेषेण भगवन्नन्दिकेश्वर ॥
 यत्पुण्यं स्थापिते लिङ्गे कृते चैव शिवलोके ।
 संस्मार्त्तने च यत् पुण्यं यत्पुण्यमुपलपने ॥
 नीराजनीयघोषीजकाने मङ्गलवादाने ।
 पुण्यं यथार्चनेन तोषकानेन यद्वेत् ॥
 3A, यतीनामन्नदानानि मात्रोपकरणानि च ।
 दत्त्वा किं लभते पुण्यं कृत्वा वा तत्प्रतिश्रवम् ॥
 यथाप्यन्यद् भवेत् स्रष्टुं चाक्षानाम् प्रचोदितं ।
 तत्सर्वं कथञ्चास्माकं भक्तानामनुकम्पया ॥

इति शिवधर्मे नन्दिकेश्वरप्रोक्ते द्वितीयोऽध्यायः ।

- 5A, लिङ्गोत्पत्तिं महापुण्यं नः इत्योति नरः सदा ।
 नोत्पद्यते स संसारे स्थानं प्राप्नोति शान्ततमम् ॥
 तस्मात् सर्वप्रबलेन इदं कृणुयाद्भावितो नरः ।
 पापकेशुकसुसुक्लं प्राप्नोति परमं पदम् ॥

इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्तायां संहितायां लिङ्गोत्पत्तिर्नाम
 द्वितीयोऽध्यायः ।

7A, य इदं कीर्तयेन्नित्यं प्रासादाध्यायसुतमम् ।
 सर्वपापविनिर्मुक्तो गाथापत्यमवाप्तवान् ॥
 इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्तायां संहितायां व्या-
 तनाध्यायश्चतुर्थः ।

नन्दिकेश्वर उवाच ।

लिङ्गमूर्त्तमहेष्टस्य शिवस्य परमेष्ठिनः ।
 ज्ञानकाशे प्रजुज्जीत जयशब्दादि मङ्गलम् ॥
 त्रिमूलवत्पञ्चकूटश्रीवत्सुखस्तिकादिभिः ।
 हेमरौप्यादिपात्रेषु कल्पितगोमयादिभिः ॥
 नागावर्णकसंयुक्तेरक्षतैस्तिलतण्डुलैः ।
 भक्तैश्च दधिसंयुक्तैः यथाशोभं प्रपूरितैः ॥, etc., etc.

13A, ईशानं सर्ववेदानामीशानं प्रणमाम्यहम् ।
 इमं पूजाविधिं पुराणं यः शृणोति सत्तमरः ॥
 स मुक्तः सर्वपापैस्तु शिवलोकं समाप्नुयात् ।
 इति शिवधर्म्मेशिवार्चनप्रत्यविधिः पञ्चमोऽध्यायः ।

नन्दिकेश्वर उवाच ।

अतः परमिदं गुह्यं ब्रह्मोद्गीतं महोदयम् ।
 महाविघ्नप्रशमनं महाशान्तिकरं परम् ॥

 वरो वरेण्यो वरदो देवदेवो महेश्वरः ।
 त्रैलोक्यनमितः श्रीमान् शान्तिमाप्नु करोतु मे ॥

20A, इति शिवधर्म्मशास्त्रे शान्त्यध्यायः षष्ठः ।

नन्दिकेश्वर उवाच ।

ये स्मरन्ति सदाकालमीशानं पूजयन्ति वा ।
 ब्रह्मलोकान् परिच्युता विद्येयास्ते गच्छेन्मराः ॥
 अग्निहोत्राच्च वेदाश्च पञ्चमनउदक्षिणाः ।
 शिवविष्णुवार्चनक्षैते कोऽप्येवापि नो समाः ॥

- 23A, इति क्लेशेन दिव्येन यत्सुगते महेन्द्रम् ।
 स विधूयासु पापानि ब्रह्मलोके महीयते ॥
 भोगार्थी लभते भोगान् राग्यार्थी राग्यमाप्नुयात् ।
 कन्यार्थी लभते कन्यां योगार्थी योगमाप्नुयात् ॥
 मुच्यते व्याधिभिर्ब्याधौ दुःखौ दुःखात् प्रमुच्यते ।

 इति शिवधर्मशास्त्रे दानधर्मो नाम सप्तमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

- एषिष्यां यानि तौर्यानि प्रख्यान्यायतनानि च ।
 लीयन्ते तानि लिङ्गेषु तस्मात्क्षिप्रं प्रपूजयेत् ॥
 26B, कल्पान्तरे समुत्तीर्णा वृक्षकोटादियोगिषु ।
 भ्रमन्ति सुचिरं कालं क्षुत्पिपासादिपीडिताः ॥
 एवं भ्रमन्ति सुचिरं ईश्वराज्ञाप्रचोदिताः ।
 केनचित् शिवभक्तेन शिवार्चायतनादिषु ॥
 ततो निर्धूतपापास्ते नराः स्युः शिवतेजसा ।
 दिवं प्रयान्ति सन्त्यज्य शरीरं यत्नयात्मकम् ॥
 सम्भवन्ति शिवक्षेत्रे शिवार्चनपरा नराः ।
 इति शिवधर्मो शिवदानप्रलाध्यायोऽष्टमः समाप्तः ।

श्रीनन्दिकेश्वर उवाच ।

- अतः परमिदं गुह्यं वक्ष्यामि मुनिसत्तम ।
 प्रख्याभिप्रयसंयुक्तं सर्वदेवैरनुष्ठितम् ॥
 ब्रह्मणा विष्णुना देव्या सान्देन्द्रेण यमेन च ।

 27B, इति शिवधर्मशास्त्रे शिवलिङ्गमहाव्रतप्राप्तं नवमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

- चतुर्दशप्राप्तयुग्मां यक्षयोर्वभयोरपि ।
 कल्पनेन न सुज्ञोत शिवार्चनरतः मुनिः ॥

यत्पुण्यमख्यं प्रोक्तं सततं यन्मयाविनाम् ।
 सत्त्ववादिषु यत्पुण्यं यत्पुण्यं तीर्थगामिनाम् ॥
 अग्निहोत्रिषु यत्पुण्यं यत्पुण्यं यन्मयाविनाम् ।
 तत्पुण्यं सप्तजन्तस्य शिवलोके न गच्छति ॥

33A, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते उपवासगोपदानविधि-
 नामाध्यायो दशमः समाप्तः ।

नन्दिकेश्वर उवाच ।

सर्वेषामेव वस्तीनां शिवात्मनिषेविषाम् ।
 शिवधर्मैः शिवेनोक्तो धर्मकामार्थमुत्तमः ।
 ब्राह्मणः क्षत्रियो वैश्यः स्त्री शूरो वा शिवात्मनो ।
 वानप्रस्था ऋहत्या वा यक्षान्यो वा ऋहात्मनो ।
 क्षात्रमादुत्तरे कुर्यात् पुण्यारामं सुप्रोभनम् ।

36B, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते श्रुताश्रयाध्याय एकादशमः
 समाप्तः ।

नन्दिकेश्वर उवाच ।

अथ संक्षेपतो वक्ष्ये शिवभक्तालोकमपरा ।
 आद्यप्राख्योपप्राख्यां शिवभक्तिसमुद्भवम् ।
 कश्चित्काले च यदा पश्येत् शिवलिङ्गमपूजितम् ।
 तदा तत्पूजया गच्छेत् स ब्रह्मो नात्र संशयः ॥

It ends:—

ॐ महादेवाय नमः, ॐ ईशानाय नमः, ॐ
 नमः, ॐ उद्याय नमः, ॐ कल्याणाय नमः,
 ॐ भवाय नमः, ॐ सत्वाय नमः, ॐ सत्त्वाय नमः,
 ॐ प्रभुपतेये नमः, ॐ श्रीगणेशाय नमः,
 नमः ;

मूर्तबोद्धौ शिवदेवाः मूर्तबोद्धौ नमः ।

नमो नमः नमो नमः + + नमो नमः ।

II. शिवधर्मोत्तर । *Siva-dharmottara.*

Complete in 12 chapters.

It begins in leaf 40B and ends in 89A.

Beginning :—

ॐ नमः शिवाय ।

नमोऽस्तु तस्मै सकलेन्दुधारिणे षण्णोन्नरलद्युतिकण्ठरागिणे ।
 हराय शुभाभकपालमालिने विभिन्नदैत्यस्फुरितैकशृणिने ॥
 ज्ञानशक्तिधरं शान्तं कुमारं शङ्करात्मजं
 देवारिखन्दनं खन्दमगस्तिः परिपृच्छति ।
 भगवद्दर्शनात्तुल्यमनुजस्यापि सद्गतिः ।
 सप्त जन्मानि विप्रस्तु स्वर्गाद्भूयः प्रजायते ॥
 तेनासि नाथ भूतानां सर्वेषामनुकम्पकः ।
 अतः सर्वहितं धर्मं संक्षेपात् प्रप्रवोहि मे ॥
 धर्मा बहुविधा देव्याः देवेन कथिताः किञ्च ।
 ते च अतास्त्वया सर्वे पृच्छामि त्वामहं ततः ॥
 किं प्रधाणाः शिवधर्माः शिववाक्यञ्च कौटुशम् ।
 लिङ्गेऽर्चितः शिवः केन विधिना संप्रसीदति ॥
 विद्यादानञ्च दानानां सर्वेषामुत्तमं किञ्च ।
 तच्च श्रुतौ द्विजेन्द्राणां नान्येषां समुदाहृतम् ।
 तत्पुण्यं सर्ववर्णानां जायते केन कर्मणा ॥
 ज्ञेयं कतिविधं तच्च विद्यादानमनुत्तमम् ।
 कानि पुण्यानि कृत्वेह गृह्णिताः स्वर्गिणः पुनः ॥
 मनुष्यलोके सम्भूता योगं विन्दन्ति शाम्भवम् ।
 कर्मयज्ञस्तपोयज्ञः साध्यायोध्यानमेव च ॥
 ज्ञानयज्ञश्च पश्यते महायज्ञाः प्रकीर्तिताः ।
 यथाञ्च पश्ययज्ञानुत्तमः कतमः स्मृतः ॥
 एतद्वच्चरतानाञ्च प्रदाने कौटुशं प्रजम् ।
 धर्माधर्माप्रभेदाञ्च कियन्तः परिकीर्तिताः ॥
 तत् साधनाः कतिविधाः गतयश्च तदात्मिकाः ।

स्वर्गनारकिनां पुंसामावातानां पुनः क्षितौ ।
 कानि चिद्भानि जायन्ते सुकृतेष्वेव कर्मिणा ।
 संसारसागराद्घोरात् धर्माधर्मोर्मिसङ्कुलात् ।
 गर्भादिदुःखपेनाद्यान्मुच्यन्ते देहिनः कथम् ॥

43A, इति शिवधर्मोत्तरे षडङ्गविधिर्नाम प्रथमोऽध्यायः समाप्तः ।

Beginning :—

अथ विद्याविदान्देयं विद्यादानं शिवात्मकम् ।
 तस्य दानं महादानं सर्वदागोप्तमोत्तमम् ।
 अध्यापयन् श्रवैः शिष्यान् शिवभक्तान् प्रबोधयेत् ।
 शिवविद्यासुसारेण विद्यादानं तदुच्यते ॥

48B, एवमेतद्द्विविधं विद्यादानं प्रकीर्तितम् ।
 सर्वेषामेव वर्णाणां विधिनामेन तद्वेत् ॥

इति शिवधर्मोत्तरे विद्यादानोऽध्यायो द्वितीयः ॥

अथ वे सततं भक्त्या भवन्ति शिवयोगिनां ।
 ते विदन्ति महाभागा अन्ते योगश्च शास्त्ररम् ॥
 भोगयोगाच्चैर्भित्तस्मात् सम्पूज्याः शिवयोगिनः ।
 प्रतिश्रयाद्भपानेन श्रव्यावस्त्रासनादिभिः ॥

51A, तस्मात् स्वर्गीयमुत्पुण्य कर्मयोगमग्राह्यतम् ।

ध्यायेन्नित्यं विमुक्तश्च ज्ञानयोगमनुत्तमम् ॥
 इत्येतज्ज्ञानयोगस्य महाभाग्यमुदाहृतम् ।
 तदभ्यासरतानाञ्च मुनीनां श्रान्तचेतसाम् ॥

इति शिवधर्मोत्तरे तृतीयोऽध्यायः ॥

अथैकभक्तिकं दानं कर्मयोगरतात्मनां ।
 श्रतन्मभवदानं तपोनिष्ठप्रतिष्ठितम् ॥

अथैकभक्तिकं दानं कर्मयोगरतात्मनां ।

अथैकभक्तिकं दानं कर्मयोगरतात्मनां ।

अथैकभक्तिकं दानं कर्मयोगरतात्मनां ।

अथैकभक्तिकं दानं कर्मयोगरतात्मनां ।

53B, शिवधर्म्मोत्तरे सत्याग्रप्रदानाध्यायश्चतुर्थः ।

अथ धर्म्माः शिवेनोक्ताः शिवधर्म्मागमोत्तरे ।
 ज्ञेया बह्विधास्ते च कर्म्मयोगप्रभेदतः ॥
 हिंसादोषविनिर्मुक्ताः शोभायासविवर्जिताः ॥
 सर्वभूतहिताः शुद्धाः सुसूक्ष्माः सुमहत्पलाः ॥
 अगन्तव्याः कालिना शिवमूले च संस्थिताः ।
 सर्वे सर्वगुणोपेताः शिवधर्म्माः सनातनाः ॥
 तारयन्त्यश्वाद्यस्त्राद्वाङ्मन्ये शिवभावितैः ।
 शिवधर्म्माः स्मृतास्तस्मात् संसारार्णवतारणाः ॥
 अथाहिंसास्तमासत्वं त्रैलोक्येन्द्रियसंयमः ।
 दानमिन्द्रियाजपो ध्यानं दण्डकं धर्म्मसाधनम् ॥

55A, इत्येतागतयः प्रोक्ता महत्यः शिवकर्म्मिणां ।
 अत्यल्पाल्पतरेणापि पुंसां ईशानुभावतः ॥

इति शिवधर्म्मोत्तरे शिवपुरधर्म्मगतिर्नाम पञ्चमोऽध्यायः ।
 अथाधःपतनात् पुंसामधर्म्मः परिकीर्तितः ।
 नरकाब्जौ महाचोरे पापानां यातना स्मृता ॥
 अधर्म्मभेदा विज्ञेयाश्चित्तवृत्तिप्रभेदतः ।
 स्थूलाः सूक्ष्माः सुसूक्ष्माः च कोटिभेदैरनेकधा ॥

58A, इति शिवधर्म्मोत्तरे पापभेदाध्यायः षष्ठः ।
 अथ पापैरिमे यान्ति यमलोकं चतुर्विधैः ।
 सन्नासजननं चोरं विवशः सर्वदेहिनः ॥

The 61st leaf is a restoration.

65A, इति शिवधर्म्मोत्तरे पापगतिविशेषाध्यायः सप्तमः ।
 अथ नारकिनां पुंसामधर्म्मादेव केवलात् ।
 क्षणमात्रेण भूतेभ्यः शरीरमुपजायते ॥
 तद्वदधर्म्मैश्चैकेन देवानामौपपादुकम् ।
 सद्यः प्रजायते दिवं शरीरं भूतसारतः ॥
 कर्म्मणा कतिमिमेव यच्छरीरमिहात्मनः ।
 तद्वत्परिणामेन विज्ञेयं हि चतुर्विधम् ॥

71A, एवमेतज्जगत् सर्वं अन्धोऽन्यातिशये स्थितम् ।
 दुःखैराकुलितं ज्ञात्वा निर्व्वेदं परमं व्रजेत् ॥
 निर्व्वेदाच्च विरागः स्यात् विरागात् ज्ञानसम्भवः ।
 ज्ञानेन तत् परं ज्ञात्वा शिवमुक्तिमवाप्नुयात् ॥
 समस्तदुष्टनिर्मुक्तः स्वस्थात्मा स सुखी सदा ।
 सर्व्वज्ञः परिपूर्णश्च मुक्त इत्यभिधीयते ॥

इति शिवधर्म्मोत्तरे संसाराध्यायोऽष्टमः ॥

अथ स्वर्गभोगमनुभूय नराः क्षीणपुण्यास्तदासनानुभावादिमं
 लोकमागत्य शुभदेशजातिकुलरूपायुःश्रुतप्रज्ञाशौचश्रीचसत्यदम-
 दानदयादाक्षिण्यक्षोमारोग्यसत्त्ववला...प्रभाव..... प्रधानधनधान्य
 रत्नयानवाहन..... स्वाध्यायध्यानज्ञानापवर्गस्वर्गकथाभि-
 रामश्च भवतीति तस्मादयुक्तं स्वर्गीय कर्म्म कर्त्तुं वक्तुम् ।

72B, इति शिवधर्म्मोत्तरे स्वर्गनारकचिह्नाध्यायो नवमः ।

अथ संसारमुत्तमार्थं ज्ञानयोगं ब्रवीहि मे ।

शिवप्रकाशकं ज्ञानं योगसूत्रैकचिन्तना ॥

78B, इति शिवधर्म्मोत्तरे ज्ञानयोगाध्यायो दशमः ।

अथ पापविमुक्त्यर्थं प्रायश्चित्तं समाचरेत् ।

80B, इति शिवधर्म्मोत्तरे प्रायश्चित्ताध्याय एकादशः ।

श्रुत्वैतत् परमं गुह्यं गवां देहसमुद्भवम् ।

ब्रह्मजूर्णस्य माहात्म्यं अगस्तिः पुनरब्रवीत् ॥

भगवन् श्रोतुमिच्छामि गोलकः कौतूहलः पुनः ।

प्राप्यते कर्म्मणा केन कथित्यध्वनि संस्थितः ॥

89, परमेश्वरप्रसादेन मुच्यते नात्र संशयः ।

यस्मादेवं अतः कुर्यात् शिवपुस्तकवाचनम् ।

भोगापवर्गफलदं शिवभक्तो दिने दिने ।

न मारौ न च दुर्मिच्छं न रक्षांसि न चेतसः ॥

नाकाशे विद्यते राजा पौच्यते न च शत्रुभिः ।

इत्येति यत्र सततं शिवधर्म्मं नराधिपः ।

तत्र देशे भवेन्नित्यं सर्व्वेवां देहिनां शिवम् ।

इति शिवधर्म्मोत्तरे द्वादशमोऽध्यायः समाप्तः ।

शिवधर्म्मोत्तरं श्राद्धं समाप्तमिति ।

III. शिवधर्म्मसंग्रहः । *Sivadharma-samgrahah.*

90 to 134B.

- 90, नमः परमदेवाय त्रैगुण्यविजितात्मने ।
सर्व्वतो योगरूपाय संसाराभासहेतवे ।
.....अथ कैलासशिखरे शर्व्वं सर्व्वजगत्पतिम् ।
प्रणम्य शिरसा देवं पप्रच्छ शिखिवाहनः ॥
देव देव महादेव विन्मेष जगतः पते ।
अधुना मानुषीं सम्यक् कृष्टिमिच्छामि वेदितुम् ॥
- 91B, इति शिवध[र्म्मसंग्रहे] मर्त्तोत्पत्तिर्नामाध्यायः प्रथमः ।
पौष्ट्यमानो ग्रहैर्बालः प्रयाति यमसादनम् ।
कदाचित् बड्ढदुःखाणि सुसृष्टेऽत्र यदि जीवति ॥
अप्रतीचातघोरेण विक्लोऽपि भागवः ।
यस्यते भवदुःखेन भक्तसावद्भावादिना ॥
रुक्ष-कूप-गिरि-शृङ्ग-प्रासादायतनैरपि ।
नदी-तल्लार-भूपाल-सर्प-रुक्मिण-मूर्षिकैः ॥
दुःख-शार्दूल-मातङ्गैः शृङ्गभिः श्वापदैरपि ।
विहिबोदहनाच्चैव भूत-यक्ष-यक्षादिभिः ॥
अन्योऽन्यश्चापमृत्युभ्यः कल्याणं नैव विद्यते ।
- 97B, भवान्भोमूढचेतस्त्वा भजन्ते कोटिमापदां
वडिष्ठोत्कर्षिता मत्स्या महागाधे ऋदे यथा ॥
प्रदोषणं दुःखमवाप्य देहिणः क्षतान्तमेकान्तमसाविचेतसः[?] ।
श्रवैः प्रतिक्षन्त उदाररागिणः रथाङ्गनामान हवांशुमाजिनम् ॥
- इति शिवधर्म्मसंग्रहे द्वितीयोऽध्यायः ।
मातापिहसुहृन्नायापत्तावरणदुर्भेदे ।
नमः शुक्र इवाक्षितः संसारमृद्वपङ्गरे ।

वज्रभिक्षुजैर्गाढैरावेक्ष्य कोहतन्मुभिः ।
 कोषकारहवात्मानं नयत्वापदमात्मना ॥
 मातापिहमयो बाल्ये यौवने दयितामयः ।
 पुत्रपौत्रमयः श्रेष्ठ मूढो नात्ममयः क्वचित् ॥
 100A, अयं पञ्चत्वमापन्नो ममाप्येवं न संशयः ।
 भविष्यतीति या चिन्ता सा दूरादपि शीर्ष्यते ॥
 नात्मादिभिर्व्यसनसन्ततिभिः परीतं
 संसारसागरगभीरतरं विविक्षुः ।
 उग्रं शुष्यन्नि कदम्बकगाढवज्रं
 सायं क्षयं क्षतमति विविशत्यग्रहम् ॥

100B, शिवधर्मसंग्रहे तृतीयोऽध्यायः ।

उन्मोवाच ।

यदा शरीरमुत्सृज्य मृत्युलोकं प्रपद्यते ।
 कर्मणा केन दुःखाणि जग्मन्ते नरकेभ्यः ॥
 कौतुहाः नरकास्तत्र तेषु पापं क्षपीयते ।
 किन्तेषु नरका ह्येते बहवो तेषु पापिनः
 एतन् कर्मविपाकानां प्राप्नुवन्ति एतन् फलम् ।
 एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि ॥
 104A, तीर्थाभ्यस्यचमर्च्यं जपतु वा पञ्चाननं वा जिघात्
 भस्मकानमुपास्यत्वविरजं वज्रातु सुभाग्यम् ।
 विद्यादादग्रतत्तमो गुह्यगर्भैर्गुह्यः प्रह्लादैरपि ।
 रत्नैः सान्द्रमणौमसाभ्यरमिव प्रोद्धास्यते नो नरः ।

शिवधर्मसंग्रहे चतुर्थोऽध्यायः ।

ईश्वर उवाच ।

अज्ञानार्जितपापानां ब्रवीमि...नं प्रिये ।
 104B, विज्ञानार्जितपापानां न ब्रवीमि कदाचन ।
 न ज्ञानवक्त्रमाश्रित्य पापं जुञ्जीत संयमी ।
 जोक्ताः किं ब्रूयन्ता योष्या वक्त्रमाश्रित्य भूतनाम् ॥

- 108B, सम्पूज्य वरदं देवं वरं लब्ध्वा तु देमिरे ।
 सर्वकामप्रदो निष्क एव उक्तो मयानघाः ॥
 ब्रह्मोपेन्द्रमहेन्द्रनागमुनयोयक्षाः सविद्याधराः
 संसारार्थवदुःखभीतमनसा निष्कार्णने तत्पराः ।
 भक्तिप्रज्ञधियः स्तुवन्त्यहंरहः क्षत्वाङ्गलिं मल्लके
 वे मन्त्रा न गमन्ति तं सुरगुहं ते ज्ञानि ० मुक्तिभिः ॥
 इति शिवधर्मेसंग्रहे पञ्चमोऽध्यायः ॥

श्लोकः ऊचुः ।

- कृतस्यैव तु निष्कस्य स्थापितस्य तु यत्फलम् ।
 प्रत्यहं कुर्वते यस्तु किं तस्यापि फलं लभेत् ॥
 114A, मूर्खविप्रसहस्राणां वेदाध्यायो वरः स्मृतः ।
 वेदाध्यायिसहस्राणामाहिताभिलसतोऽधिकः ॥
 आहिताभिलसहस्राणां ब्रह्मवेत्ता ततोऽधिकः ।
 तस्मै दत्तं भवेद्दत्तं स वै ज्ञाता परः स्मृतः ॥
 अन्येषां लक्षगुणितं दद्यादेकस्तु ज्ञानिने ।

 पापकर्मा यदा कश्चित् दातुं गीत्यहते मनः ।
 अपात्रं मन्यते पात्रं तस्य पापस्य तत्फलम् ॥
 धर्मास्तत्रेण दुष्टानां सङ्घं पापलक्षणम् ॥
 शिवधर्मेसंग्रहे षष्ठोऽध्यायः ।

पार्वत्युवाच ।

- दानधर्मेऽन्यथं स्थातस्तौर्धधर्मेऽपि मे वद ।
 ज्ञानं पुण्यफलं किं स्यात् तीर्थे तीर्थेऽन्यदेव ॥
 117B, य एवं कुर्वते ज्ञानमिहैव धनवान् भवेत् ।
 गङ्गान्युपगताः सर्वे परतः क्षर्गमाप्नुयात् ॥
 शिवधर्मेसंग्रहे सप्तमोऽध्यायः ।

देव्युवाच ।

- कतरं देवमाश्रित्य उपवासफलं मयात् ।
 कथं वा पूजनीयास्ते प्रवीक्ष्य परमेस्वर ? ॥

121B, देवानां भोजने श्रेष्ठं विधिवत्कृतो मयानय ।
 देव्या शङ्करसंवादं तन्मया परिकीर्तितम् ॥
 शिवधर्मसंग्रहेऽष्टमोऽध्यायः ।

देववाच ।

वेदधर्मीः कथं देव कर्त्तव्यो वि+मिच्छता ।
 स्वर्गापवर्गहेतोश्च प्रसादाद्भक्तुमर्हसि ॥
 122B, वेदधर्म्नो मया प्रोक्तः स्वर्गनैवेद्यसं प्रदम् ।
 उत्तरेणैव वज्रेण व्याख्यातश्च समासतः ॥
 शिवधर्मसंग्रहे नवमोऽध्यायः ।

देववाच ।

त्वत्तोऽखिलानि धर्म्माणि श्रुतानि च मया विभो ।
 भूयोऽपि श्रोतुमिच्छामि त्वत्प्रसादान्महेश्वर ।
 लोकलोकान्तरं ह्यतल्लं दीपदीपान्तरश्च यत् ।
 शरीरपाताङ्गन्तव्यं एतद्धर्म्मानुसारिणाम् ॥
 125B, असुराणां वधार्थाय मयाङ्गुष्ठाद्विनिर्मिताः ।
 अगर्भयित्वा यस्मैतान् सिद्धिमिच्छन् न सिध्यति ।
 शिवधर्मसंग्रहे दशमोऽध्यायः ।

देवदेव उवाच ।

नामाधिपत्वं वर्णाणां प्रवक्ष्याम्यनुपूर्वशः ।
 मनुः सायम्भुवो नाम तस्य पुत्रः प्रियव्रतः ॥
 दशपुत्राश्च तस्यासन् तैरिषं पृथिवीं तता ।
 अग्निप्रजापिबाडश्च मेघा मेघातिथि रंसुः ॥
 ज्योतिष्मान् सुतिमान् च यः सर्वशः प्रथमश्च न ।
 इति पुत्राः ।

130A, आकाशकारो वनट्कारो रजस्थानि तथैव च ।
 गायत्री च तथा तस्मिन् यत्र देवचतुर्मुखः ।
 ब्राह्मणान् वैऽर्चयिष्यन्ति तेऽत्र शान्तिं महात्मनः ।
 शिवधर्मसंग्रहे एकादशमोऽध्यायः ।

अथ उच्यते ।

महोजगत्पथः सत्त्वोभूतोभव्योभवस्तथा ।

उक्ता स्मृते त्वया लोका लोकागामुत्तराणि च ।

लोकान्तरस्य यावृक् च त्वमो ब्रूहि किमस्य यत् ।

134B, इति शिवधर्मसंग्रहे द्वादशमोऽध्यायः समाप्तः ।

Leaf 135 contains the beginning of the first chapter
of

IV. उमामहेश्वरसंवादः । *Umā-Mahesvara-samvadaḥ.*

135 to 166.

Beginning —

ॐ नमः शिवाय ।

पर्वते सुशुभे रम्ये ह्रिमवन्ते महीधरे ।

श्लोकघोभिरभिष्टुप्ते नागाग्रमसताकुले ॥

... ..

अभिगम्य उमादेवो प्राङ्गजिर्वाण्यमत्रवीत् ।

महादेवो तदागम्य महादेवं महाप्रतप्तम् ॥

... ..

सर्वधर्मं समाख्याहि सर्वभूतहिताय वै ।

ब्राह्मणानाञ्च को धर्मः क्षत्रियाणाञ्च कौटुम्भः ॥

वैश्यानां कौटुम्भो धर्मः शूद्रधर्मश्च कौटुम्भः ।

तापसाणाञ्च को धर्मः कश्चिदौष्ठाभिकाङ्क्षितम् ॥

उच्छ्रित्यु को धर्मः कृषिधर्मश्च कौटुम्भः ।

इत्यादि इत्यादि ॥

138A, उमामहेश्वरसंवादे चतुर्वर्णविभागो नाम प्रथमोऽध्यायः समाप्तः ।

इत्येतद्वचनं श्रुत्वा देवुवाच महेश्वरम् ।

... ..

कामनिन्दोपचाराणां वे च प्राणातिपातिनाम् ।

सूरसर्म्भरतनाञ्च परब्रथापहारिणाम् ।

... ..

तेषां यत् किं भवति लोको वा किं प्रवर्तते ।

140B, इति उमामहेश्वरसंवादे द्वितीयोऽध्यायः ।

देखुवाच ।

किं कर्म सुकृतं तत्र प्राप्नोति परमां गतिम् ।

दीर्घायुषो निरोगाश्च कथं जायन्ति कृपिणः ॥

142A, उमामहेश्वरसंवादे तृतीयोऽध्यायः ।

143B, उमामहेश्वरसंवादे ध्यानविधिस्तुतोर्योऽध्यायः ।

144A, उमामहेश्वरसंवादे तौर्थाध्यायः पञ्चमः ।

144B, उमामहेश्वरसंवादे ऋचाश्रमाध्यायः षष्ठः ।

देखुवाच ।

ऋचाश्रमस्य व्याख्यानं व्रतानि नियमानि च ।

तान्यहं श्रोतुमिच्छामि तत्त्वतो वक्तुमर्हसि ॥

145B, उमामहेश्वरसंवादे सप्तमोऽध्यायः ।

147A, इति ० कलियुगवर्णनं नामाष्टमोऽध्यायः ।

देखुवाच ।

यद्यवं युगलक्षणं राजानो ब्राह्मणास्तथा ।

सुप्तमर्थ्यादनिर्लज्जाः स्वकार्यपरिवर्जिताः ॥

एवं संक्षिप्यते धर्मः कलिमूले युगाधमे ।

148B, उमामहेश्वरसंवादे नवमोऽध्यायः ।

150A, उमामहेश्वरसंवादे युगान्तलक्षणं दशमोऽध्यायः ।

देखुवाच ।

कथं सम्भवते जीवं शरीरेषु शरीरिणाम् ।

पृथक् कर्मविपाकेन जायेते यमनौ कथं ॥

151A, उमामहेश्वरसंवादे एकादशमोऽध्यायः ।

देखुवाच ।

यदि ह्यायुः परिमाणं कर्मप्रत्ययिकस्य वा ।

अथ वा यदि वा दीर्घं जीवानां निधनं तथा ॥

यदि पूर्ववृत्तैरेव न शक्यं तन्निवर्तितुम् ।

किमर्थं शान्तिकर्माणि मूलमन्त्रौषधानि च ॥

आतुरेषु च युज्यन्ते वैद्यशास्त्रपरायणाः ॥

इत्यादि । इत्यादि ।

152B, उमामहेश्वरसंवादे द्वादशमोऽध्यायः ।

अपि चाल्पायुषा कश्चिद्भवेद्दौर्घायुषा नरः ।

गर्भसम्भवमानस्य यथा पूर्वकृतेन वै ।

कर्मप्रत्ययिकां ह्यायुरख्यं दौर्घ्यं देहिनाम् ॥

... ..

ओतुमिच्छामि दौर्घायुः कथं भूयो भविष्यति ।

153B, उमामहेश्वरसंवादे त्रयोदशमोऽध्यायः ।

देखुवाच ।

यक्षराक्षसगन्धर्वा पिशाचोरगकिन्नराः ।

गणेश्वराश्च जायन्ते धनवन्तो घनेश्वराः ॥

महाभोगकुलाद्याश्च पुत्रपौत्रप्रतिष्ठिताः ।

स्वार्थवाहाश्च जायन्ते भगवन् केन कर्मणा ॥

155B, इति उमामहेश्वरसंवादे चतुर्दशमोऽध्यायः ।

देखुवाच ।

भगवन् कर्मणा केन जायन्ते गिरिकन्दरे ।

महापर्वतदुर्गेषु निवसन्ति गुहाजने ॥

नारसिंहाश्च सिंहाश्च महावीर्या महाबलाः ।

उदीर्गान्मृगयूथानां कुक्षराणाश्च शत्रवः ॥

158B, उमामहेश्वरसंवादे पञ्चदशमोऽध्यायः ।

देखुवाच ।

एवं पापसमाचारो दास्यः पुत्रवाधमः ।

नरके पण्यमाणस्तु प्राप्नोति सुहृत्तं कथम् ॥

उद्धरेत् पितरं पुत्रः पौत्रा वा जेन कर्मणा ।

पितुश्चरण्यावेच्छेत् सन्तानं केन कर्मणा ॥

159B, इति उमामहेश्वरसंवादे षोडशमोऽध्यायः ।

देवुवाच ।

किं कर्मं सुकृतं कृत्वा देहमुत्सृजते नरः ।
मृत्युलोकमनुप्राप्य नरकं प्रपद्यते ।
शुभाच्च गतिमाप्नोति कां गतिं प्रतिपद्यते ॥
इत्यादि ।

161A, उमामहेश्वरसंवादे सप्तदशमोऽध्यायः ।

162A, उमामहेश्वरसंवादे भारतकोर्त्तनं नामाष्टादशमोऽध्यायः ।

देवुवाच ।

अथ विष्णुकायादेवा ऋषयो व्यासएव च ।
केन ते भगवंस्तुष्टाः कथं प्रीतिश्च जायते ॥

163A, उमामहेश्वरसंवादे एकविंशतितमोऽध्यायः ॥

एकस्मिन्ने नवद्वारे त्रिष्टुके पञ्चशक्तिः ।
एतस्मिन्नगरे देवि सदृशस्तु सदा वसेत् ॥

163B, उमामहेश्वरसंवादे विंशतितमोऽध्यायः ।

उवाच देवी देवेशं श्रितिकण्ठं महाव्रतम् ।
पूज्यते भक्तिमद्देवो विप्रस्तु ब्रह्मचारिभिः ।
सुखोपविष्टमासीनमासने गोह्वय + जम् ।
वैदूर्यमणिसंच्छन्ने वज्ररत्नविभूषिते ॥
अभिगच्छ तं तु देवी प्राञ्जलिर्वाक्कमप्रवोत् ।
सर्वो मे धर्म आस्तातः सप्तस्वरपरिच्छदः ।
किं शब्दः कौटुम्भो वर्यः कथं देवेन कीर्तितः ।
कथमक्षरसंप्राप्तः कथमङ्गप्रतिष्ठितः ॥

166A, उमामहेश्वरसंवादे एकविंशतितमोऽध्यायः समाप्तः ।

There are a few lines more purporting to be spoken by Mahādeva in reply to the following query of Devi :—

अदि विष्णुर्भगवदेवः कथं कृष्टा जगत्पतिः ।
तत् किमर्थं भगवदेव पुनोऽयं मातुबल्य च ।

V. शिवोपनिषत् । *Śivopaniṣad.*

167 to 185.

ॐ नमः शिवाय ।

कैलासशिखरासीनमश्वेधामरपूजितम् ।
 कालत्रयं श्रीमहाकालं ईश्वरं ज्ञानपारम्यम् ॥
 सम्पूर्णं विधिवद्भूतया कृत्वा श्रेयः सुसंयतः ।
 सर्वभूतहितायैव पप्रच्छेदं महासुविः ॥
 ज्ञानयोगं न विन्दन्ति ते नरा मन्दबुद्धयः ।
 ते मुच्यन्ते कथं घोराः भगवन् भवसागरात् ॥

महाकाल उवाच ।

पुरा खेद्यं गदिताः शिवधर्माः सनातनाः ।
 देव्याः सर्वगगानाञ्च संक्षेपात् ग्रन्थकोटिभिः ॥
 आयुः प्रज्ञां तथाशक्तिं प्रसमीक्ष्य नृणामिह ।

 शिवः शिव इति शान्तं नाममाद्यं मुहुर्मुहुः ।
 उच्चारयन्ति तद्भूतया ते शिवा नात्र संशयः ॥
 अशिवाः पापसंयुक्ताः पशवः सर्वचेतनाः ।
 यस्मात् विनक्ष्यान्तेभ्यस्तस्मादौशः शिवः स्मृतः ॥
 गुण्याबुद्धिरहङ्कारस्तन्मात्राणोन्मियाणि च ।
 भूतानि च चतुर्विंशदिति पाशाः प्रकीर्तिताः ॥
 पञ्चविंशकमज्ञानं सङ्गं सर्वदेहिनाम् ।
 पाशजालस्य तन्मूलं प्रहृतेः कारणं यतः ॥
 सत्त्वज्ञाने निबध्यन्ते पुरुषाः पाशबन्धनैः ।
 तदभावाद्भिसुच्यन्ते ज्ञानिनः पाशपद्मरात् ॥
 चतुर्विंशकञ्च पुरुषः पशुरणुः शिवागमे ।
 सत्तविंशतिमः प्रोक्तः शिवः सर्वजगत्पतिः ॥
 तस्माच्छिवः सुसम्पूर्णः सर्वज्ञः सर्वगः प्रसुः ।
 तस्मात् सः पाशरहितः सुविमुक्तः सुभावतः ॥

पशुपाशपरः शान्तः परमज्ञानदेशकः ।

शिवः शिवाय भूतानां तं विज्ञाय विमुच्यते ॥

168B, इति शिवोपनिषदि मुक्तिनिर्देशाध्यायः प्रथमः ।

अथ पूर्वस्थिते लिङ्गे गर्भस्तन्निगुणो भवेत् ।

गर्भाणां विभावेन स्याप्य लिङ्गं शिवात्मके ॥

यावत्लिङ्गस्य दैर्घ्यं स्यात् तावत्... च विस्तरः ।

लिङ्गात् तृतीयभागेन भवेद्देहाः समुच्छ्रयः ।

भागमेकं न्यस्येत् भूमौ द्वितीयं वेदिमध्यतः ॥

तृतीयभागे पूजा स्यात् इति लिङ्गं त्रिधा स्यूतम् ।

169B, इति शिवोपनिषदि द्वितीयोऽध्यायः ।

169B, इति शिवोपनिषदि शिवमृदाध्यायस्तृतीयः ॥

171B, इति शिवोपनिषदि शान्तिमृदाभिकार्यं चतुर्थोऽध्यायः ।

173A, इति शिवोपनिषदि शिवभस्मस्नानाध्यायः पञ्चमः ।

181A, इति शिवोपनिषदि फलप्रदानोपकाराध्यायः षष्ठः ।

185A, शिवाचाराध्यायः सप्तमः समाप्तः ॥

समाप्तं शिवोपनिषदम् ॥

VI. उत्तरोत्तरतन्त्रम् । *Uttarotara-tantram.*

186 to 210.

ॐ नमः शिवाय ।

कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।

पृच्छते शङ्करं देवो धर्म्मार्धर्म्मं कथं हि मे ॥

केन कर्म्मविपाकेन जायन्ते सधनाः नराः ।

निर्धनाः केन जायन्ते कर्म्मेणा पुत्रवाधमाः ॥

187B, इत्युत्तरे महासंवादे प्रथमोऽध्यायः ।

उभोवाच ।

केचिद्वृत्तिनमाकुरा नरा कथ्येऽपि वाजिनम् ।

केन कर्म्मविपाकेन सुवि राज्यं लभन्ते ते ॥

अन्येऽपि बहवो दीना रजसा विविधाः कृताः ।

अग्रतो यान्ति धावन्तो नरा रूपविवर्जिताः ॥

इयष्टुगताः यान्ति नरा वै केन कर्मणा ।

190B, उत्तरोत्तरे महासंवादे द्वितीयोऽध्यायः ।

उमोवाच ।

यत्त्वया कथितं सर्वमर्चनं पूजनं तथा ।

पुण्याणाञ्च विधानन्तु एतदाख्यातुमर्हसि ॥

194A, इत्युत्तरोत्तरे महासंवादे तृतीयोऽध्यायः ।

उमोवाच ।

भगवन् कर्मणा केन शुभेन अशुभेन वा ।

कुलवामनह्रीनाङ्गा जायन्ते च नराधमाः ॥

वधिरा वामनाः केन अन्धकाश्च तथापरे ।

मूकाश्च केन पापेन कथयस्व महेन्द्र ॥

196A, उमोत्तरे महासंवादे चतुर्थोऽध्यायः ।

उमोवाच ।

यमलोककथा देवि श्रयते सचराचरे ।

विस्तरस्तु कथं तस्य अध्वानश्चापि कौतुभम् ॥

कृतेन कर्मणा येन अशुभेन शुभेन वा ।

गच्छन्ति मानवास्तस्मिन् कथयस्व प्रसीद च ॥

200B, इत्युत्तरोत्तरे पञ्चमोऽध्यायः ।

उमोवाच ।

एतद्गुणसमायुक्ताः यथा भो कथिता मम ।

तवश्चापि च को घर्म्मो वद शीघ्रं जगत्पते ॥

201B, इत्युत्तरोत्तरे संवादे षष्ठोऽध्यायः ।

204B, इत्युत्तरोत्तरे महासंवादे सप्तमोऽध्यायः ।

उमोवाच ।

पृथिव्यां भगवन् देव नरनारीजनास्तथा ।

यथोक्तान् न परिच्यन्ति तद्भवान् वक्तुमर्हति ॥

207B, उत्तरोत्तरे षष्ठमोऽध्यायः ।

उभोवाच ।

कथन्तु युगवैबन्धे युगदोषा भवि + + ।

एतदिच्छामि विद्यातुं भगवद् वक्तुमर्हसि ॥

209A, इत्युत्तरोत्तरे नवमोऽध्यायः ।

ईश्वर उवाच ।

वे मां च वावमन्यन्ते विद्याभक्तिपरायणाः ।

मङ्गलाश्चाथवा विष्णु उभौ नरकगामिनौ ॥

It ends with a praise of the life of a house-holder,

210, इत्युत्तरोत्तरे मष्टासंवादे दशमोऽध्यायः ।

इत्युत्तरोत्तरं समाप्तम् ॥

IX. BRĤAT-AUŚANASA-PURĀṆAM.

4086.

8091. विन्ध्यमाहात्म्यम् । *Vindhya-māhātmyam*.

(वृहदौशनसोपपुराणीयम्) ।

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For the text see L. 1285.

Beginning :—

(Comm.)

ओग्येष्टाय नमः ।

ओमद्विष्णुमन्त्राभिवन्द्यचरणं गोपादिकाराधितम् ।

वन्दे पूर्वविष्णुष (?) सौम्यवदनं संसारतापापहृत् ।

सत्त्वं ज्ञानमनन्तमाद्यविधुरं गौभारसंहारकम् ।

सर्वार्त्तात्मनपाक्षसर्वममजं विघ्नेश्वरं शर्मदम् ॥

व्याख्यान-रहितस्यास्य व्याख्यानं सज्जनप्रियम् ।

श्रियते शौचबोधाय प्रसादः क्षम्यतां वृधेः ।

.....ओमद्विष्णुमन्त्रिगिरिवर-स्थित-भगवती-
प्रभाववर्धनमाविष्कृतं यत्प्रसारभसाद्यः ओममन्त्रमहोपाध्याया-
चार्यैकस्य निर्व्विघ्नपरिसमाप्त्यादिसिद्धयेऽविगीतश्रद्धाचाराधुमिव-
श्रुतिप्रमितिकर्तव्यतां मंगलमाचरन् चिकीर्षितं प्रतिजानीते यो
विघ्नेति ।

(Text) यो विघ्नमिहै जगतां च शुभवे

क्षम्यतां मनुजैश्च पूजितैः[तः] ।

यो विप्रतुलैकज्ञानुरूपकः
तं ठुडिराजं शरणं गतोस्मि ॥

It ends :—

इति ते विन्ध्यमाहात्म्यं वर्णितं सुनिसत्तम ।
शिवेन विष्णवे प्रोक्तं किं भूयः श्रोतुमिच्छसि ॥
विन्ध्यक्षेत्रस्य माहात्म्यं यः श्रद्धयाति सुचेतसा ।
सर्वान् पापान् विघ्नयात्र लभते सद्गतिं पराम् ॥

Last Colophon :—

(Text) इति श्रीवृद्धदौशनसोपपुराणे विन्ध्यमाहात्म्ये पञ्चक्रोशादि-
यात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ।

The commentary ends :—

वैद्यनाथेन बाजानां रचिता बोधवाच च ।
विन्ध्यमाहात्म्यव्याख्येयं सुगमा मन्दचेतसा ॥

Last Colophon :—

इति श्रीवृद्धदौशनसोपपुराणे विन्ध्यमाहात्म्यव्याख्यायां पञ्च-
क्रोशादियात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ॥ ४१ ॥
इति विन्ध्यमाहात्म्यं समाप्तम् ।

Post Colophon :—

शुभं भूषात् संवत् १८४० समे मिति वैशाख सुदी वार
गुरुवार ।

4087.

538. *The Same.*

With the same commentary.

For this manuscript see L. 1285.

The manuscript contains 41 chapters, though the last
chapters are marked 49 and 50.

Before the colophon, the Tika has :—

[वैद्य] नाथेन बाजानां रचिता बोधवाच च ।

विन्ध्यमाहात्म्यव्याख्येयं [च] सुगमा मन्दचेतसा ॥

Post Golophon :—

ओमुभं भूयात् । संवत् १९२४ मी आषा ढाज पच्छे तिथि ११
वार शुक्र ओहमुमान्जि सदा सहायो । ओगङ्गाजी नमः ।
गोवरधन नाम प्रसिध्द पण्डा ।

XII. KĀLIKĀ-PURĀṆAM.

4088.

980. *कालिकापुराणम्*, *Kālikā-purāṇam*.

Substance, country-made paper. 13×5½ inches. Folia, 307. Lines, 10 on a page. Extent in Slokas, 5,000. Character, Nāg. Date, Samvat 1803. Appearance, old. Complete in 90 chapters.

Kālikā-purāṇa is classed among the *Upa-purāṇas*, and recounts *Kālikā*'s successful wars with demons, inculcating *Sakti*-cult.

For a full description of the work,

See I.O. Catal. Nos. 3339 to 3344.

Post Colophon Statement :—

मुभमस्य । संवत् १८०३ शके १६६८ आश्विन वदि ।

4089.

3667. *पिपीतकीदादशीव्रतकथा* and *कामाख्याकवचम्* ।

Pipitaki-dvādaśī-vrata-kathā and *Kāmākhyā-kavacam*.

From Kālikā-purāṇa.

Substance, country-made paper. 12½×3 inches. Folia, 2. Lines, 9 on a page. Character, Bengali. Appearance, old and discoloured.

One leaf contains the *Pipitaki-dvādaśī-vrata-kathā* which is not complete, and the other *Kāmākhyā-kavaca* which is complete.

Pipitaki-dvādaśī-vrata-kathā begins :—

अथ पिपीतकीदादशीव्रतम् । ततः कथा ।

प्रतापीक कवचम् ।

नमस्तस्मै माहात्म्यं वक्तव्यं कथितं पुरा ।

तदर्थं श्रोतुमिच्छामि पिपीतककथां शुभाम् ।

Kamākhyā-kavaca begins :—

ॐ कामाख्याकवचस्य मुनिर्दृश्यति स्मृतः ।
देवो कामेश्वरो तस्य अनुकृप् इन्द इष्यते ।
विनियोगः सर्वसिद्धौ तच्च प्रदयन्तु देवताः ।
शिरः कामेश्वरो देवो कामाख्या चक्षुषी मम ।
शारदा कर्णयुगलं त्रिपुरा वदनन्तया ।
कण्ठे पातु महाभावा हृदि कामेश्वरो पुनः ॥

Colophon :—

इति कालिकापुराणे कामाख्याकवचं समाप्तम् ।

4090.

3803. कालीपुराणकथा । *Kālī-purāṇa-kathā.*

Substance, palm-leaf. $18\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 142. Lines, 4 on a
page. Extent in ślokas, 2,400. Character, Bengali. Date, Śaka 1701.
Appearance, discoloured. Complete.

Colophon :—

इति कालीपुराणकथा समाप्ता ।

Post Colophon :—

ओषिजोचनशर्मणः पुस्तकमिदं साक्षरश्च प्रकाश्याः १७०१
भाद्रपद सप्तविंशतिदिवसीयां लिपिरिति । ॐ तत् सत् । श्रीरामः
प्रणम्य । ॐ सिंहवाहिनी नमः । श्रीगुरवे नमः ।

XIV. SĀMBA-PURĀṆAM.

4091.

977. शम्भुपुराणम् । *Sāmba-purāṇam.*

Being the 14th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 111. Lines, 13 on a page. Extent in ślokas, 2886. Character, Nāgara. Appearance, tolerable.

For a description of the work see I.O. Catal. No. 3619. The second verse in the I.O. MS. is wanting in the present MS.

As in I.O. Catal. the last chapter which has a name is Visarjana-vidhi. It is followed by four chapters of which designations are not given. But after the 4th colophon there are a few lines more which abruptly end, and which profess to give the essence of all the mantras. These lines are wanting in the I.O. manuscript. Moreover the two verses quoted in I.O. Catal. at the end are not to be found in the present manuscript. The verse which occurs before the last colophon in this manuscript runs thus:—

चतुष्टयं साधयेन्नित्यं एतैकस्य प्रयत्नं प्रयत्नम् ।

क्षुरिकादिप्रजापतानां मार्गान्तर्गतेषु साधकः ।

Unlike the I.O. manuscript, it spells Samba-purāṇa throughout with श except in the first colophon.

4092.

1562. *The Same.*

Substance, country-made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 88. Lines, 13 on a page. Extent in ślokas, 3,200. Character, Maithil. Date, Saka 1764. Appearance, old. Complete.

For a description of the work see I.O. Catal.
Nos. 3619-20, Cs. 4, 214 and Ulwar Extr. 180.

Chapter 25th, 27B:—

वशिष्ठ उवाच ।

अथ कल्पवरः श्राम्यः प्राप्य रूपं पुरातनम् ।
मन्यमानस्तदा सूर्यं प्रहृष्टेनात्मरात्मना ॥
पूर्वाभ्यासेन तेनैव सार्द्धमन्यैस्तपस्त्रिभिः ॥
ज्ञानार्थं नातिदूरस्थां चन्द्रभागां नदीं ययौ ।
त ज्ञातः सप्तसैवाथ पश्यति स्म प्रभावतीं ।
उद्धमानां जलोधेन प्रतिमामुन्मुखां रवेः ॥
त तामुत्तीर्य सलिलादानयित्वा स्वमाश्रमम् ।
तस्मिन् मित्रवगोद्देशे स्थापयित्वा विधानतः ॥
ततस्तमेव पप्रच्छ प्रणम्य शिरसा रवेः ।
केनेयं निर्मिता नाथ भवतो ह्याकृतिः शुभा ॥
प्रतिमा तमुवाचाथ शृणु श्राम्य यतस्त्वयम् ।
निर्मिता येन वायुना मदोया पुरुषाकृतिः ॥
ममातितेजसाविष्टं रूपमासीत् पुरातनम् ।
असङ्गं सर्वभूतानां ततोऽहं प्रार्थितः सुरैः ॥
सङ्गं भवतु ते रूपं सर्वप्राणभृतामिह ।
ततो मया यमादिष्टो विन्मन्मन्मन्महातपाः ॥
तेजसा श्रातनं कुर्वन् रूपं निर्वर्तयस्व मे ।
ततश्च मत्प्रसादे श्राप्तेन वै निष्ठुं तदा ॥
श्रावणीये अभिं ज्ञात्वा रूपं निर्वर्तितं मम ।
प्रोत्वा ते साध्यतं चैव तन्मया कारितं पुनः ॥
तेनैव कल्पवृक्षार्थं निर्मिता प्रतिमा मम ।
ज्ञात्वा हिमवतः पृष्ठे पुण्ड्रसिद्धनिवेशिते ॥
ययौ चन्द्रभागायां ततस्तेनावतारिता ।
भवत्कारणार्थं हि ज्ञातं स्थानमिदं मम ।
वशिष्ठं सर्वदेवानां सामिधं मे भविष्यति ।

साम्निध्यं मे च पूर्वोक्ते उदिते प्रक्ष्यते मनः ।
 कालात्यये च मध्याह्ने सायान्हे चात्र निवृत्तः ।

वशिष्ठ उवाच ।

श्रुत्वा देवस्य तद् वाक्यं वृद्धा प्रत्यक्षदर्शनम् ।
 ह्यत्मा देवगृहं साम्प्रकृतः प्रोवाच नारदम् ॥

ग्राम्य उवाच ।

तत् प्रसादान्नया प्राप्तं रूपमेतत् पुरातनम् ।
 प्रत्यक्षदर्शनं चापि भास्वरस्य महात्मनः ।
 सर्वमेतच्च संप्राप्य पुनश्चिन्ताकुलं मनः ।
 देवस्य परिचर्यायाः पालनं कः करिष्यति ।
 गुणयुक्तो द्विजो यो हि समर्थः परिपालने ।
 ममैवायुयद्वाङ्मनं विचिन्त्याख्यातुमर्हसि ।
 यवमुक्तस्य ग्राम्येन नारदः प्रत्यवाच तम् ।

नारद उवाच ।

न द्विजाः प्रतिगृह्णन्ति देवस्यात्मोक्तं धनम् ।
 विद्यते च धनं ह्यत्र गुह्यत्वाच्च प्रतिग्रहः ।
 देवचर्यागतैर्ब्रह्मैः क्षिया ब्राह्मणैश्च न विद्यते ।
 अविज्ञाय च कुर्वन्ति वै क्षिया जीभमोहिताः ।
 देवस्यमुपभोक्षन्ति पतितास्ते भवन्ति हि ।
 गर्हितं मानवे ग्राह्ये न प्रशंसन्ति तं द्विजाः ।
 देवस्य ब्राह्मणस्य च यो जीभादुपजीवति ।
 स पापात्मा पदे जीके गृध्रोऽपि ह्येव जीवति ।
 ततो न ब्राह्मणः कश्चित् देवचर्यां करिष्यति ।
 विभिन्नं ज्ञानवन्तं च परिचर्या-क्षमं तथा ।
 समाख्यायति ते देव तस्मात्तं शरत्तं व्रज ।
 नारदेनैवमुक्तस्य प्रत्यक्ष शिरसा रविम् ।
 तं शरत्तं परिपश्यन् काले यूनां करिष्यति ।
 विज्ञाते त्वच्च साम्प्रते प्रतिमा तमुवाच ह ।

न योग्यः परिचर्यायां जम्बुद्वीपे समानच ।
 मम पूजा-प्रधानत्वाच्चाक्रद्वीपादिहानय ॥
 जवयोदात् परे पारे क्षीरोदार्णवमाहृतः ।
 जम्बुद्वीपात् परस्तस्माच्चाक्रद्वीप इति क्रुतः ॥
 तत्र पुण्या जनपदाः चातुर्वर्ण्यसमाश्रिताः ।
 मगा ब्राह्मणभूयिष्ठा मागसाः क्षत्रियास्तथा ॥
 वैश्यास्तु मानसा क्षेयाः शूद्रास्तेषां तु मन्दगाः ।
 न तेषां सङ्गरः कश्चिद्वर्णाश्रमकृतः कश्चित् ॥
 धर्मस्याथभिचारित्वादिकान्तसुखिताः प्रजाः ।
 तेजसश्चाक्षुद्वीयस्य निर्मिता वै पुरा मया ॥
 तेभ्यो वेदाश्च चत्वारः सरहस्या मवेरिताः ।
 वेदोक्तैर्विविधैः स्तोत्रैर्वैरुह्यैर्मया कृतैः ॥
 मामेव ते च ध्यायन्ति मां जपन्ते च नित्यशः ।
 मद्भावना मम परा मद्भक्ता मत्परायणाः ॥
 मम शुश्रूषकाश्चैव ममैव व्रतचारिणः ।
 अथङ्गधारिणः सर्वे विधिवृत्तेन कर्मणा ॥
 कुर्वन्ति ते सदा तत्र मम पूजां मनोऽनुगाम् ।
 तत्र देवाः सगन्धर्वाः सिद्धाश्च सह चारण्यैः ॥
 विहरन्ते रमन्ते च वृक्षमानाश्च तैः सह ।
 ज्येष्ठद्वीपे त्वहं विष्णुः कुण्डद्वीपे महेश्वरः ॥
 पुष्करे च क्षुद्रो ब्रह्मा शाकद्वीपे च भास्करः ।
 तन्मगान् मम पूजार्थं शाकद्वीपादिहानय ॥
 आकृढो गबहं शम्भुः श्रीव्रं गत्वा विचारयन् ।

वशिष्ठ उवाच ।

तथेति प्रतिष्ठस्याक्षां रवेर्जम्बवतीकृतः ।
 पुनर्हरवतीं गत्वा कान्ध्यातीव समन्वितः ।
 आख्यातवान् पितुः सर्वं क्षत्रीयं देवदर्शनम् ।
 तस्माच्च गबहं कन्धा ययौ शम्भोऽधिपक्ष्य तम् ।

शाकदीपमनुप्राप्य संप्रहृतनूतनः ।
 तत्राप्राप्त्यथोदितान् शाम्बस्तेजस्विनो मगान् ॥
 पूजयन्तो विवस्वन्तं घूपगन्धादिभिः शुभैः ।
 अभिवाद्य तु तान् सर्वान् कृत्वा चैव प्रदक्षिणम् ।
 उद्गाथो नाम यत् तेषां श्लाघयामास तास्ततः ।
 यूयं हि पुण्यकर्माणो दृष्टव्याश्च शुभाधिभिः ॥
 वै रतार्कस्य पूजायां चेन्नामेव वरप्रदः ।
 तनयं विद्धि मां विष्णोर्नाम्ना शाम्ब इति श्रुतः ॥
 चन्द्रभागातटे चापि मया सूक्त्यो निवेष्टितः ।
 तेनाहं प्रेमिताश्चात्र उत्सिक्तध्वं व्रजामहे ॥
 ते तमूचुस्ततः शाम्बं ध्रुवमेतन्न संशयः ।
 अस्माकमपि वेदेन व्याख्यातं पूर्वमेव हि ॥
 अष्टादशफलानीह मगानां वेदवादिनां ।
 संख्यास्यामस्वया सार्द्धं यत्र सन्निहितो रविः ॥
 मत्त गृह्य ततश्चानि दश चाष्टौ फलानि च ।
 आरोग्य गृह्णे साम्बस्वरितः पुनरभ्यगात् ॥
 सोऽप्येनैव तु कालेन प्राप्नोति चक्रवर्णं पुनः ।
 कृत्वाश्च तां रवेः शाम्ब कृत्वे च विनिवेदयन् ॥
 रविः शोभनमित्युक्ता प्रसन्नः शाम्बमब्रवीत् ।
 मम पूजाकरा ह्येते प्रजानां शान्तिकारकाः ॥
 मम पूजां विधानोक्तां करिष्यन्ति मनोबुधाः ।
 मत्कृते च पुनश्चिन्ता न ते कापिहूविष्यति ॥

इति श्रीशाम्बपुराणे पञ्चविंशतितमोऽध्यायः ॥

The Purāṇa is divided into two parts, the latter part going under the name of Jñānottara. The first part in our manuscript consists of 51 chapters. But the I.O. manuscript contains 48. The latter part, Jñānottara, in I.O. manuscript, has 22 chapters, but in our manuscript 24.

End:—

ग्राम्य उवाच ।

एतत् सर्वं त्वया ख्यातं वङ्गं अतिविस्तरम् ।
तच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥
सूर्यमुद्दिश्य किं देयं पाठकाय महामते ।
येन तृष्येत भगवान् भगवान् पापतत्कारः ॥

नागद उवाच ।

पृथ्वा ग्राम्य महाबाहो कथयामि तवानघ ।
तमेव सूर्यं विज्ञाय पूजयित्वा यथाविधि ॥
गन्धपुष्पाक्षतैश्चैव धूपदोषैस्तथोत्तमैः ।
खर्गालङ्कारवस्त्रैश्च शिरोवाग्विभूषणैः ॥ (?)
प्रपूज्य सूर्यं तस्मात्तु देया च कपिला शुभा ।
गोधूमयवधान्यानि माषमुद्रुतिलांस्तथा ॥
गजान्धमहिषोर्दद्यात् धनानि विविधानि च ।
हिरण्यरजतं कांस्यं तथा ताम्रस्य भाजनम् ॥
दासदासीस्तथा दद्याद्भूमिं शस्यवतीं तथा ।
पट्टवस्त्राण्यनेकानि दद्याद्दे मुद्धमानसः ॥
निक्षुभा च तथा राज्ञो दे भार्यै हि विवस्वतः ।
उद्दिश्य ते च देयानि वस्त्राणकरणानि च ॥
एवं सन्तुष्यते येन पाठको हि मञ्जीतले ।
पुष्पपौत्रादिसंयुक्तो हर्षनिर्भरमानसः ॥
सुक्ता तु सकलान् भोगान् सूर्यलोके मञ्जीयते ।
अष्टादशपुराणानां श्रवणे यत् फलं भवेत् ॥
तत्फलं समवाप्नोति सत्त्वं सत्त्वं वदामि ते ॥

इति श्रीशाल्वपुराणे पञ्चसप्ततितमोऽध्यायः ।

Post Colophon:—

नमः श्रीसूर्याय । शके १७६३ आषाढ कृष्णचतुर्था शुक्ले ।

This purāṇa embodies the traditions of the introduction of the sun-worship of the Scythians into India and of

the consequent settlement of the Magii, the sun priests in the country.

4093.

11010. *The Same.*

Substance, foolscap paper. $12\frac{1}{2} \times 6$ inches. Folia, 100. Lines, 13, 14 on a page. Character, Nāgara. Date, Samvat 1930. Appearance, fresh. To the end of adhyāya 83.

An Upa-purāṇa, on the worship of the sun as the supreme deity.

For a full description of the Purāṇa see I.O. Catal. No. 3619.

It begins after the maṅgalācarāṇa तिमिरकिरकिरातः, etc., with the speech of सूरतः—

इदमस्मिन् ऋषयः सर्वे शास्त्राख्यं पापनाशनं, etc.

That is, it is wanting in the hymn to the Sun God and the questions, put by Śaunaka to Sūta (quoted in the I.O. Catal.).

Generally it is found on comparison to agree with the I.O. MS. In the MS. the two parts are consecutively marked. The last chapter is marked 83. The second part (ज्ञानोत्तर on mysticism with *Māraṇa*, *Ucāṭana*, etc.) begins in 81A, इति श्रीशाम्बपुराणे ज्ञानोत्तरे प्रथमः पटलः, ५५ and in one or two places ; the rest have chapter marks.

It ends :—

एवं सन्तुष्यते चेन पाठको हि महीतये ।

पुत्रपौत्रादिसंयुक्तो हर्षनिर्भरमानसः ॥

सुखा तु सत्त्वान् भोगान् सुख्यलोके महीयते ।

अष्टादशपुराणानां श्रवणे यत् फलं लभेत् ॥

तत् फलं समवाप्नोति सत्त्वं सत्त्वं वदामि ते ।

अथ मे वदतं पुण्यं यत् फलं लभेद् नराः ॥

तत् फलं समवाप्नोति श्रुत्वा श्राम्म महात्मते ।
 अङ्गारम्य कथामेतां ये प्रदृशन्ति पठन्ति च ॥
 तेषां हि वाञ्छितं सर्व्वं प्रदास्यति हि भास्करः ।
 न तेषाञ्च कुले श्राम्म कुष्ठव्याधिभयं भवेत् ॥
 एतत् सर्व्वं समाख्यातं भास्करेण महात्मना ।
 पृच्छतो मम श्राम्मो हि सपुण्येन महौतले ॥

Last Colophon :—

इति श्रीश्राम्मपुराणे नारदश्राम्मसंवादो नामाध्यायः समाप्तः ।

Post Colophon :—

संवत् १९३० भाद्रपदाष्टमीया चन्द्रवाससरदति चोत्रसेन मिश्रः ।

4094.

10108. शाकद्वीपदिजराजमाहात्म्यम् ।

Śāka-dvīpi-dviṇa-rāja-māhātmyam.

Being the seventh adhyāya of Sāmba-purāṇa.

Substance, country-made paper. 7 × 4½ inches. Folia, 4. Lines, 8 to 10 on a page. Character, Nāgara. Date, Samvat 1879. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीश्राम्मपुराणे शाकद्वीप(पो)दिजराजमाहात्म्यं नाम
 सप्तमोऽध्यायः ।

Post Colophon :—

सं १८७९ शके १७४४ शुभस्यानजानकोनगरे राजपुरे । इति
 सिद्धिः । शुभं भूयात् ।

Beginning :—

मेवाष्टमो यदा सूर्यः आङ्गादौ यच्चकर्मणि ।
 शाकद्वीपो दिगन्तत्र स्थापनीयः प्रयत्नतः ॥
 शाकद्वीपो दिगो यत्र तत्र सूर्यो न संशयः ।
 सूर्योऽभिर्भास्यो यत्र तत्र यथादिक्रिया ॥

XV. SAURA-PURĀṆAM.

4095.

1402. सौरपुराणम् । *Saura-purāṇam.*

The 15th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 174. Lines, 10 on a page. Extent in ślokas, 3,400. Character, Nāgara. Appearance, old and worn-out.

This is a defective manuscript, incomplete at the end, with leaves 163 to 174 partially mouse-eaten.

It is the same work, as Bik. No. 406, p. 182, notices. But our manuscript contains 55 chapters and four verses of the next; while the Bik. MS. has 65 chapters. The opening lines are to be found in Bik.

The Śaṭsaṃvāda. The first set of interlocutors are the Sun God and his son Manu, the second set are Vyāsa and Sūta and the third set are Sūta and the Ṛṣis assembled at Naimiṣāranya for a sacrifice.

See below for details.

4096.

8202. *The Same.*

Substance, country-made paper. 13×7 inches. Folia, 180. Lines, 16 on a page. There are many leaves missing here and there. They are: Nos. 41, 42, 47, 48, 50, 51, 52, 57, 58, 85, 91, 95, 96, 97, 100, 101, 102, 116-123. Character, Nāgara. Date, Śaṃvat 1906. Extent in ślokas, 5,600.

A minor or Upa-purāṇa, which is said to have been narrated by Āditya or Sun God to Manu. It teaches devotion to Śiva as the supreme god.

Beginning :—

अथादित्यकथा लिख्यते ।

श्रीमहादेवाय नमः ।

यस्याश्चया जगत्त्रया विरिधिः पालको हरिः ।
 संहर्ता कालब्रह्मणो नमस्तस्मै पिनाकिने ॥
 तीर्थानामुत्तमं तीर्थं क्षेत्राणां क्षेत्रमुत्तमम् ।
 मुनीनामाश्रयो निव्यं नैमिषारण्यमुत्तमम् ।
 शौनकाद्या महात्मानः शिवभक्ता महौजसः ।
 दीर्घसत्रं प्रकुर्वन्तस्तत्रेशानस्य तुष्टये ॥
 तस्मिन् सत्रे महाभागो मुनीनां भाग्यगौरवात् ।
 आजगाम मुनीन् द्रष्टुं कृतः पौराणिकोत्तमः ॥

ऋषय ऊचुः ।

कथं भगवता पूर्वमादित्येनात्मरूपिणा ।
 पुराणं कथितं कृतं तन्मे वक्तुमिहार्हसि ॥
 कथाविधायनात् साक्षात् सर्वं हि विदितं त्वया ।
 त्वत्तो नाख्यपरो वक्ता पुराणानां महातपाः ॥

2A, कृत उवाच ।

नत्वा सूर्यं परं धाम ऋग्यजुःसामरूपिणे ।
 त्रिसन्ध्यं त्रिजगद्योनिं त्रिधाभिष्ट जितत्त्वगम् ॥
 पुराणं संग्रहयामि सौरं शिवकथाश्रयम् ।
 यच्छ्रुत्वा मनुजः शीघ्रं पापकण्टकमुत्सृजेत् ॥

2B,

आसीन्मनुः सूर्यस्ततो वर्तते यो महातपाः ।
 स कदाचिन्महाभागात् कामिकाख्यवगं ययौ ॥
 प्राप्तर्हन्त्य नृपते यज्ञे विपुलदक्षिणे ।
 तत्त्वं विचारयामासु र्मिथो यत्र महर्षयः ॥

अग्रज्ञास्ते मन्त्राभागाः भृगवाद्यास्तत्त्वनिर्णये ।
 एवं स्थितेषु विप्रेषु मायया मोहितात्मसु ॥
 संग्रयाविष्टचित्तेषु वागभूदग्ररीरिणी ।
 तपः कुर्वन् विप्रेन्नास्तपोज्ञानसर्वज्ञानम् ॥
 तपसा प्राप्यते सर्व्वमिति ते मुञ्चुर्गिरम् ।
 श्रुत्वा तन्मनयः सर्व्वे भृगवाद्या दग्धकिष्किवाः ॥
 मनुं पुरस्कृत्य ययुः क्षेत्रं वै द्वादशात्मनः ।

 तेपुस्तत्र तपो चोरं तत्त्वदर्शनकाङ्क्षिणः ॥
 गते वर्षसहस्रे तु सूर्यः प्रत्यक्षतामगात् ।
 किमर्थं तप्यते वत्स चेते सर्व्वे महर्षयः ॥

सूत उवाच ।

इति वृद्धा रविं साक्षात् प्रत्यक्षां पुरतः स्थितम् ।
 मन्ये क्षतार्थमात्मानं मनुर्वैवक्षतस्तथा ॥
 आत्मन्वेनं + माधाय सर्व्वभावेन संयमो ।
 क्षुतिं चकार स मनुर्मुनिभिः सङ्ग सुव्रतः ॥

मनुबवाच ।

नमो नमो वरेण्याय वरदायानुमानिने ।

3A, मनुबवाच ।

किं मन्त्रेयस्त्वरं तत्त्वं वेदान्तेषु प्रतिष्ठितम् ।
 कस्माद्विन्मिदं जातं कस्मिन् वा जयसेव्यति ॥
 कस्य ब्रह्मादयो देवाः वशे तिष्ठन्ति सर्व्वदा ।
 तदेकमथवानेकमुभयं वा वद प्रभो ।
 केन वा ज्ञायते सन्धक् अजमस्तीति तद्वद ।
 ज्ञाने तस्मिन् किं कथं तस्य ज्ञानं किमात्मकम् ॥
 चरितं तस्य किं तात किं तीर्थं तदधिष्ठितम् ।

केषामनुग्रहस्तस्य तीर्थे निवसतां विभो ।
 लक्ष्मणश्च पुराणानां व्रतानां च क्रमो यथा ॥
 वर्णानामाश्रमाणाञ्च सदाचारविधिः कथम् ।
 एतत् सर्वं हि भगवन् प्रकृत्वन्तुमिच्छामि ॥

... ..

3B, इति श्रीसौरपुराणे प्रथमोऽध्यायः ।

श्रीभानु[ब]वाच ।

इदम् पुत्र प्रवक्ष्यामि तत्त्वं यत्तत् प्रतिष्ठितम् ।
 पुराणेऽस्मिन् महाभाग सर्व[प]दार्थसंग्रहे ॥
 तत्तत्त्वं तद्भगवतो रूपमीशस्य श्रूणिनः ।
 विश्वं तेनाखिलं व्याप्तं नान्येनेत्यब्रवीच्छ्रुतिः ॥

End :—

तस्मात् श्रेयार्थिभिर्नित्यं श्रोतव्यं सर्वदा त्विदम् ।
 अनुष्ठेयं विशेषेण नरैर्नरकभीरभिः ॥

Last Colophon:—

इति श्रीआदित्यपुराणे मानवीयसंहितायां गोलोकवर्णनं नाम
 पञ्चवक्षितमोऽध्यायः ॥ ६५ ॥

Post Colophon :—

श्रीसूर्यपुराणं समाप्तं । शुभ संवत्सरे तु १९०६ मार्गशीर्षे
 शुक्लपक्षे तिथौ द्वितीयायां रविवारे नरसिंहप्रसाद लिखितं
 श्रीरेणुकातटे ।

यादृशं, etc.

XVI. PARĀSAROPA-PURĀṆAM.

4097.

308. पराशरोपपुराणम् । *Parāśaropa-purāṇam.*

The 16th Upa-purāṇa in the list of Kūrma-purāṇa.

For the manuscript see L. 822.

In chapter I, Upa-purāṇas are named.

3A, एवमाद्यापितास्तेन शिवेन मुनयः पुरा ।
 श्रुत्वा सत्त्ववतीसूतोः पुराणं सकलं मुदा ॥
 अन्यान्युपपुराणानि चक्रुः सारतराणि वै ।
 १ आद्यं सनत्कुमारोक्तं २ नारसिंहं ततः परम् ।
 ३ नान्दाख्यं ४ शिवघ्नर्माख्यं ५ दीर्घाक्षं ६ नारदीयकम् ।
 ७ कापिलं ८ मानवचैव ९ तथैवोशनसेरितम् ।
 १० ब्रह्माख्यं ११ वासवं १२ काशीपुराणख्यं तथैव च ।
 १३ वाश्लिष्ठलैङ्गसंज्ञकं १४ खान्दो १५ सौरं तथैव च ॥
 १६ पराशरसमाख्यं १७ मार्गवाह्यम् ।
 पराशरसमाख्यं तु पुराणमिदमुत्तमम् ॥
 सचैव कथितम् ।

4098.

8205. *The Same.*

Substance, country-made paper. 10½ × 5 inches. Folia, 40. Lines, 10 on a page. Extent in slokas, 1,100. Character, Nāgara of the nineteenth century. Appearance, old and discoloured.

(763)

For a full description of the work see L. 822. In this MS. there is one chapter more.

Last Colophon :—

इत्यमपुराणे पाराशरेऽष्टादशोऽध्यायः ।

MISCELLANEOUS PURĀṆAS.

4099.

1670. विष्णुधर्मः । *Viṣṇu-dharmaḥ*.

Substance, country-made paper. 12×5½ inches. Folia, 262. Lines, 8 on a page. Extent in slokas, 4,600. Character, Nāgara. Appearance, tolerable. Complete.

For a full description of the work see L. No. 2293.

But Rajendra Lall and Eggeling both think that Viṣṇu-dharma and Viṣṇu-dharmottara are one and the same work, but they are different works (for Viṣṇu-dharmottara see H.P.R. 2, 190), and for a correct description of the present work, see I.O. Catal. No. 3604.

The oldest MS. of 'Viṣṇu-dharma' in Nepal is dated N.S. 167 (1047 A.D.), see Nepal, Cat. Vol. I, p. 29. Viṣṇu-dharmottara in three parts was used by Alberuni in 1030 A.D. or before.

See Bühler's paper in I.A. Vol. XIX, p. 382.

Leaf 256B :—

हेतुवादवैर्मोहं कुह्यैव नैकदा ।

पावयिष्यः करिष्यन्ति चतुराश्चन्द्रकाः ।

पावयिष्यभूतमवर्षे नगदेतद्वत् कृतम् ।

भविष्यति तदा भूयो बुद्धः प्रग्नितोत्पटम् ।

ननु विनातिशुभ्रम् न च अर्थावुपायनम् ।

करिष्यन्ति तदा भूयाः प्रग्नय-मिन्द्रियो उषा ।

उत्प्लोषाः सौमताश्चैव महाबाहवताकाया ।

भविष्यन्त्येव पावयिष्यः कपिका भिन्नवक्त्रा ।

(765)

हृद्भाः आवकनिर्गम्याः सिद्धपुत्राः तथा प्रदे ।

भविष्यन्ति दुरात्मानो भूमाः कलियुगे नृप ॥

... ..

... ..

न हि जास्तु कलौ देवान् पूजयिष्यन्ति मानवाः ।

क्षेत्रभाषाणि वन्यैश्च हेतुवादैर्विब्रूहिताः ॥

4100.

3506. *The Same.*

Substance, country-made paper. 14 × 3½ inches. Folia, 182. Lines, 9 on a page. Extent in slokas, 4,600. Character, Bengali of the sixteenth century. Appearance, discoloured and worn-off. Complete.

See the previous number.

Colophon :—

इति विष्णुधर्मः समाप्तः ।

Post Colophon :—

श्रीकृष्णचरण प्रसीद । श्रीगनार्दनशर्माः साक्षरमिदम् ।

श्रीकृष्णाय नमः ।

The second introductory verse in the present MS. is नमो कृष्णाय गुरवे • instead of दैव्यायनोदयट • in the previous MS.

4101.

3914. अपराजितास्तोत्रम् । *Aparājitā-stottram.*

From the Viṣṇu-dharmottara.

Substance, country-made paper. 13 × 3½ inches. Folia, 4. Lines, 7 on a page. Extent in slokas, 50. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति विष्णुधर्मोत्तरे द्वितीयकाण्डे त्रैलोक्यविजयापराजिता

स्तोत्रम् ।

Post Colophon :—

शकाब्दा १७५३ । ४ । २६ ।

Beginning :—

ॐ नमोऽपराजितायै ॥

ॐ नीलोत्पलनिभां देवीं निद्रासुप्तितलोपनाम् ।

नीलकुक्षितकेशाद्यां निम्ननाभिं वलिजयाम् ॥

नानाभरणसंयुक्तां चक्रवाकैश्च वेष्टिताम् ।

वराभयकराब्जोन्नां प्रणतार्तिविनाशिनोम् ॥

पादयोः शृङ्खलापूर्णां वह्निष्पेदनदेवताम् ।

स्त्रीतां पीताम्बरोपेतां शूरशङ्खविशेषनाम् ॥

पीठशय्याहतां देवीं परसेन्यप्रभङ्गनीम् ।

शङ्खचक्रगदाहृतिभिन्नहस्तां त्रिलोचनीम् ॥

4102.

3943. व्याधिप्रशमनायामार्जनकम् ।

Vyādhi-prāśamanāpāmārjanam.

From the Viṣṇu-dharmottara.

Substance, country-made paper. 13×4 inches. Folia, 5. Lines, 10 on a page. Extent in slokas, 110. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति श्रीविष्णुधर्मोत्तरे व्याधिप्रशमनायामार्जनकं समाप्तम् ।

Post Colophon :—

लिखितं श्रीरामलोचन देवशर्माया शकाब्दाः १७५३ । ४ । २३ ।

4103.

2201. *The Same.*

Substance, country-made paper. 8½×4 inches. Folia, 21. Lines, 7 on a page. Extent in slokas, 220. Character, Nāgara. Appearance, discoloured. Complete.

A charm for the cure of distempers, arising from various causes. It is an interlocution between Dālvya and Pulasta.

Colophon :—

इति श्रीविष्णुधर्मोत्तरे पुलस्त्यप्रोक्तमपामार्जनस्तोत्रं संपूर्णम् ॥

पुलस्त्य उवाच ।

3A, Why is it called Apā-mārjana ?

ऋक्षोत्वा तु समूनायान् कुशान् शुद्धानुपसृष्टेत् ।

मार्कजेत् सर्वगात्राणि कुशायै दाल्भ्य शान्तिकृत् ॥

7A, अथ ध्यानम् प्रवक्ष्यामि सर्वपापप्रणाशनम् ।

वाराहकृपिणं देवं संस्मरन्नर्चयन् जपेत् ॥

हृत्तनुं हृद्ग्राहं हृद्दंष्ट्रं सुप्रोभितम् ।

लब्धन्तु वेदवेदाङ्गयुक्ताङ्गं भूषणैर्युतम् ॥

उद्धृत्य भूमिं पातालात् हस्ताभ्यामुपगृह्य ताम् ।

आलिङ्ग्य भूमिं शिरसा मूर्द्ध्नि जिघ्रन्तमच्युतम् ॥

रत्नवैदूर्ययुक्ताभिर्भूषणैरुपप्रोभितम् ।

पीताम्बरधरं देवं युक्तामाल्यानुलेपनम् ॥

त्रयस्त्रिंशदिभिर्भैः स्तूयमानं सुवा तथा ।

ऋषिभिः सनकाद्यैश्च स्तूयमानं दिवागिष्टम् ॥

मृत्वाङ्गिरश्चरोभिश्च गीयमानं च किन्नरैः ।

इत्थं ध्यात्वा तथात्मानं जपेन्नित्यमतन्त्रितः ॥

End :—

लिखित्वा पूजयेद्यत्तु सर्वत्र सखमाप्नुयात् ।

आयुरारोग्यमैश्वर्यं ज्ञानमन्ते गतिं लभेत् ॥

It is distinct from the Apāmārjana-stotra as noticed in L. 893.

4104.

11067. *The Same.*

Substance, country-made paper. 6 x 4 inches. Folia, 10, of which the 2nd is missing. Lines, 11 on a page. Character, Nāgara. Date, Śamvat 1812. Appearance, old and discoloured.

Colophon :—

इति श्रीविष्णुधर्मोत्तरे उत्तरखण्डे दाल्म्यपुलस्त्यसंवादे अपा-
मार्जनं स्तोत्रं संपूर्णम् ॥

Post Colophon :—

श्रीचिन्तामणिः प्रीयतां । संवत् १८१२ अधिक ज्येष्ठसित-
चयदश्यां शनौ लिखितम् ।

Beginning :—

श्रीचिन्तामणये नमः ।

दाल्म्य उवाच ।

भगवन् प्राणिनः सर्वे विषरोगाद्युपश्रवैः ।
दुष्टग्रहोपश्रवैश्च सार्वकालमुपश्रवैः ॥ १ ॥
आभिचारिककृत्वाभिः स्पर्शरोगैश्च दाहकैः ।
सदा सम्प्राप्तमाणास्ते तिष्ठन्ति मुनिसत्तम ॥ २ ॥
येन कर्मविपाकेन ग्रहरोमाद्युपश्रवाः ।
न भवन्ति नृणां तन्मे यथाहङ्कृतमर्हसि ॥ ३ ॥

पुलस्त्य उवाच ।

ब्रह्मोपश्रवै र्हे विष्णुर्गन्धर्वमणि तोषितः ।
ते नरा मुनिप्राज्ञेन ग्रहरोमादिभामिनः ॥ ४ ॥
ये न तन्मयं चित्तं सर्वदेव नरैः कृतम् ।
विषम्बरोपश्रवां ते मनुष्या दाल्म्य भामिनः ॥ ५ ॥
आरोम्यं परमाह्वयं मनसा बद्धं परिच्छति ।
तत्तदाग्नीवत्यग्निं परमाह्वयततो बद्धम् ॥

Then follow Nyāsa and other preliminaries :—

- 5B, श्री नमः परमाधीय पुत्राय महात्मने ।
 अक्षयवज्ररूपाय आपिने परमात्मने ॥
 तस्मिन्नागन्दरूपाय योगिने परमात्मने ।
 नमस्तुभ्य प्रवक्ष्यामि यद् यत् सिध्यतु मे वचः ॥, etc.

There are three leaves containing Hanumadaṣṭaka by Śrī Rāmacandra, complete, dated, Samvat 1849, and two stray leaves, one containing the beginning of a stotra to Gaṇapati and the other the end of Dāridra-vidīrṇa-stotra, addressed to Śiva.

इति श्रीवशिष्ठेन (वरिष्ठेन) कृतं दारिद्र्यविदीर्णस्तोत्रं स (सं)-
 पूर्णं समाप्तम् ।

4105.

910. वासिष्ठोपपुराणम् । *Vāsiṣṭhōp-purāṇam.*

For the manuscript see L. 1759.

It has 17 leaves and not 13 as in L.

4106.

8204. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 39. Lines, 7 to 10 on a page. Extent in slokas, 900. Character, Nāgara of the nineteenth century. Appearance, fresh.

Last Colophon :—

इति श्रीवासिष्ठैके उपपुराणे द्वादशोऽध्यायः ।

An interlocution between Śiva and Vāsiṣṭha on the glories of God Śiva.

4107.

4566D. देवीपुराणम् । *Devī-purāṇam.*

Substance, country-made paper. $18\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 107. Lines, 12 on a page. Character, Bengali. Written in the same hand as 4566 A, B, C. Appearance, fresh. Incomplete at the end.

The Purāṇa is well-known, often noticed and often printed.

107B, इत्याद्ये देवीपुराणे देवदेवीसम्पदे देव्याः सवराजः समाप्तः ।

There are only seven lines in the last page, and the manuscript breaks abruptly.

4108.

4061. देवीभागवतम् । *Devī-bhāgavatam*.

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 591. Lines, 12 on a page. Character, Nāgara. Date, Samvat 1865. Appearance, fresh. Complete. Written in a beautiful hand.

Skandha I is complete in 40 leaves; II in 24; III in 59; IV in 45; V in 68; VI in 62; VII in 75; (after the 7th is the date संवत् १८६५); VIII in 29; IX in 117; X in 15; XI in 32; XII in 25.

Often noticed and printed.

4109.

8947. देवीभागवतोक्तं गायत्रीमन्त्रकवचम् ।

Devī-bhāgavatoktam, Gāyatrī-mantra-kavacam.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

2B, इति देवीभा० द्वादशमन्त्रे गायत्रीमन्त्रकवचं इतीत्योऽध्यायः ।

4110.

2460. देवीपीठस्थानमाहात्म्यम् ।

Devī-pīṭha-sthāna-māhātmyam.

From the Devī-bhāgavata.

Substance, country-made paper. 9×4 inches. Folia, 5. Lines, 8, 9 on a page. Extent in Slokas, 65. Character, Nāgara of the nineteenth century. Appearance, fresh.

Colophon :—

इति देवीभागवते महापुराणे अष्टादशसाहस्रं संहितायां
सप्तमस्कन्धे त्रिंशोऽध्यायः ।

The *Devi-bhāgavata* has been several times printed.

4111.

6535. दुर्जनमुखचपेटिका । *Durjana-mukha-capeṭikā*.

By Kāśī-nātha.

Substance, country-made paper. $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 100. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुत-वाराणसीगर्भसम्भव-
दक्षिणाचारमतप्रवर्तक-काशीनाथभट्टविरचिता दुर्जनमुखचपेटिका
समाप्ता ।

Post Colophon :—

मातृवोच-बाणमुकुन्दस्येदं पुस्तकम् ।

A slap on the face of durjanas or evil-minded persons. By durjanas it means the Vaiṣṇavas who hold the *Śrīmad-bhāgavata* to be among the eighteen great purāṇas.

This puts *Devi-bhāgavata* in the place of the Vaiṣṇava *Bhāgavata*, among the 18 Purāṇas.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनाद्याखिलाद्याय, etc., etc.

या विन्धं वितनोति पातयति या संहन्ति कल्पयन्ते
ब्रह्माण्डं च चरिं हरं च मगलैवोत्पादयन्ती गुरुवै ।

सावित्री च रमासुमा च तनुनां दत्ताय तेभ्यः प्रयत्नं
ब्रह्मा पश्यति ब्रह्मते च सकलं तं गौमि विन्धेयरोम् ।

(772)

The object of the work :—

सुन्दरो सुन्दरं गत्वा नृपे प्राप्स्यविनिश्चयम् ।
देवोभागवते यन्मे आर्वागार्वात्पुनश्च ॥

It goes on :—

न च भगवत इदं भागवतमिति व्युत्पत्त्या वैष्णवभागवतमेवेति
गणितमिति वाच्यं । तत्रोपपुराणानां मध्ये वैष्णवाभिमतभागवतस्य
पृथग् गणितत्वात् ।

4112.

732. महाभागवतम् । *Mahābhāgavatam.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. The original manuscript had 139 leaves, but as many leaves have been restored, there are at present 150 leaves. Lines, 9 on a page. Extent in slokas, 5,300. Character, Bengali. Date, Śaka 1697. Appearance, tolerable. Complete. Part I only.

For a description of the work see H.P.R. III, 220 and L. 359.

* *The Last Colophon :—*

इति श्रीमहाभागवते ... प्रथमखण्ड ... नामाष्टौतितमोऽध्यायः ।

Post Colophon Statement :—

श्रीश्रीकृष्ण । सुभक्त्यु प्रकाश्याः १६६० भागस्य दशमदिवसे
वाङ्मतां यातः ।

4113.

680. *The Same.*

(प्रथमः खण्डः) ।

Substance, country-made paper. Bound in the form of book Pages
173. Lines, 30 on a page. Extent in slokas, 4,844. Character, Bengali.
Date, Śaka 1731. Appearance, old.

The Last Colophon :—

इति श्रीमहाभागवते महापुराणे प्रथमखण्डसमाप्तिर्नामा
ष्टौतितमोऽध्यायः ।

Post Colophon :—

शकाब्दाः १७११ जिपिरियं श्रीरामतनु देवशर्मागः ।

4114.

8119. *The Same.*

Substance, country-made yellow paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 149. Lines, 10 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Incomplete at the end.

For the beginning of the work see L. 359.

The last colophon in the incomplete manuscript :—

149A, इति श्रीमहाभागवते महापुराणे त्रिसप्ततितमोऽध्यायः ।

4115.

4490. *The Same.*

Substance, country-made paper. 18×5 inches. Folia, 1 to 30 + 22 to 213. Lines, 7 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. The first part complete.

Folia 1 to 30 belongs to some other manuscript, being written in a different hand and smaller in size, $14\frac{1}{2} \times 5$ inches. The 30th leaf comes abruptly to an end in the middle of a verse, which begins in the 6th line of the 26th leaf of the other manuscript.

Last Colophon :—

इति श्रीमहाभागवते महापुराणे प्रथमखण्डसमाप्तिर्नामा-
श्रीतितमोऽध्यायः । समाप्तम् । श्रीमहाभागवतपुराणे
प्रथमखण्डः ।

Post Colophon :—

श्रीरामचन्द्रचतुर्धरः प्रकृतौ ।

The work has been often noticed and printed.

4116.

4400. *The Same.*

Substance, country-made paper. $17\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 85. Lines, 12 on a page. Extent in Slokas, 5,100. Character, Bengali of the 19th century. Appearance, fresh. Complete.

For the beginning and the end of the work see H.P.R. III, 220. See also L. 359, which is not complete.

In the present manuscript the work is complete in 79 chapters. But in the MS. of H.P.R. the last chapter is marked 81. Two chapters 78th and 79th are omitted in the present manuscript.

Colophon:—

इति श्रीमद्भागवते महापुराणे प्रथमखण्डे समाप्तिर्नाम
नवसप्ततितमोऽध्यायः ।

4117.

117. *भगवद्गीता । Bhagavatī-gītā.*

Substance, country-made paper. Folia, 10, 1st leaf missing. Lines, 6 on a page. Extent in Slokas, 162. Character, Bengali. Appearance, tolerable.

. It is said in the colophons to belong to the Mahā-bhāgavata, one of the four Purāṇas which lay their claim to a place among the 18 Mahā-purāṇas.

The present work consists of the five chapters from 15 to 19 of the Purāṇa and treats of the yoga scheme of salvation in an interlocution between Himālaya and his daughter Durgā. The latter is the expounder of the scheme.

It ends thus:—

तयसां चक्षुदानादिककीडामिह विद्यते ।

यजन्तु यजन्तु नैतयसा विद्यते मुनिपुङ्गव ।

(775)

इत्थं ते यथा जाता निष्ठापि परमेश्वरी ।
जीलया मेनकागर्भे भूयः किं श्रोतुमिच्छसि ।

The Last Colophon :—

इति श्रीमहाभागवते महापुराणे श्रीभगवद्गीता समाप्ति-
र्नाम ऊनविंशतितमोऽध्यायः ॥ ॐ तत् सत् ॥

4118.

135. *The Same.*

This manuscript has been noticed by Dr. Mittra under
No. 440 in Vol. I of his notices.

See above.

4119.

4278. जैमिनिभागवतम् । *Jaimini-bhāgavatam.*

Substance, palm-leaf. 15×1 inches. Folia, 155. Lines, 4, 5 on a
page. Extent in Slokas, 3,100. Character, Uḍiya. Date, the 29th year
of Vira-Kaṣṣari Deva. Appearance, soiled, and mouse-eaten. Complete.

Beginning :—

श्रीगणेशाय नमः । ॐ नमो भगवते वासुदेवाय ।

श्यामं चिरण्यवसनं सुकिरोटशुभं

नीलालकभ्रमरमण्डितकुण्डलाख्यम् ।

शङ्खाङ्ग-चक्र-शर-चाप-गदाति-चर्म-

युजाट्वाङ्गममलं पुष्टं नमामि ।

कुलजो नैमिषारण्ये शौनको नाम विश्रुतः ।

पद्मं सौतिं चर्मात्मा सर्वशास्त्रविप्रारदम् ।

वासुदेवस्य चरितं वङ्गशक्त्युतं मया ।

त्वामेवैतद्वि पृच्छामि सन्दिग्धमनसश्च मे ।

सतां संरक्षणाधीनं पापानां नाशहेतवे ।

पुणे पुणे हरिः कुर्व्यादवतारमये मयम् ।

येन येनावतीर्थोऽसौ वपुषा मधुसूदनः ।

तेन तेनैव मधुहा संक्षिप्तमधिगच्छति ।
 वासुदेवाच्च यज्जातं देवकीगर्भसम्भवम् ।
 नीलोत्पलदलश्यामं मनोचयननन्दनम् ।
 कलौवरं रमारामसुसुख्य गतवान् कथम् ।
 कुतूहलमिदं सूत कथयन्मममानघ ।

सौतिरवाच ।

शृणु शौनका वक्ष्यामि सुगुह्यं परमाद्भुतम् ।
 दारकागायकहरेरुचरितं कल्पमापहम् ।
 देहं त्यक्त्वा यतः क्षणो गतवान् खं निकेतनम् ।
 सुखो भारवताराय यथा विखनसाक्षतः ।

It ends thus :—

सकलभुवनमीशं वेदवेदान्तसारम् ।
 नवधनरुचिगात्रं मोक्षदत्तैकपात्रम् ।
 तमभजन्ति सुगीत्राः सुन्दरास्ते सुवेशम् ।
 वन जन सुनेत्र (?) पीतवस्त्रं यवित्रम् ।
 क्षणस्य चरितं अत्रा ऋषयः शनकादयः ।
 प्रशशंसुः श्रुतं सर्वे खं समाश्रयमाश्रयुः ॥

Last Colophon :—

इति श्रीजैमिनिभागवते आसार्यजुनस्तन्त्रादे अष्टवर्गकृतिश्राप-
 कथने नववदितमोऽध्यायः । समाप्तत्वात् ग्रन्थः ।

Post Colophon Statement :—

श्रीवीरकेशरिदेवस्य जगन्निशान्ति सङ्गोभासि अर्कवासरे
 वामदेवानन्देन लिखितं जैमिनीभाष्यं कृतम् ।
 श्रीकृष्णाय नमः ।

(777)

✓
4120.

655. अध्यात्मभागवतम् । *Adhyātma-bhāgavatam*.

For the manuscript see L. 1457.

Post Colophon Statement :—

शकाब्दाः १७६६ । वङ्गाब्दाः १२८१ माघे लिखितं श्रीमता

गदाधरभट्टाचार्येण वनाशानिवासिना । परोपकाराय ॥ इति ॥

The object of this work is to give a spiritual meaning to incidents in Śrī Kṛṣṇa's career and to amorous sports, as described in the Bhāgavata. It explains, for instance, as a metaphor the failure of Yodā in having her son tied up with a chord. The chord, although lengthened *ad infinitum*, invariably fell short by two *aṅgulis*. In the metaphor the two *aṅgulis* represent the two guṇas, Rajas and Tamas. Yaśodā failed to bind Him up, as she was not in fullness of Sattva. There were sprinklings of Rajas and Tamas still. So Rāsa is explained as the union of Bhakta's souls with absolute divinity. The work is of great use to a Kathaka.

✓
4121.

3309. धर्मपुराणम् । *Dharma-purāṇam*.

Substance, country-made paper. 17½ × 3 inches. Folia, 125. Lines, 5 on a page. Extent in ślokas 2,200. Character, Bengali of the eighteenth century. Appearance, old and worn-out. Writing effaced.

It begins thus :—

नारद उवाच ।

तव श्रद्धावतो ज्ञातो विप्रः पूज्यतमश्च यः ।

यथा जानामि देवेश त्रिषथा ब्राह्मणाधमम् ॥

अथ श्रीं सरमेष्ठ यदि त्वं वक्षसि मया ।

ब्रह्मोवाच ।

आनैर्दृष्टविद्यैर्ब्रह्मस्यैव तर्पणादिभिः ।
सन्धासंयमगीषश्च स एव ब्राह्मणोत्तमः ।
देवपूजाप्रतैर्बु + वेदविद्यादिभिस्तथा ।
सत्यधौषादिभिश्चैव योगज्ञानाभिरप्येवैः ॥
पञ्चज्ञानानि विप्राणां कथितानि महर्षिभिः ।
आग्नेयं वाय्व्यं ब्राह्म्यं वाय्व्यं दिक्कमेव च ।
आग्नेयं भस्मना ज्ञानं अद्विर्वाय्व्यमुच्यते ।
आपोहिष्ठेति च ब्राह्म्यं वाय्व्यं गोरजः प्रथमम् ॥

इत्यादि ।

Topics :—

11A, इति धर्मपुराणे गण्डोत्पत्तिः ; 18B, इति धर्म० विप्रादीनां दृष्टि-
विधानं नाम ; 21B, इति धर्मपुराणे गोप्रशंसा ; 26B, इति धर्मपुराणे पित्रतर्पणं
नाम ; 30A, इति धर्म + + आचारादिसर्गः ; 42A, इति धर्मपुराणे पञ्चा-
ख्याने ; 53A, इति धर्मपुराणे पञ्चाख्याने पित्रभक्तिनाम सर्गः समा + ; 59B,
इति धर्मपुराणे पतिव्रतोपाख्यानम् ; 66A, इति धर्मपुराणे सिद्धवाचधर्मः ; 67B,
इति धर्मपुराणे पञ्चाख्याने जौत्थामाख्यानम् ; 73A, इति धर्मपुराणे पञ्चाख्याने
तुलाधारसम्भादे श्रुतस्यालोभोपाख्यानम् ; 77A, इति धर्मपुराणे अष्टा-
हरणम् ; 80B, इति श्रीधर्मपुराणे पञ्चोपाख्याने कालप्रभावे लौहित्योत्पत्तिः ;
84B, इति धर्मपुराणे पञ्चाख्यानं समाप्तम् ।

84B, दिवा ऊचुः ।

कति धर्माधर्माणि लोकेषु सन्ति + + +
वद नो याणि कर्माणि यदि नोऽस्ति ह्यनुग्रहः ॥

आस उवाच ।

अन्धधा भवने गावस्तृप्यन्ति मासनेकधनम् ।
तुलानि नारदेषु यतः सन्ति देवाः प्रभूजितः ॥

87A, इति धर्मपुराणे (श्वेता) खातादिष्वनाम ; 91A, इति धर्मपुराणे
धर्मरिष्यादिर्षोर्षिधर्म समाप्तम् ; 92B, इति धर्मपुराणे आजिदानमाहात्म्यम् ;

99A, इति धर्मपुराणे देवानां ख्यानकथनम्; 105B, इति धर्मपुराणे समारम्भ-
माहात्म्यम्; 107A, इति धर्मपुराणे समारम्भमाहात्म्यं समाप्तम्; 114B, इति
धर्मपुराणे चाचोमाहात्म्यं समाप्तम्; 117B, इति धर्मपुराणे तुलसीमाहात्म्यं
समाप्तम्; 121A, इति स्कन्दपुराणोऽयं निष्पन्नो + + + + धर्मपुराणे
तुलसीस्तवः; 125B (the last colophon), इति धर्मपुराणे गङ्गामाहात्म्यं
समाप्तम् ।

It ends thus :—

किमन्येन बहून्नेन गङ्गाया महिमागुह्यम् ।

न शक्यते विष्णुनापि किमन्यैर्वज्रभाषितैः ॥

The MS. does not agree with the notice of the same work, as given in L. 2182. But on comparison of the topics of the present manuscript with those of Rājendra-lāla's MS., the former appears to be an abridged edition of the work. Some topics are left un-indicated in the present manuscript.

The word Pañcakhyāna means

पिचोदर्या च पञ्चस्य समः सर्वजनेषु च ।

मित्रानोद्यो विष्णुभक्तिं दत्ते पञ्च महामखाः ॥

These are illustrated by five stories.

4122.

3657. *The Same.*

Substance, country-made paper. 13×5 inches. Folia, 118. Lines, 10 on a page. Extent in Slokas, 2,600. Character, Bengali. Date, Saka 1628. Appearance, faded and worn-out. Complete.

This is to be differentiated from the Dharma-purāṇa, described in L. 2182. The interlocutors in this are Sūta and Mahārṣis while there, Vyāsa and the Mahārṣis.

The Last Colophon :—

इति श्रीधर्मपुराणे महापुरुषे कृतमहर्षिसंवादे विपला-
सिद्धमोऽध्यायः ।

Post Colophon :—

इति समाप्तश्चायं ग्रन्थः । श्रीकृष्णपरमहंसविन्दध्याननिष्ठ श्री-
श्रीयुत (the name is totally effaced) धर्म्मकः पुस्तकमिदं
शुभमस्तु शकम्भाः १६२८ । राम ।

Beginning :—

ॐ नमो भगवते वासुदेवाय नारायणं नमस्कृत्य, etc., etc.

नैमिषारण्ये महारण्ये श्रौतकाया महर्षयः ।

तपस्तेषुर्यथाकामं ते सर्वे ब्रह्मवादिनः ।

एतस्मिन्नन्तरे सूतो व्यासशिष्यो महाभुविः ।

व्याजगाम स्वतस्त्रोथे तैः सर्वैरभिनन्दितः ।

... ..

ऋषय ऊचुः ।

... ..

कथयस्व कथामेतां संग्रहयन्नेदकारिणोम् ।

को वा पुस्तकतमो लोके को वा लोकाग्रमः स्मृतः ।

वृत्तिहीनैर्दिनैरन्यैः किं कार्यं कथियोगतः ।

संसारतरणं धर्म्मं यथावद्वक्तुमर्हसि ।

सूत उवाच ।

इदमुभं ऋषयः सर्वे धर्म्माख्यानमनुत्तमम् ।

यत् सुखा सर्वपापेभ्यो मुच्यते नात्र संग्रहः ।

ब्रह्मनारदसम्भावं धर्म्माख्यानं पुरातनम् ।

यदाह भगवान् ब्रह्मा नारदाय महाभुवे ।

ब्रह्मोवाच ।

इदं पुन महाभाग धर्म्माख्यानं वक्ष्येति तम् ।

ब्राह्मणो वेदवेदाङ्गसर्गशास्त्रार्थपारगः ।

Colophons :—

9B, इति श्रीधर्म्मपुराणे महर्षोत्पत्तिः ; 17B, • गोमाहात्म्यं द्वितीयो-
ऽध्यायः ; 23B, • ब्राह्मणसंस्कारे व्याचाराणि चतुर्थः सर्गः ; 27B, • पञ्चमो-
ऽध्यायः ; 31B, 36B, इति धर्म्मपुराणे पञ्चाख्याने विद्वत्प्रवृत्तिर्नाम अष्टमोऽध्यायः ;

40B, इति धर्मपुराणे पतिप्रतोपाख्याने नवमोऽध्यायः; 43A, इति श्रीधर्म-
पुराणे पुण्यप्रदीपे दशमोऽध्यायः; 45A, इति धर्मपुराणे पञ्चाख्याने स्त्रीका-
माख्यानमेकादशोऽध्यायः; 48B, तुलाधारसंवादे श्रृंगस्यालोभाख्यानम्; 50B,
इति धर्मपुराणे ब्रह्मव्याख्यानम्; 52B, इति धर्मपुराणे पञ्चाख्याने कामप्रभावे
लौहिलोत्पत्तिः; 55A, इति श्रीधर्मपुराणे पञ्चाख्यानम् १५; 57A, इति
श्रीधर्मपुराणे प्रदीपाख्यानादिदीर्घधर्मः समाप्तः; 63B, इति धर्मपुराणे दानधर्मकथनम्;
69B, • ब्रह्मज्ञानाहात्म्यम्; 74B, धान्यपाख्यानम् २१; 76A, • तुलसी-
माहात्म्यम् २२; 78B, • तुलसीस्तवः २३; 83B, • धर्मप्रदीपगङ्गाख्यानम्
२४; 85A, • गणपतिस्तवः २५; 91B, • कालकेयवधः; 92B, • कालेय-
वधवधः; 94B, • देवासुरविमर्दे वलवधः; 95A, • देवान्तकदुर्द्धर्षदुर्मुखवध
३२; 97A, • तारुवधः; 99B, • मधुवधः ३५; 101A, • हज्रवधः ३६;
103B, • जिह्ववधः ३७; 107B, • हिरण्याक्षवधः; 108B, इति श्रीधर्म-
पुराणे देवानां विजयस्तोत्रम् ३८; 112B, • पुण्यापुण्यविवेकः ४०; 115A,
पुण्यास्तोत्रम् समाप्तः ४१; then the last colophon 42nd quoted
above.

It ends thus :—

यः पश्यति पठेद्यपि पुराणं धर्मसंज्ञकम् ।

स मुक्तः सर्वपापेभ्यो विष्णुसायुज्यमाप्नुयात् ॥

There is an index, along with it, of some work on
Tantra in one leaf. There is also the last leaf of another
work, containing the colophon :—

इति गौडीय शिवरामधर्मविरचिता वर्षमासा समाप्ता ।

4123.

4590. ब्रह्मधर्मपुराणम् । *Bṛhad-dharma-purāṇam*.

Substance, country-made paper. 16×5 inches. Folia, 183. Lines, 9
on a page. Character, Bengali of the nineteenth century. Appearance,
old and dilapidated. Complete.

Printed in Bibl. Ind.

4124.

2537. *The Same.*

Substance, country-made paper. $17 \times 3\frac{1}{2}$ inches. Folia, 192 of which leaves 7, 178 and 179 are missing. Lines, 6 on a page. Character, Bengali. Appearance, old and worn-out.

4125.

4406. *The Same.*

Substance, country-made paper. 19×4 inches. Folia, 192 of which the first and the 191st leaves are missing. Lines, 8, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. The first leaf is a restoration.

Last Colophon:—

इति बृहद्देवीपुराणे उत्तरखण्डे यासजावाजिसन्वादे । ८ ।

समाप्तश्चायं ग्रन्थः ।

Printed in the Bibl. Ind. series.

4126.

4464. *The Same.*

Substance, country-made paper. $21 \times 5\frac{1}{2}$ inches. Folia, 107. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete.

The manuscript goes up to the end of the 77th adhyāya.

Colophon:—

इति श्रीबृहद्देवीपुराणे उत्तरखण्डे सप्तसप्ततिसप्तोऽध्यायः ।

There are only six lines of the next chapter.

Chapters are consecutively marked in all the three sections of the work, in the present manuscript ; while in the Bibl. Ind. edition of the work, the chapters in the first two sections of the work only are consecutively marked ; those of the last being marked separately from 1 to 14.

So there are three chapters more in the present manuscript, which is still incomplete. The Bibl. Ind. edition ends in leaf 103A of the present manuscript.

4127.

4505. *The Same.*

Substance, country-made yellow paper. 18×5 inches. Folia, 253. Lines, 6 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

The Bibl. Ind. edition of the Purāṇa ends in leaf 236B, of the present manuscript, which contains seven chapters more.

There are twelve duplicate leaves, unmarked.

4128.

233. गङ्गास्तवः । *Gaṅgā-stavaḥ.*

From Bṛhad-dharma-purāṇa.

For the MS. see L. 480.

Printed in the Bṛhad-dharma-purāṇa Bibl. Ind. edition. Chapters 45 to 50 both inclusive.

4129.

5323. रामायणीत्यतिः । *Rāmāyaṇotpattiḥ.*

The twentyfifth chapter of the Bṛhad-dharma-purāṇa.

Substance, country-made yellow paper. 18½×3½ inches. Folia, 3. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Beginning:—

सत्त्वावतुः ।

मातर्हर्षे सहेष्टानि प्ररायं वत्तयोदितम् ।

किमपि वत्तु मतं किंवा मूलं तस्य च ते वर ।

देवुवाच ।

अथेहं प्रवृत्तं सख्यौ पुरा ब्रह्मविनिर्मितम् ।

इदा चमक्षितं यत्नाद्भवतीष्वां प्रकाशये ॥

Colophon:—

इति बृहद्भक्तपुराणे रामायणोत्पत्तिः ।

See the printed edition pp. 163-172.

✓
4130.

1556. नीलमतपुराणम् । *Nilā-mata-purāṇam.*

Substance, Kāśmīrī paper. $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 80. Lines, 16 on a page. Extent in ślokas, 1,900. Character, Kāśmīrī. Appearance, old and worn-out. Complete.

For the notice of the work see Buhler's Kāśmīra Report, p. 39 and Extract, pp. iv to ix and Oxf. 348B, which is very short.

The present manuscript differs materially from Buhler's. It deals with the holy places in Kāśmīra. Nīla, one of the serpent deities, is one of the interlocutors.

It begins thus:—

ओमिवासं हरिं देवं वरहं परमेस्वरम् ।

त्रैलोक्यनाथं गोविन्दं प्रणम्याक्षरमख्यम् ॥

परोक्षिदं प्रष्टुञ्जीमान् नृपतिर्जननेजयः ।

पद्मच्छ शिष्यं आसस्य वैश्रम्याचममनिकात् ॥

जननेजयः ।

महाभारतसंग्रामे नानादिक्षां वराधिपः ।

महामूराः समाधाताः पितृणां मे महात्मनां ।

कथं काशीरक्षो राजा नाचातक्षत्र कीर्तय ।

पाण्डुकीर्तनराज्ञेय न हतः स कथं वयाः ।

काशीरामकर्म नैव प्रधातं नगतिं स्थितम् ।

वैश्वनाथः ।

काष्ठीराधिपतिः पूर्वं गोनन्द इति विप्रतः ।
 जरासन्ध[स्य] समवादासुदेवं खर्वदे ॥
 जगाम माधवं बोधुं चमुरकृपलान्वितः ।
 तत्र तस्याभवत्पुत्रं वासुदेवेन धीमता ।
 यावृद्धं वासुदेवस्य गरजेन सहाभवत् ।
 ततः स वासुदेवेन पुत्रे हि विनिपातितः ॥
 कक्षर्वर्णी तस्य पत्नी वासुदेवोऽभ्यवेचवत् ।
 भविष्यत् पुत्रराज्याय तस्य देशस्य गौरवात् ॥
 ततः सा सुबुधे पुत्रं बालं गोनन्दं क्षितम् ।
 बाणभावात् प्राकृतसुतैर्नानीतः कौरवैर्न वा ॥

जनमेजयः ।

देशस्य गौरवं यज्ञे किमर्थं द्विजसत्तम ।
 वासुदेवोऽमहात्मा यदभ्यविष्टत् खयं स्त्रियम् ॥

वैश्वनाथः ।

यैव देवो तथा सैव काष्ठीरा नृपपुङ्गव ।
 आसीत् सरः पूर्यजनं सुरभ्यं सुमनोहरम् ॥
 शालिमाणाकुलं स्नीतं सत्पतायैः समन्वितम् ।
 साध्यायध्याननिरतैर्यज्ञशौलैर्जनेर्युतम् ॥
 तपस्त्रिभिर्यज्ञधैः वेदवेदाङ्गपारमैः ।
 क्षत्रियैः सुमहाभागैः सर्वशास्त्रास्त्रपारमैः ॥
 वैश्वैर्दक्षिणैः मूर्धैर्दिगातिपरिचारकैः ।
 देवतावतबोधेयं सर्वतोर्ध्वं शुभम् ॥
 दृष्टिर्वा बालि तीक्ष्णानि तानि तत्र गराधिप ।
 ऋष्याचममसंवाचं श्रोतातपजनं शुभम् ॥
 अष्टमं वरराज्ञायां तद्वचनानामकोविदम् ।
 मोक्षनामादिवचनं दुर्भिक्षातङ्गवर्जितम् ॥
 अदेवमाह्वयं रम्भं पुण्यं प्राकृत्यतां हितम् ।
 सर्वशस्त्रगुह्योपेतं अनातङ्गवज्रप्रजम् ॥

कौभिक्षं सुकुमाराभिर्देवालयसमन्वितम् ।
 दुष्टैर्मुनयश्चादौर्भोगैर्दिव्यसौर्विवर्जितम् ॥
 केनिप्रायजनाक्षौण्यं निरुद्धैर्नैवेद्यतम् ।
 उद्यानारामसन्नाथं वीणापटुनादितम् ॥
 निरुद्धैर्गणपतेन नागानुमनतौघघम् ।
 नागानुमनतौघघं सिद्धचारुसेवितम् ॥
 कश्मीरामखण्डं पुण्यं सर्वतोषमरिन्दम् ।
 तत्र नागा क्रूराः पुण्यास्तत्र पुण्याः शिखोच्चयाः ॥
 तत्र नद्यस्तथा पुण्याः पुण्यानि च सरांसि च ।
 देवालयं महापुण्यं तेषां चैव तथान्मया ॥
 तस्य मध्येन निर्याता सौमन्तमिव कुर्वती ।
 वितस्ता परमा देवी साक्षाद्विमलगोह्वा ॥

इत्यादि ।

It ends :—

इतिवस्तुतः जगन्मोक्षस्य व्यासस्य शिष्येण महाप्रतेन ।
 सङ्ग्रेषतो ग्रन्थवस्तुतः समग्रशस्त्रैर्विस्तृतं यत् ॥
 सर्वत्र नैतदुपयोगमेति ततो नमो मे भगवान्महात्मा ।
 अतीव हृद्यं वस्तुविस्तरेऽपि जगन्निवे भारतपूर्वचन्द्रे ॥

Colophon :—

इति नीलमते वितस्तामाहात्म्यं समाप्तं चेदं नीलमतं नाम
 पुराणम् ।

The work has now been edited with notes, a preface
 and indices by Babu Rāma-lāla Kañji-lāla, M.A., Professor
 of Sanskrit, Mahārāja's College, Sri-nagara in the Panjab
 Sanskrit Series.

4131.

5706. *The Same.*

Substance, country-made paper. 9½ × 5½ inches. Folia, 52. Lines,
 11 on a page. Extent in Slokas, 1,700. Character, Nāgara. Appearance,
 discoloured. Complete,

Topics:—

7B, नीलमते ऋद्धन्त्रः; 13B, इति नीलमते वितस्ताजन्म; 14B, इति नीलमते नीलद्वयन्म; 15A, नीलमते नीलस्तोत्रम्; 18B, इति श्रीनीलमते देवोत्थापनम्; इति सम्बत्सरप्रवेशः, नीलमते सप्तमीविधानम्; 21A, इति नीलमते शिवराजिः; 22B, नीलमते छन्दोदेवपूजा; 23A, नीलमते पिशाच-चतुर्दशी; 26A, नीलमते नववत्सरः; 28B, नीलमते कामधेनुपूजा; 31B, नीलमते ऋद्धदेवपूजा; 33B, नीलमते राजधर्माः; 37B, नीलमते नागायतन-कीर्तनम्; 47A, इति नीलमते आत्मनस्त्रामिवनम्; 52A (last colophon), इति नीलमते वितस्तामाहात्म्यं । सम्पूर्णमिदं नीलमतम् ।

Post Colophon Statement:—

शुभं संवत् १८० (?) । १ यादृशं पुस्तकं वृद्धं इत्यादि ।

4132.

1362. परानन्दपुराणम् । *Pārānanda-purāṇam*.

Substance, country-made paper. 13×7 inches. Folia, 120. Lines, 12 on a page. Extent in slokas, 3,600. Character, Nāgara. Appearance, tolerable. It has 46 chapters.

For a description of the work see L. 2265.

4133.

8206. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 120. Lines, 13 on a page. Extent in slokas, 3,800. Character, Nāgara. Date, Samvat 1844. Appearance, old, worn-out and pasted. Complete.

Paurāṇic legends. For a full description of the work see L. 2265.

Last Colophon:—

इति श्रीमत्परानन्दपुराणे ऋद्धत्वारिंशोऽध्यायः संपूर्णः ।

Post Colophon:—

श्रीसंवत् १८११ शके १७० (?) माघे मासे कृष्णपक्षे शुद्ध-
श्रावणे माघधदेशान्तर्गते पाटलिपुत्रनगरे गङ्गासमीपे पुनः-

(788)

वरिकरोपगामक-रामकञ्चन लिखिता चार्ध वराहः विद्वानेव-
हि जागति, etc., etc.

4134.

2826. स्वर्णाद्रिमहोदयः । *Svarṇādri-Mahodayah.*

From Ekāmra-candrikā, Catal. III, No. 2425A.

Substance, palm-leaf. $11 \times 1\frac{1}{2}$ inches. Folia, 103. Lines, 4 on a page. Character, Nāgara of the nineteenth century. Written with a style. Appearance, fresh. Complete.

For the MS. and the work see L. 2437.

4135.

775. एकाम्रपुराणम् । *Ekāmra-purāṇam.*

A palm-leaf manuscript noticed in L. 1561. The manuscript is in a dilapidated condition and cannot be handled.

It contains the first part.

Rājendra Lāla's statement as to the date of the work "The work cannot be placed under any circumstances, earlier than the eighth century of the Christian era" is too early. For the work mentions Vindu-hrada a tank excavated by Bhava-deva Bhaṭṭa in the eleventh century A.D.

4136.

776. *The Same. (Second Part.)*

It contains the second part.

A palm-leaf manuscript in Udiya character, in a dilapidated condition.

4137.

406. गणेशगीता । *Gaṇeśa-Gītā.*

From Mahā-Gaṇeśa-purāṇa.

For the MS. see L. 1403.

4138.

5472. गणेशगीता टीका गणपतिभावदीपिका ।

A commentary on Gaṇeśa-Gītā, entitled Gaṇapati-bhāva-dīpikā.

By Nīla-kaṇṭha, son of Govinda.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 135. Lines, 13 on a page. Extent in ślokas, 5,000. Character, Nāgara. Date, Śaka 1616. Appearance, old and discoloured. The leaves marked 2, 3, are missing.

Gaṇeśa-gītā commented upon is from *Mahā-Gaṇeśa-purāṇa*, described in L. 1403. It relates to yoga in its three aspects, karma, jñāna and upāsana.

It begins thus:—

श्रीगणेशाय नमः । श्रीसरस्वत्यै नमः । श्रीगुरुवर्येभ्यो नमः ॥

गणेशोऽयं लोकः स नमति गणेशं मतिष्ठते ।

गणेशेनोदीर्घः स्मृत्स्वयं गणेशाय सततम् ।

गणेशाद्भूतः स किमिह गणेशस्य विव्रतिः

गणेशे चाध्वस्तः प्रकटय गणेशाय चतुतम् ॥

गणेशीशं नमस्कृत्य गणेशीशानमोदताम् ।

गणेशमीतये गीतां व्याकरोमि वयामति ॥

कर्मोपासिज्ञानकाण्डाः वेदेभ्यश्च मता इह ।

सुखं वृत्तिवर्तिनश्च वेदान्तेभ्यश्च मन्त्रोऽपि

तत्राद्याः चतुरध्वनी कर्मकाण्डप्रमाणम्

ततश्चतुर्विधैरेव भक्तिमार्गश्च विव्रितः ॥

नवमादित्रयोदशे च भागकाव्याद्यै ईरितः ।

एवमेकादशाध्यायो महाकाव्यत्रयात्मिकाम् ।

सूत्रमष्टादशश्लोकाः प्रथमाध्याय आदितः ।

बावदध्यायसम्पूर्तिस्तस्य दृष्टिबदौरिता ।

ततो दशभिरध्यायैर्द्विर्वात्तिकमौरितम् ।

सूत्रेऽप्याद्ये श्लोकयुग्मे विषयः स प्रयोजनः ।

उक्तस्तत्त्रिभिः श्लोकैः ।

Here ends the first leaf. The second and third are missing. The fourth leaf commences on the third verse as quoted by Rajendra Lāl in L. 1403.

It ends :—

दृष्टिकामेन विहितकारौ रिष्टि (?) रूपा दृष्टिपलेन कृतं
जगदाकाशयति । अतस्तत्रात्यल्पं दृष्टं पलं अवृष्टपलं तु कर्तु-
रपरिमितम् ।

एवं गणेशगीताध्येतुरपि दृष्टं पलमल्पम् अवृष्टमपरिमितं
भवति इति तन्मोक्षाय उपपद्यत इति युक्तयुक्तं सुक्तिमन्ते प्रयान्ति
ते इति ।

han

न वेष्टि हेरन्मगिरां रक्षस्यम्

तथापि टाकात्र मयावधायते ।

तथापलं मे क्षमतां दद्यातुः

जम्बोदरः किम् निमज्जतीह ।

श्रीचातुर्धरभक्तितौ गणेशगीताटोकायां गणपतिभावदोषिकायां गम्भीरप्रतप्त
सदृशदर्शिकायां अध्यायो दशपरोऽन्तिमस्तूटोऽभूत् ।

इति श्रीमत्पद्मनाभप्रभाकरमहोपाध्याय-चतुर्धरंशावतंस-गोविन्दसरितोः
नीलकण्ठस्य कृतौ गणेशगीताटोकायां गणपतिभावदोषिकायामेकादशोऽध्यायः
समाप्तोऽयं यन्मः ।

Post Colophon Statement :—

समस्तद्विद्वद्भिर्विक्रमार्थस्य प्राप्ते
परमेश्वरिकायाम् भाग्यश्लोके चतुर्थी ।

सुरगुहदिवसे सम्पूर्णं अथ प्रबन्धो

गणपतिपादपद्मे चार्पितोऽतीव भक्त्या ॥

श्रीमच्छालिवाहन शके १६१६ आवगा युक्तात्रयोदश्याम् गणेशगीता
सटीका मोरेन्द्ररपादविराजमानश्रीमद्भिन्नामणिसूत्रोर्मोरेन्द्ररगोखामिपुस्तकलेखने
विश्वनाथसुत बाणद्वयसहायोऽभूत्

4139.

3082. गणेशसहस्रनामस्तोत्रम् ।

Gaṇeśa-sahasra-nāma-stotraṃ.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 6. Lines, 8 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

It begins:—

ॐ श्रीवास उवाच ।

देवः पूर्वं पुरारातः पुरजयनयोद्धमे ।

अनर्चनाद् गणेशस्य जातो वित्राकुलः क्षिणः ।

मनसा च विनिर्धायै ततस्तद्विप्रकारणम् ।

महागणपतिं भक्त्या समभ्यर्च्य यथाविधि ।

विप्रप्रश्नमनोप्रायमगच्छन् पराजितः ।

सन्तुष्टः पूजयेत्थं वा महागणपतिः स्वयम् ।

सर्वविप्रप्रश्नमनं सर्वकामफलप्रदम् ।

त(?)सक्यै स्वयं नाम्नां सङ्क्षमिदमब्रवीत् ॥ १ ॥

अस्य श्रीगणेशसहस्रनामस्तोत्रमन्त्रस्य गणेशशक्तिः श्रीगणपति-
देवता नानाविधानि च्छन्दसि च वीर्यं तुंग इति शक्तिः साक्षा शक्ति-
रिति कौलकं आत्मनस्तुर्विधपुरुषार्थसिद्ध्यर्थे नपे विनिर्वाहः ।

Then begins the Gaṇeśa-sahasra-nāma-stotra.

गणेश्वरो गणक्रीडो गणनाथो गणाधिपः ।

एकदंष्ट्रो वक्रतुण्डो गणवक्त्रो महोदरः ।

इत्यादि ।

(7192)

41¹40.

290. *The Same.*

With a commentary by Gopāla Bhaṭṭa surnamed Dāva.

The leaves are put in order.

For the MS. see L. 1410.

Rājendra Lala has left the text unnoticed. It is a hymn to Gaṇeśa in 171 verses, embodying a thousand epithets of the God.

It begins thus in leaf 2A.

It ends:—

अनन्तनामानन्तः श्रीरगन्तं ऽनन्तसौख्यदः ।

ति वैनायकं नास्ति सहस्रं निदमोदितम् ॥ १७० ॥

इदं ब्राह्मे सुहर्षे यः प्रत्यक्षः पठते नरः ।

करुणं तस्य सकलमैहिषादुग्निनां दुःखम् ॥ १७१ ॥

Post Colophon Statement:—

शके १५४६ प्रभवसंवत्सरे मधुमाते शुक्लपक्षे द्वादश्यां रवौ
मघानक्षत्रे । तद्दिने इदं पुस्तकं बाणछायेन वाराणसीक्षेत्रे
लिखितं शुभं भवतु ।

The obverse side of the last leaf has the beginning of the Gaṇeśa-kāvaca.

4141.

8. *विख्यादपुराणम् । Vikhyāda-purāṇam.*

See L. 735.

4142.

1352. *केदारकल्पः । Kedāra-kalpah.*

Substance, country-made paper. 10×4½ inches. Folia, 72. Lines, 8 on a page. Extent in Slokas, 510. Character, Bengali. Appearance, fresh.

It is stated in colophons to be an extract from Vikhyāda-purāṇa, which appears to be a Tantrika compilation of modern origin written in ungrammatical Sanskrit. It consists of 21 chapters. In this Mahā-deva in reply to a query of Kārtika, describes the journey from earth to heaven. It is called Mahā-panthā or the great journey.

Colophons :—

इति केदारख्ये विख्यादपुराणे शम्भुकार्तिकेयसंवादे स्वर्गविधिर्नामप्रथमः
पटलः ।

- 7B, • स्वर्गगमननामद्वितीयः पटलः ।
 12A, • स्वर्गगमनविद्याचार्यत्रयमाननामद्वितीयः पटलः ।
 14B, • स्वर्गगमननाम चतुर्थः पटलः ।
 17A, • स्वर्गगमनविधिराजपुरी नाम पञ्चमः पटलः ।
 25B, • स्वर्गगमनविधिप्रह्लादपुरी नाम षष्ठः पटलः ।
 29B, • स्वर्गगमनविधिदुतपालपुरी नाम सप्तमः पटलः ।
 31A, • स्वर्गगमनविधिद्वीरसागरपरिक्रमा अष्टमः पटलः ।
 33A, • स्वर्गगमनविराजपुरीपूर्वनाम नवमः पटलः ।
 35A, • „ ब्रह्मब्रह्मनाम दशमः पटलः ।
 36B, • स्वर्गगमननामइन्द्रसिंहख्यानगमन एकादशः पटलः ।
 40A, • स्वर्गगमनविधिचम्पिकापुरीनाम द्वादशः पटलः ।
 42A, • स्वर्गगमनवृद्धिपुरी नाम त्रयोदशः पटलः ।
 44B, • स्वर्गगमनविधिऊर्ध्वपादऋतुपुरी नाम चतुर्दशः पटलः ।
 48A, • स्वर्गगमनविधिहैमपुरी नाम पञ्चदशः पटलः ।
 51A, • स्वर्गगमनविधिबोवतीपुरी नाम षोडशः पटलः ।
 56A, • स्वर्गगमनविधिजैलास नाम सप्तदशः पटलः ।
 61B, • स्वर्गजैलासइन्द्रपुरी नाम अष्टादशः पटलः ।
 64B, • स्वर्गगमनविधिहृन्मपुरी नाम एकोनविंशति पटलः ।
 67B, • स्वर्गगमनविधिचक्रैराज नाम विंशति पटलः ।

72B, the last Colophon : • सप्तपुरीवैकुण्ठधाम नाम एकविंशति पटलः ।

End:—

महेशान्नापरो देवो महिम्नोनापरो ह्यति ।

अथोरात्रापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ७३ ॥

ॐ यदस्मरमिति पठेत् ।

4143.

3158. *The Same.*

Substance, foolscap yellow paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 52. Lines, 10 on a page. Character, Bengali. Date, Saka 1772. Appearance, fresh. To the end of the 20th chapter.

It begins:—

+78
A.D. 1850

ॐ शिवगौरीकार्तिकेभ्यो नमः ।

अथ केदारकण्ठ निश्च्यते ।

एकदा पर्वतासीनं देवदेवं जगद्गुरुम् ।

प्रथम्य परिपृच्छामि कार्तिकेयो महासुभः ॥ १ ॥

कार्तिकेयोवाच ।

... जेहपुष्टे सुखासीनं देवदेवं जगद्गुरुम् ।

प्रथम्य च जगन्नाथं सर्वपूर्यमहेन्दरम् ॥ २ ॥

अथं पृष्ठां करोमीश साधकानां हिताय च ।

मम पथं च पश्यन्ति कथं सत्त्वमानवाः ॥ ३ ॥

सत्त्वार्थं च प्रथं ब्रूहि सत्त्वमेव सदाशिव ।

गच्छन्ति साधकाः सर्वे अथं देहेन शङ्कर ॥ ४ ॥

... ..
... ..

श्रीचरोवाच ।

अन्वोऽस्ति वत्समेतत्त्वं जीवानामुपकारकम् ।

ब्रह्मन् पृच्छस्व तत्त्वेन ब्रह्म तत्त्वं ब्रवीमि ते ॥ ५ ॥

केदारगमनं पुण्यं महापथ्यं समाश्रियम् ।
 पश्यन्ति मानुषा घन्या वेषां मुञ्चं कुलद्वयम् ॥ ८ ॥
 कोटिपुत्रेण जातेन मातुर्यौवनहारिणा ।
 आगत्य मानुषा लोके न वृष्टाश्च महापथम् ॥ ९ ॥

... ..

विष्णुदत्ततरोर्मूले लक्ष्मणं जपेद्विजः ।
 ततः सिद्धशरीरोऽसौ होमेनैव प्रचन्द्यते ॥ १२ ॥
 अघोराम्नापरो मन्त्रो महिम्नो नापरा स्मृतिः ।
 महेशाम्नापरो देवो नास्ति तत्त्वं गुरोः परम् ॥ १३ ॥
 अघोरमन्त्रं ज्ञात्वाति गुह्यवक्त्रादिनिर्गतम् ।
 सर्वधर्माद्यैकामागं कैवल्यस्य च भाजनम् ॥ १४ ॥

... ..

... ..

ॐ कैलासदर्शनं पुण्यं हृदेहेन न संशयः ।
 येन देहेन यत् कर्मे क्रियते कर्मकर्तृभिः ॥ २७ ॥
 तदेहे तत्र लभ्यं स्यात् कल्पकोटिशतैरपि ।
 हरे देहे युतं नैव कर्मेयाः लभते प्रथम् ॥ २८ ॥
 अतो धर्मेसमूहेन नैव धर्मेभ्यः कोपयेत् ।
 पद्मं त्वष्टृणां कुर्यात् तत्र पूजां समाचरेत् ॥ २९ ॥
 ध्यायेच्छ्रीशङ्करं तत्र पार्वतीवल्लभं हरम् ।
 उपचारैः बोद्धव्यैः सर्वशक्तिमन्वितैः ॥ ३० ॥
 वलिप्रधानं कुर्वीत पुनः सर्वजनप्रियम् ।
 वाञ्छितान् लभते कामान् पुत्रपौत्रसमन्वितः ॥ ३१ ॥

2B, इति श्रीब्रह्मसंहिता तन्त्रे अघोरमन्त्रसाधनप्रकरणं प्रथमम् अथ पूजा-
 विधानमारभ्यते; 3A, • शिवकोषं समाप्तम्; 3B, इति श्रीब्रह्मसंहिता तन्त्रे
 शिवकार्तिकसंवादे शिवकवचं सम्पूर्णम्; इति ब्रह्मसंहिता तन्त्रे शिवपूजाप्रकरण-
 पटलः ।

4A. Begins :—

ॐ नमो गणेशाय ।

श्रीश्वर उवाच ।

शैलराजस्य पृष्ठे तु शृणु स्थानानि यानि मे ।
 अस्ति पुण्या महादेवि नदी वैतरणी शुभा ॥ १ ॥
 पितृणां तोयदानेन तृप्तिर्भवति पुष्कला ।
 तत्रापि परमं देवि पश्येदग्निहिमालयम् ॥ २ ॥
 हिमालये वेन दत्तं चूटिमात्रं हि काङ्क्षनम् ।
 तेन दत्ता भवेत् सर्वा सप्तदीपा वसुन्धरा ॥ ३ ॥
 आत्मानं घातयेद्यस्तु भृगुतुङ्गेषु मानवः ।
 इन्द्रेण धारिते स्तोत्रे ब्रह्मलोकं स गच्छति ॥ ४ ॥
 गत्वा हिमालयं पुच्छं वृद्धा माहेश्वरं पदम् ।
 वंशान् सन्तारयेत् सद्यो दशपूर्वाङ्गं दद्यापरान् ॥ ५ ॥
 द्वितीयं मध्यमं स्थानं तत्र मध्ये कृतं मया ।
 तत्र यः स्नातृदो पुण्या महापुण्या सरस्वती ॥ ६ ॥
 तत्तुङ्गे सा प्रगल्भापि प्रभाते तु प्रकाशिता ।
 सरस्वती महाघन्था देवगन्धर्वसेविता ॥ ७ ॥

... ..

श्रीदेव्युवाच ।

मनुष्याणां हितायैव मया पृष्ठो महेश्वर ।
 तस्मै कथय देवेश यच्च वै कंशयो महान् ॥ ८ ॥
 क्षमावाक् परमं धाम यथापुण्यमहं प्रभो ।
 श्रोतुमिच्छामि तत्त्वेन युष्मद्वक्त्रादिनिर्गतम् ॥ ९ ॥

श्रीश्वर उवाच ।

शृणु देवि यथातथ्यं तीर्थसङ्गावसुक्रमम् ।
 तदहं कथयिष्यामि विचित्रं कृतिबोधये ॥ १० ॥
 तृतीयं परमं स्थानं त्रिवारं चेति विस्तृतम् ।

मन्त्रोदादिनिष्कान्तं मुक्ताख्यपादमुत्तमम् ॥ १२ ॥

शैदारमुदकं देवि वे पिबन्ति महाजनाः ।

मम मुखवक्त्राः सर्वे सर्वे क्षण्णन्द्यामिनः ॥ १३ ॥

5A, इति श्रीकैदारकण्ठे देवीश्वरसंवादे जीवनिष्कारोपाये प्रथमपटलः ।

5A, श्रीदेवुवाच ।

क्षेत्राणां परमं क्षेत्रं तीर्थानां चैव यत् स्मृतम् ।

प्रमाणां तस्य क्षेत्रस्य श्रोतुमिच्छामि तत्त्वतः ॥

श्रीश्वर उवाच ।

दक्षिणोत्तरतश्चैव पञ्चयोजनमायतम् ।

पूर्वपश्चिमतश्चैव योजनत्रयमायतम् ॥ २ ॥

तस्मिंस्तु पर्वते देवा ऋषयश्च तपोधनाः ।

क्षेत्रस्य वाङ्मतः सर्वे तपः कुर्वन्ति पुङ्गवाः ॥ ३ ॥

6A, इति श्रीकैदारकण्ठे श्रीदेवीश्वरसंवादे जीवनिष्कारोपाये द्वितीयः

पटलः ; 6B, • तृतीयः पटलः ; 7A, • चतुर्थः पटलः ; 8A, • पञ्चमः पटलः ;

8B, • षष्ठः पटलः ; 9B, • सप्तमः पटलः ; 11A, • अष्टमः पटलः ; 12B,

• नवमः पटलः ; 13B, • दशमः पटलः ।

The 11th Patala begins:—

नेत्रपुच्छे सुखासीनं देवदेवं जगत्पुत्रम् ।

..... सहेश्वरम् ॥ १ ॥

शामो कार्त्तिकेय उवाच ।

अहं प्रपन्नकरो देव साधकानां हिताय च ।

महापथं च पश्यन्ति कथं सत्यं मानवाः ॥ २ ॥

तत्पार्थ च यत्नं ब्रूहि सत्त्वं देव सदाशिव ।

गच्छन्ति साधकाः सर्वे स्वयं देहेन प्रह्वर ॥ ३ ॥

श्रीश्वर उवाच ।

ममला कर्मका वाचा सप्तजन्मनि क्षिप्तिवन् ।

विपश्यन्ते ज्ञातं तेषां चे श्रद्धयन्ति महापथम् ॥ ४ ॥

महापथः परो धर्मः त्रिषु लोकेषु विस्तृतः ।
 मया खेदेन ते नूनं कथ्यते चातिकौतुकम् ॥ ५ ॥
 पथां मध्ये महापथ्याः पथ्याणं पदमुत्तमम् ।
 पथ्याणां च शिरः बद्धं महापथ्यागमुत्तमम् ॥ ६ ॥
 दुर्लभं देवताणां च दुर्लभं चेतदैर्जनैः ।
 दुर्लभं गणगन्धर्वैस्तथा ते प्रवक्ष्याम्यहम् ॥ ७ ॥

15B, इति श्रीकेदारकण्ठे जीवनिस्मारोपाये कामिकार्तिकेयसंवादे
 एकादशः पटलः ।

16A, ईश्वर उवाच ।

ष्टसु खल्व् महाप्राज्ञ महायोगी महातपाः ।
 निर्भयेन महापथ्यं गन्तव्यं च हिमाजयम् ॥ १० ॥
 अघोरेण च मन्त्रेण अष्टवक्ष्यादिनिर्मितः ।
 अघोरं च महामन्त्रं महाविद्विकरं वक्ष्याम् ॥ १८ ॥
 महाविघ्नहरं नृणां महापथ्यप्रदायकम् ।
 आश्रिते चैत्रमासे च गन्तव्यं च महापथम् ॥ १९ ॥
 प्रथमं तत्र गन्तव्यं जजिता यत्र तिष्ठति ।
 जाता मन्दाकिनौतीर्थे उपवासं करोति यः ॥ २० ॥
 मन्दाकिनौसङ्गमेव रात्रौ जागरणं चरेत् ।
 महाव्रजप्रसादेन प्राप्तव्यं पथमुत्तमम् ॥ २१ ॥
 भग्नैश्वरं महातीर्थं वृद्धा हरति पातकम् ।
 केशत्वागच्छ कर्तव्यं तत्र स्थाने महाबुधैः ॥ २२ ॥

20B, • द्वादशः पटलः; 23B, • त्रयोदशः पटलः; 25B, इति
 श्रीकेदारकण्ठे कार्तिकेयशिवसंवादे जीवनिस्मारोपाये चतुर्दशः पटलः; •
 पञ्चदशः पटलः; 33A, इति श्रीकेदारकण्ठे कार्तिकेयशिवसंवादे जीवनिस्मारो-
 पाये षोडशः पटलः; • कार्तिकेश्वरसंवादे सप्तदशः पटलः; 45B, • अष्टादशः
 पटलः; 51A, इति श्रीकेदारकण्ठे जीवनिस्मारोपाये कामिकार्तिकेयसंवादे
 अर्धशतसंवादाय नाम एकोनविंशतिपटलः । समाप्तत्वात् केदारकण्ठः । पदद्वयं
 परिच्छिन्नमित्यादि ।

There are vertical slokas over the words समाप्तवाचं
केदारखण्डः ।

The 20th chapter relates to the Mantra of Aghora.

The Last Colophon:—

इति श्रीकेदारखण्डे क्षामिकातिर्केशशिवसंवादे जीवविकारो-
पादे अघोरमन्त्रविधिर्विंशतिपटलः ।

Kedāra-kalpa as contained in the present manuscript may be divided into three parts. The first part extends to three leaves and relates to the worship of Śiva. It is said here to be an extract from the Rudrayāmala and is an interlocution between Śiva and Kārtika.

The second part in leaves 4 to 13 is about the sacred places, specially about Kedāra in the Himālayas. Kedāra extends north and south over five *yojanas*, and east and west over three *yojanas*. This is an interlocution between Śiva and Devī and contains 1 to 10 paṭalas.

The third part is an interlocution between Śiva and Kārtikeya and contains 11 to 20 paṭalas. It describes the mahā-patha or the great journey from the Himālayas to the heaven of Śiva and seems to be an (?) abridgment of the Kedāra-kalpa as contained in our No. 4143, stated therein to be an extract from the Vikhyāda-purāṇa and extending over twenty-one paṭalas.

4144.

3144. बृहत्पाराशरः । *Bṛhat Pārāśaraḥ.*

Substance, country-made paper. 10×5 inches. Folia, 170. Lines, 10 on a page. Character, Nāgarī of the eighteenth century. Appearance, old, discoloured and worm-eaten. Incomplete at the end.

Chapter 11 ends in leaf 160. The 12th has ten leaves only.

A work on acāra in the form of a Purāṇa.

See L. 2294. ✓

4145.

9831. कालामिः । *Kālāgniḥ.*

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 15. Lines, 6 on a page. Extent in slokas, 80. Character, Nāgara. Date, Śamvat 1862. Appearance, tolerable. Complete.

Said to belong to the Nandi-keśvara-purāṇa. On the worship of Kālāgni-rudra and on the propriety of putting across the forehead three carved horizontal marks, called त्रिपुण्ड्र in Sanskrit, this being indispensable to the worship of Kālāgni-rudra.

For the beginning and end see the Adyar Catal. pp. 159, 160, 161.

Colophon :—

इति श्रीनन्दिकेश्वरपुराणोक्तं कालामिब्रह्मोपनिषत् समाप्तं ।

शुभमस्तु संवत् १८६२ भाष्येन यदि ८ मुक्तासु बुदेनबन्धमध्ये

ग्राम कलिंजरसमीपे ।

SAMHITĀS NOT AFFILIATED TO ANY
PURĀṆA.

4146.

9392. शिवसंहिता । *Siva-samhitā*.

Substance, country-made paper. 13×5 inches. Folia, 27. Lines, 10 on a page. Extent in Slokas, 650. Character, Nāgara. Appearance, fresh. Complete.

Repeatedly printed in India.

4147.

213. *The Same.*

For the manuscript see L. 474.

This is to be differentiated from other books that go under the same name.

Leaf 2A :—

प्रकृतिर्या परा चैव पुमान् यः पर एव च ।
तावेकं ब्रह्म जानीहि लीलया हितमागतम् ॥
एकमेवाद्वितीयन्तु यद्ब्रह्मसन्निदात्मकम् ।
निश्चानन्दमनिर्वाच्यमजिह्वमगुणं विभुम् ॥

Leaf 2B :—

दधार सगुणं देहं ब्रह्मविष्णुशिवात्मकम् ।
ब्रह्म-विष्णु-शिवाणाञ्च शक्तिः कामि न च स्थिता ॥

Leaf 6B :—

आशौचं शुद्धतो देहे सप्तपद्मानि सन्ति वै ।
मूलाधाराद्याविष्णुर्गणं मणिपूरुषनाहतम् ।
विशुद्धिराद्या तस्योर्ध्वे सप्तचक्रपङ्कजम् ।
गुह्ये चतुर्दशान्मोहं मूलाधाराख्यमस्ति वै ॥

बह्दलं जिह्ममूले स्वाधिष्ठानञ्च तिष्ठति ।
 नाभौ दशदलश्चास्ति मणिपूराख्यपञ्चमम् ॥
 हृदये द्वादशदलमस्थानाहृतसंज्ञकम् ।
 विशुद्धाख्यं कण्ठमूले षोडशदलमस्ति च ॥
 आश्वाख्यं दिदलं पञ्चदशमस्ति कपालके ।
 अघोमुखं शिरस्यस्ति सप्तदलमम्बुजम् ॥

Leaf 10A :—

आश्वाचक्रो मनः स्थानं तत्र कामः प्रजायते ।

 आश्वाचक्रो चन्द्रकला सदा पीयूषधारिणी ।
 तद् योगेन भवेच्छुक्रं कामः शुक्रमयः स्मृतः ॥

11B, एषे त्वयि नन्दिकेश गायपत्यमुपेयुषि ।
 ममापि च भवेद् श्रीर्द्धा कामतप्तं समीरितुम् ॥

12A, Nandi says:—

अहो मे किमिदं भाग्यं गृहेन मम तुल्यता ।

In leaves 40 to 46, it speaks of Yonisiddhi (Kūla-siddhi) Karmasiddhi and Jñāna-siddhi.

Leaf 42A :—

योनिसिद्धिरियं प्रोक्ता संक्षेपेण त्वयोन्मर ।
 संक्षेपेण कुलाचारं कथयाम्यवधारय ॥
 चरन्तात् केशपर्यन्तं प्रकृतिः कुलरूपिणी ।
 अक्षजोर्ध्वे च वे मार्गाः कुलमार्गाः प्रकीर्तिताः ॥
 पुमानपि महेष्टान् कुलमार्गाश्चक्षया ।
 औपयोगः कुलाचारः कामभावेन कथ्यते ॥

55B, एतस्मादपि (मुमादपि) यः श्रुता कर्मा वक्ता भगवानपि ।
 सत्यमेव हि श्रुतिरिति श्रुत्यात् कामतोऽप्यथा ॥

घनलोभाच्च विप्रेभ्य न स पापी द्विजो भवेत् ।
 तं याजयति यो विप्रो घनलोभान्मुहुर्मुहुः ॥
 गृह्णात्यचितवस्तूनि तस्य पापं कियद्भवेत् ।
 यदि तस्य गृहे सुहृन्नेष्ट्यामात्रमैक्ष्वं तथा ॥
 फलं मूलं तथा गव्यमैक्ष्वं प्रतिगृह्णा च ।
 एकदैव तदा विप्रो न स पापिर्न लिप्यते ॥
 सुव्याघ्रं प्रतिगृह्णापि यदि लोभेन खादति ।
 प्रत्यहं स तु पापी स्याद्द्राक्ष्यो नात्र संशयः ॥

... ..

अधमादपि यः श्रृङ्गादामात्रं प्रतिगृह्णा च ।
 क्षतिं पूर्ववदापसु तस्य पापं भवेत्क्षुधु ॥
 त्रिवर्णैस्तेवकाः श्रृङ्गा आश्रयन्ति द्विजाधमम् ।
 तदाश्रयाद् गोत्रसिद्धिः श्रृङ्गगोत्रं न वर्त्तते ॥

56B,

राजन्ध्रवैश्यश्रृङ्गाणां दानपात्रं भवेद्द्विजः ।
 कन्यादानं महादानं तस्मै दत्त्वा फलं लभेत् ॥
 श्रृङ्गोऽपि कन्यां विप्राय ददाति फलसिद्धये ।
 उत्तमो मध्यमायैव मध्यमो नात्र दोषभाक् ॥
 कुमारोऽसुबहेद्विप्रः श्रृङ्गकन्यां विधानतः ।
 ततो दात्री भवेत्तस्य विप्रगेहे द्विजोत्तम ॥
 ततः प्रभृति सा दात्री न याति पितुराजयम् ।
 विप्रान्नमेव सान्नाति विप्रोऽष्टिष्ठं तथा द्विज ॥
 करोति प्रत्यहं सा च विप्रोऽष्टिष्ठस्य मार्ज्जनम् ।
 पादोदकं पितृभ्यो वा विप्रं पश्यति सन्ततम् ॥
 श्रृङ्गविष्णुशिवानाञ्च स्तुतिरेव दिने दिने ।
 आपवेदयन्मन्त्रैश्च आपवेत् कुशवारिभिः ॥

एवं प्रतस्या सा चेत् स्यात् यावद्वादशवत्सरात् ।
तदा युद्धा भवेद्विप्र श्रमकन्या विनालये ।

57B, ब्राह्मणः श्रमकन्यायां निजोक्त्यामपत्यकम् ।
यत्तत् निपादहीनन्तु ब्राह्मण्यमिह कथ्यते ।

78A, बालगोपालमन्त्रस्य श्रमाय दातुमर्हति ।
भैरवस्यापि मन्त्रस्य दद्याच्छ्रमाय वै दिनः ।

4148.

1197. गर्गसंहिता । *Garga-saṃhitā*.

Substance, country-made paper. $11\frac{1}{2} \times 6$ inches. Lines, 9 on a page. Character, Nāgara. Appearance, fresh.

The manuscript comprises eight khaṇḍas, each separately paged. I गोलकखण्ड is complete in 51 leaves, II हन्दावनखण्ड in 54, III गिरिराजखण्ड in 24, IV माधुर्यखण्ड in 47, V मथुराखण्ड in 68, VI विन्धजित्खण्ड in 140, VII बलभद्रखण्ड in 34 and VIII विज्ञानखण्ड in 21. See H.P.R., II, 50, which contains nine khaṇḍas. The part wanting in the present manuscript is द्वारकाखण्डः which comprises 21 chapters.

This is to be distinguished from the well-known astronomical work of the same name. It is a Vaiṣṇava-purāṇa more in the nature of a Tāntrika Māhātmya than a Purāṇa.

4149.

1653. *The Same*.

द्वारकाखण्डः ।

Substance, country-made paper. $11 \times 5\frac{1}{2}$ inches. Folia, 51. Lines, 9 a page. Extent in ślokas, 900. Character, Nāgara. Fresh.

By reading the MS., it seems that Dvārakā-khaṇḍa should follow Mathurā-khaṇḍa and should occupy the place among the khaṇḍas of the Garga-Saṃhitā.

For a full description of the complete Garga-samphita see H.P.R., II, 50.

The present manuscript contains the Dvārakā-khaṇḍa only.

It begins :—

कृष्णाय वासुदेवाय देवकीगन्धर्वाय च ।
गन्धर्वापकुमाराय गोविन्दाय नमो नमः ॥

ब्रह्मकाश उवाच ।

अतं तवमुखात् ब्रह्मन् मयुराख्यं महत्तमम् ।
वद मां द्वारकाख्यं श्रीकृष्णचरितान्तम् ॥

The Last Colophon :—

इति श्रीगर्गाचार्यसंहितायां श्रीद्वारकाख्यं तृतीयदुर्ग-
पिण्डारकामाहाते (?) नामैकविंशोऽध्यायः ।

4150.

5696. *The Same (Vṛndāvana).*

(*वृन्दावनखण्डः only.*)

Substance, country-made paper. 14×7½ inches. Folia, 30. Lines, 13 on a page. Character, Nāgara in a modern hand. Appearance, fresh.

Vṛndāvana-khaṇḍa is complete.

Last Colophon :—

इति श्रीमद्गर्गाचार्यसंहितायां श्रीवृन्दावनख्ये श्रीनारद-
ब्रह्मकाशसम्वादे ब्रह्मचूडोपाख्याने त्रयोविंशोऽध्यायः ।

See H.P.R., Vol. II, No. 50.

4151.

2703. *The Same (Giri-rāja-khaṇḍa).*

(*गिरिराजखण्डः ।*)

Substance, country-made paper. 10½×5½ inches. Folia, 4. Lines, 12 on a page. Extent in slokas, 100. Character, Nāgara. Appearance, fresh.

A mere fragment of Garga-saṃhitā, the Vaiṣṇava-purāṇa. It contains the fifth and the sixth chapters only of the Girirāja-khaṇḍa. This is an interlocution between Nārada and Bahulāsya.

It begins :—

श्रीनारद उवाच ।

एकदा सर्वगोपाणा गोप्यो गन्दसुतस्य तत् ।

अकृतं चरितं वृद्धा गन्दमाज्जर्यशोमतीम् ॥ १ ॥

गोपा ऊचुः ।

हे गोपराज त्वहंशे कोपि जातो न चाभिष्टुक् ।

न क्षमः त्वं शिष्यां धर्तुं समाह्वं (?) हे यशोमति ॥

न सप्तहायनो बालः क्षात्रिराजस्य धारणम् ।

तेन नो जायते शङ्का तव पुत्रे महावसे ॥

2B, इति श्रीमद्गोपाचार्यसंहितायां श्रीगिरिराजखण्डे बह्वक्षान्वनारद-
संवादे गोपहृदभायुविवादो नाम पञ्चमोऽध्यायः ; 4B, ० हरिपरीक्षणं नाम
षष्ठोऽध्यायः ।

Then the first verse only was written of the next chapter.

4152.

3553. ब्रह्मसंहिता । *Brahma-saṃhitā*.

With the commentary by Rūpa Gosvāmī.

Substance, country-made paper. 14½ × 5½ inches. Folia, 15. In tripāṭha form. Character, Bengali. Date, Saka 1720. Appearance, fresh. Complete.

For both the text and the commentary see I.O. Catal. No. 2511.

Post Colophon :—

प्रकाशनाः १७२० ।

पुस्तकमिदं समाप्तम् ॥

4153.

1992. हरिद्राचूर्णविधानधारणमाहात्म्यम् ।

Haridrā-cūrṇa-vidhāṇa-dhāraṇa-māhātmyam.

From Brahma-saṃhitā.

For the manuscript and the work see L. 4092.

Colophon :—

इति श्रीब्रह्मसंहितायां श्रीहरिद्राचूर्णविधानधारणमाहात्म्यं
समाप्तम् । २२ ॥

Post Colophon :—

संवत् १८४६ कार्तिक शुक्ल १३ चन्द्रकोणास्थानमध्ये लिखा ।

This is a Devanagari manuscript written in Bengal.

4154.

10722.

Substance, country-made paper. 14×5 inches. Folia, 6, marked 2-5 and 24, 25. Lines, 7, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

Foll. 2-5 contain a portion of a commentary on some work on Bhakti (Bhāgavata ?).

Foll. 24 and 25 are written in tripāṭha form contain the colophons :—

24B (text), इति ब्रह्मसंहितायां मूलद्रव्यात्मपञ्चमोऽध्यायः ।

25B (commentary), इति श्रीब्रह्मसंहितायां मूलद्रव्यात्मपञ्चमा-
ध्यायस्य टीका ।

इति ॐ तत् सत् । ॐ गोपाजान नमः ।

The ślokas of the text are marked 64-70.

4155.

4627. वशिष्ठसंहिता । *Vasiṣṭha-saṃhitā.*

(योगकाण्डम् only.)

Substance, country-made yellow paper. 14×5 inches. Folia, 25
 =(11-35.) Lines, 8 on a page. Extent in slokas, 675. Character, Bengali
 of the nineteenth century. Appearance, fresh. Complete.

It begins thus:—

ॐ नमः परमेशान् सच्चिदानन्दरूपाय ।
 वशिष्ठं वाग्विदां श्रेष्ठं त्रिकाक्षं सुनीश्वरम् ।
 सर्वशास्त्रार्थतत्त्वज्ञं योगेषु परिनिष्ठितम् ।
 जितेन्द्रियं जितक्रोधं ब्रह्मज्ञं ब्रह्मणः प्रियम् ।
 तपोवनगतं सौम्यं विद्याध्ययनतत्परम् ।
 ब्रह्मवृत्तिं महाभागैः ब्राह्मणैश्च सुशोभितम् ।
 सर्वभूतहितं शान्तं सत्त्वसन्तं जितेन्द्रियम् ।

 प्रणम्य दक्षवद् भूमौ महाकादम्बिकं सुनिम् ।
 पप्रच्छ पितरं शक्तिः प्राञ्जलिः अक्षयाम्बितः ॥

शक्तिरवाच ।

भगवन् सर्वशास्त्रज्ञ सर्वभूतहिते रत ।
 केनोपायेन संसारात् बद्धदुःखसमाकुलात् ।
 सर्वशागमयात् कस्मान्मुक्तोऽहं स्यां सदा सुखी ।
 पुत्रेभ्यैव पिता पृष्टः शक्तिर्या ब्रह्मवादिना ।
 क्षमिराजोन्मन्नेषां वाक्क्षमेतदभावतः ॥

वशिष्ठ उवाच ।

... ..

12A,

चराचराणां लुष्टारं ब्रह्मायं परमेश्वरम् ।
 कदाचित्तत्र गत्वाहं स्तुता स्तोत्रैः प्रणम्य च ॥
 पृष्टवानिममेवार्थं यन्मां त्वं परिपृच्छसि ।

 मयैवमुक्तः सन्तुष्टः स्वयम्भूर्लोकनायकः ।
 वृद्धा मां सप्रसन्नात्मा मम तत्रेदमप्रवीत् ॥
 जातस्य द्विविधौ ज्ञेयौ पश्यानौ वेदचोदिता ।
 कर्मात्मकावभावेतौ प्रवर्त्तकनिवर्त्तकौ ॥
 वर्णाश्रमोक्तं कर्मैव कामः (?) संकल्पपूर्वकम् ।
 प्रवर्त्तकं भवेदेतत् संसारे वै प्रवर्त्तनात् ॥
 तदेव ज्ञानसंयुक्तं सर्वकामविवर्जितम् ।
 निवर्त्तकं भवेदेतत् मनस्तत्र (?) निवर्त्तनात् ॥
 निवर्त्तकं भवेदेतत् द्विविधं सुनयो विदुः ।
 बाह्यमभ्यन्तरश्चेति प्रत्येकं मुक्तिसाधनम् ॥
 बाह्यं वह्निः क्षिप्तत्वेवं यत्तद् विहितसाधनम् ।
 अभ्यन्तरस्तु हृत्तैव विध्यनुष्ठानवर्त्मनि ॥
 तयोरेकतरं कुर्यात् नित्यं कर्म यथाविधि ।
 ज्ञानभक्तिसमायुक्तः सदानन्दसमञ्जतः ॥
 ज्ञानिनोऽज्ञानिनो वापि यावद्देहस्य धारणम् ।
 तावद्वर्णाश्रमप्रोक्तं कर्तव्यं कर्म मुक्तये ॥
 इत्येतत् कर्म सर्वं कर्मकाण्डं हि तत्त्वतः ।
 उपदिश्य ततो ब्रह्मा योगनिष्ठोऽभवत् स्वयम् ॥

 एतत् सुता बध्निष्ठोक्तं पुनः शक्तिरतन्निवः ।
 पुनः प्राह मुनिमेकं प्रवतः अजयान्वितः ॥
 विध्युक्तं कर्म विप्रेन्द्र ज्ञानेन सह कुर्यात् ।
 मुक्तिवन्ता हि तत्त्वाभ्यां तयोर्ज्ञानं वद प्रभो ॥

आत्मनेनेकमुक्तश्च वशिष्ठः प्रीतिमानसः ।
 पुत्रमाजोक्त नेत्राभ्यां ज्ञानरूपमभाषत ॥
 ज्ञानं ज्ञानात्मकं विद्धि त्वामन्त्यात्मनि संस्थितः ।
 स योगोऽष्टाङ्गसंयुक्तः सर्वकर्मैषि उच्यते ॥
 अङ्गानि सम्यग् वक्ष्यामि येषाम्रश्चं यथाश्रुतम् ।
 समाहितमना भूत्वा शृणु पुत्रक सुव्रत ॥
 यमश्च नियमश्चैव तथासनमपौष्यते, etc., etc., etc.

It is complete in eight chapters, treating of the eight *āṅgas* of the yoga.

It ends thus :—

भावाभावविनिर्मुक्तो भाववैद्यः समाहितः ।
 सोऽयं यत्स विशेवेष्टं श्रुत्वानियोगजिद भवेत् ॥

Last Colophon :—

इति वशिष्ठसंहितायां योगशास्त्रेऽष्टमोऽध्यायः ।

4156.

5464. वामदेवसंहिता । *Vāmadeva-saṃhitā*.

Substance, country-made paper. 10 × 4½ inches. Folia, 297. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

It consists of two batches of leaves.

The first batch containing 220 leaves marked from 91 to 310.

Beginning :—

योगरूपतवे नमः ।

शुभं मङ्गयति दुर्गां वटुकं शिवमश्रुतम् ।
 महात्मं गिरिजां जम्बीं वागीं वन्दे विश्रुतम् ॥
 सुनीलमयगङ्गावामदमयं महाशक्तिम् ।
 पुनः यदश्रुदेवान्ते मुक्ताद्या महाशक्तिम् ॥
 वामदेवं महाशक्तिं शिवध्यायपरमवत् ॥

नृपय ऊचुः ।

भगवन् भाषिताशेषविशेषकद्वयानिघे ।

सर्वज्ञ सर्वजगतां दृष्टिस्थित्यन्तकारिणे (?) ॥

... ..

... ..

या त्वया कथिता विद्या प्राप्तादास्था जगत्पते ।

सैव विद्या नचान्यास्ति यद्वास्या हो परो (?) मनुः ॥

शिवरूपप्रदः पुंसां भक्तिमुक्तिफलप्रदः ।

प्रधानभावः (?) कुत्र स्यादङ्गभावोऽस्ति कुत्रचित् ॥

सर्वत्रैकप्रधानत्वं मन्वे कस्मिंश्चिदुच्यते ।

उत्तमाध्वमरूपत्वात् उताहो मन्मगं भवेत् ॥

एतज्जः अद्धानां वदस्व भगवन्मया ।

श्रीवामदेव ।

स्वस्थस्य वो महाभागाः शिवभक्ताः सुशीलिनः ।

यूयं क्षातार्थास्तत्रापि शिवमन्त्रपरायणाः ॥

93A, इति श्रीवामदेवसंहितायां चिदम्बररश्मिमाताप्रशंसनं नाम
द्वितीयभागे प्रथमोऽध्यायः; 95A, ० गन्दिकेश्वरसिद्धान्ते वेदान्ततत्त्वज्ञस्ये
द्वितीयभागे द्वितीयोऽध्यायः; 98B, ० दृष्टस्थितिप्रोक्त दक्षिणामूर्त्तिकल्पे
द्वितीयोऽध्यायः; 100B, ० चतुर्थोऽध्यायः; 103B, ० पञ्चमोऽध्यायः; 108B,
० षष्ठोऽध्यायः; 116B, ० नवाक्षरोविधिर्नाम नवमोऽध्यायः; 120B, ०
माहेश्वरसिद्धान्ते वेदान्तज्ञस्ये उत्तरांशे दक्षिणामूर्त्तिकल्पे ऽनुष्टुप्विधिर्नाम
दशमोऽध्यायः; 122B, ० हंसदक्षिणामूर्त्तिविधिर्नाम एकादशोऽध्यायः;
128B, ० वराकाकाविधिर्नाम त्रयोदशोऽध्यायः; 132B, ० साङ्गोपाङ्गसहित-
दक्षिणामूर्त्तिमन्त्रविधिर्नाम चतुर्दशोऽध्यायः; 137A, इति श्री ० श्रीरामचन्द्र-
सिद्धान्ते युक्तपादुपतकल्पे पञ्चदशोऽध्यायः; 138A, इति श्रीवामदेवसंहितायां
उत्तरांशे धाम्नुषतकल्पे अक्षीरास्त्रविधिर्नाम षोडशोऽध्यायः; 140A, ०
माहेश्वरसिद्धान्ते अक्षरींशे महाप्राप्त्युपतकल्पे बहुकाकाक्षराविधिर्नाम सप्त-
दशोऽध्यायः; 142A, ० आर्यदुद्धारणबहुकमवुविधिर्नाम अष्टादशोऽध्यायः;

143A, • चण्डोन्मूलनविधिर्नाम एकोनविंशोऽध्यायः; 145B, • नन्दिकेश्वर-
 सिद्धान्ते स्नानार्कवर्णनभैरवविधिर्नाम विंशोऽध्यायः; 148A, • वशिष्ठकल्पे
 मृतसङ्घोवनोन्मूलनविधिर्नाम एकविंशोऽध्यायः; 150B, • मृतसङ्घोवनप्रकरणं
 नाम द्वाविंशोऽध्यायः; 155B, • दुर्वासःप्रणीते स्नान्वराकल्पे त्रयोविंशो-
 ऽध्यायः; 158A, • दुर्वासःप्रोक्तस्नान्वराकल्पविधिर्नाम चतुर्विंशोऽध्यायः;
 160B, • स्नान्वरमन्त्रकल्पे पञ्चविंशोऽध्यायः; 164B, • स्नान्वराकल्प-
 समाप्तिर्नाम षड्विंशोऽध्यायः; 167B, • शिवकामसुन्दरीमनुकल्पे उत्तरांशे
 सप्तविंशोऽध्यायः; 172B, • त्रिपुरादिमन्त्रकल्पविधिर्नामाष्टाविंशोऽध्यायः;
 176B, • चिन्तामण्यादिविधिर्नामैकोनत्रिंशोऽध्यायः; 179B, • प्रणवादि-
 विधिर्नाम त्रिंशोऽध्यायः; 184A, • शिवकोटिमन्त्रविधानं नाम एकोनत्रिंशो-
 ऽध्यायः; 186B, • नन्दिकेश्वरसिद्धान्ते उत्तरांशे पञ्चाक्षरविधिर्नाम द्वात्रिंशो-
 ऽध्यायः; 191A, • षडक्षरीविधिर्नाम त्रयस्त्रिंशोऽध्यायः; 196B, • षड-
 क्षरीयन्त्रप्रयोगविधिर्नाम चतुस्त्रिंशोऽध्यायः; 200B, • शिवपञ्चाक्षरीमहा-
 गुप्तमन्त्रविधिर्नाम पञ्चत्रिंशोऽध्यायः; 206A, • शरभशालुवकल्पे षट्त्रिंशो-
 ऽध्यायः; 215A, • वेदान्तरहस्ये उत्तरांशे नन्दिकेश्वरसिद्धान्ते शरभादिविधि-
 र्नाम सप्तत्रिंशोऽध्यायः; 219A, • श्रीवामदेवसंहितायां • गायत्री ब्रह्मादिसंवादे
 षड्त्रिंशोऽध्यायः; 221B, गायत्रीकल्पे एकोनचत्वारिंशोऽध्यायः; 227B,
 इति श्री • वेदान्तरहस्ये उत्तरांशे स्नायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथा-
 प्रस्तावे चत्वारिंशोऽध्यायः; 233A, • नन्दिकेश्वरसिद्धान्ते स्नाय • कौशल्यकथा-
 प्रस्तावे सत्यकामप्रश्नसिद्धान्ते व्याहृतिविधिर्नाम एकचत्वारिंशोऽध्यायः; 238A,
 • स्नायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथाप्रस्तावे पिप्पलादसप्तकामसंवादे
 गायत्र्यर्थध्यानविधिर्नाम द्विचत्वारिंशोऽध्यायः; 246B, • सप्तकामप्रश्नसमाप्ति-
 र्नाम त्रिचत्वारिंशोऽध्यायः; 249A, • पिप्पलादगार्गसंवादे चतुश्चत्वारिंशो-
 ऽध्यायः; 253B, • चिदम्बरविधिर्नाम पञ्चचत्वारिंशोऽध्यायः; 256A, •
 चिदम्बरविधौ दोष्ठाविधिर्नाम षट्चत्वारिंशोऽध्यायः; 257B, • सप्तचत्वारिंशो-
 ऽध्यायः; 260A, • षड्चत्वारिंशोऽध्यायः; 263B, • पिप्पलादगार्गसंवादे
 पार्ष्णीतोमङ्गादिसिद्धान्ते सूर्यप्रश्नोत्तरे एकोनपञ्चाशोऽध्यायः; 266A, • पञ्चाशो-
 ऽध्यायः; 272A, • चिदम्बरमनुप्रासादमनुप्रश्ना नाम एकपञ्चाशोऽध्यायः;

274B, • चिदम्बरमनुमहिमवर्णनं नाम द्विपञ्चाशोऽध्यायः; 278B, • चैदम्बरोचिद्विद्यान्यासध्यानादिविधिर्नाम त्रिपञ्चाशोऽध्यायः; 281A, • चिदम्बरपूजाविधिर्नाम चतुःपञ्चाशोऽध्यायः; 284B, • चिद्विद्यापूजाविधानं नाम पञ्चपञ्चाशोऽध्यायः; 286B, • ध्यानपूजाविधिर्नाम षट्पञ्चाशोऽध्यायः; 292B, • सप्तपञ्चाशोऽध्यायः; 295B, • अष्टपञ्चाशोऽध्यायः; 297A, • पान्मुपतदौच्चाविधिर्नाम एकोनषष्ठ्यध्यायः; 300A, • पान्मुपतदौच्चाविधौ षष्ठितमोऽध्यायः; 302A, • एकषष्ठितमोऽध्यायः; 306A, • दौच्चाकल्पे द्विषष्ठितमोऽध्यायः; 309A, • त्रिषष्ठितमोऽध्यायः ।

The second batch consists of 77 leaves marked from 1.

1B, इति श्रीवामदेवसंहितायामुत्तरांशे दौच्चाकल्पे एकसप्ततितमोऽध्यायः; 4A, • नन्दिकेश्वरसिद्धान्ते त्वरितरुद्रकल्पप्रसङ्गे चिदम्बरविधाने द्विसप्ततितमोऽध्यायः; 5B, • हिरण्यगर्भदेवतासम्वादे चिदम्बरविद्याप्रकाशविधौ त्वरितरुद्रकल्पे त्रिसप्ततितमोऽध्यायः; 8A, • चतुःसप्ततितमोऽध्यायः; 10A, • पञ्चसप्ततितमोऽध्यायः; 13A, • हिरण्यगर्भगौतासु श्रुतरुद्रौयोपोद्घातप्रकरणे ध्येयस्वरूपविवरणं नाम षट्सप्ततितमोऽध्यायः; 15A, • उपरिभागे हिरण्यगर्भगौतासु सप्तसप्ततितमोऽध्यायः; 17B, • भरतकथाप्रस्तावे रुद्रकल्पे अष्टसप्ततितमोऽध्यायः; 19A, • एकनाशौतितमोऽध्यायः; 21B, • रुद्रन्यासविवरणं नाम अष्टौतितमोऽध्यायः; 23A, • शाकुन्तलभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्रन्यासविवरणं नाम एकाशौतितमोऽध्यायः; 25A, • रुद्राभिषेकस्वरूपविवरणं नाम द्वाशौतितमोऽध्यायः; 28A, • रुद्राध्यायाङ्गभूतभस्मरुद्राक्षविवरणं नाम त्र्यशौतितमोऽध्यायः; 32B, • आद्यानुवाकगतमन्त्रविवरणं नाम चतुश्शौतितमोऽध्यायः; 34B, • द्वितीयानुवाकगतमन्त्रप्रयोगविवरणं नाम पञ्चाशौतितमोऽध्यायः; 37B, • रुद्रतृतीयानुवाकगतमन्त्रविवरणं नाम षडशौतितमोऽध्यायः; 39A, • चतुर्थ्यानुवाकगतमन्त्रविवरणं नाम सप्ताशौतितमोऽध्यायः; 42B, • पञ्चषष्ठ्यानुवाकगतमन्त्रविवरणं नाम अष्टाशौतितमोऽध्यायः; 45B, • सप्तमानुवाकगतमन्त्रविवरणं नाम एकोननवतितमोऽध्यायः; 47B, • अष्टमानुवाकगतमन्त्रविवरणं नाम नवतितमोऽध्यायः; 49B, • नवमानुवाकगतमन्त्रविवरणं नाम

एकनवतितमोऽध्यायः; 50B, ° दशमानुवाकगतमन्त्रविवरणं नाम द्विनवतितमोऽध्यायः; 52B, ° दशमानुवाकगतमन्त्रविवरणं नाम त्रिनवतितमोऽध्यायः; 55A, ° दशमानुवाकगतमन्त्रविवरणं नाम चतुर्नवतितमोऽध्यायः; 56A, ° श्रद्धाप्रवृत्तिसन्नादे श्रीरत्नकल्पे एकादशानुवाकगतमन्त्रकल्पविवरणं नाम पञ्चनवतितमोऽध्यायः; 57A, ° श्राकुन्तलभरतकथाप्रस्तावे श्रीरत्नकल्पे श्रीरत्नाध्यायगतसूत्र नाम स्रक्पविवरणं नाम षष्ठनवतितमोऽध्यायः; 58A, ° श्रीरत्नकल्पसमाप्तिर्नाम सप्तनवतितमोऽध्यायः; 59A, ° मन्त्रभागविवरणं नाम अष्टनवतितमोऽध्यायः; 62A, इति श्रीवाम ° उन्नरांशे नन्दिकेश्वरसिद्धान्ते हिरण्यगर्भान्तरसिद्धान्त समाप्तिर्नाम एकोनशततमोऽध्यायः; 65B, ° सिद्धान्ते साङ्ख्यज्ञानविवरणं नाम शततमोऽध्यायः; 68B, ° नन्दिकेश्वरसिद्धान्ते समाप्तिर्नाम एकशततमोऽध्यायः; 73B, ° वेदवेदार्थतत्त्वनिरूपणे समस्तागमसारसंग्रहसंहिता नामकयनं नाम द्विशततमोऽध्यायः (?); 75B, ° वेदवेदार्थनिरूपणे संहितामाहात्म्यकयनं नाम त्रिशततमोऽध्यायः; 77B, इति श्रीवामदेवसंहितायां श्रीमदनुत्तरब्रह्मतत्त्वागमरहस्य विशेषनिरूपणे संहिताध्यायसमाप्तिर्नाम चतुर्दशशततमोऽध्यायः ।

Post Colophon:—

श्रीकाशीविश्वेश्वरार्पणमस्तु ।

4157.

778. कपिलसंहिता । *Kapila-samhitā*.

A palm-leaf manuscript noticed in L. 1362.

Character, Uḍiṣa.

4158.

311. *The Same*.

Being a legendary work on the holy places in Orissa.

For the work see L. 1362.

It is in Devanāgarī, a manuscript in 60 pages half bound and of the foolscap size.

The Post Colophon Statement :—

संवत् १८१६ माघशुद्धादश्यां तिथौ निमि समाप्तम् ।

4159.

625. सौभरिसंहिता । *Saubhari-saṃhitā*.

For the manuscript see L. 1476, for another copy see Bik. p. 460.

Colophon :—

इति सौभरिसंहितायां शिविनारदसंवादे इन्द्रप्रस्थमाहात्म्ये
अष्टादशाध्यायो सम्पूर्णम् ।

इदं पुस्तकं अष्टपञ्चमेकं [१५८] पत्रपर्यन्ति लोखत गणेश-
नाथकुबक्षेत्रौ ज्वालनायात्मजप्रौतये समये संवत् १८०१ सर्व-
जितनाम उत्तरायणे वसन्तशुक्लौ मेघरासस्थिते सूर्ये वैशाखमासे
शुक्लपक्षे अष्टमोगुरौ परिपूर्णं स्यात् ।

The present MS. has a few lines more at the end in addition to the contents of the Bik. manuscript.

4160.

5732. धनुर्मासमाहात्म्यम् । *Dhanur-māsa-māhātmyam*.

*Professing to form part of the Pañchārātrāgama of the
Bhāradvāja-saṃhitā.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 14. Lines, 7
on a page. Character, Nāgara of the nineteenth century. Appearance,
fresh.

To the end of the 6th chapter.

Last Colophon :—

इति सौभरसंहितायां पञ्चरात्रागमे ब्रह्महंससम्वादे धनु-
र्मासमाहात्म्ये षष्ठोऽध्यायः ।

Beginning :—

अथ धनुर्मासमाहात्म्यं लिख्यते ।

श्रीगणेश उवाच ।

कृतं कृतं महाभाग सर्वशास्त्रविशारद ।
पुराणमघोतं वेद्यं पाराशर्यप्रभावतः ।
सर्वेषामपि मासाणां माहात्म्यं त्वन्मुखाद्भूतम् ।
अधुनेह महाभाग धनुर्माहात्म्यमुत्तमम् ।
मासाणामुत्तमं प्रोक्तं मासमार्गशिराभिधम् ।
तस्मिन् मासे कथं कार्या हरिः पूजा तथा + + ॥

4161.

9805. जानकीस्तवराजः । *Jānakī-stava-rājah.*

Substance. country-made paper. 11×5 inches. Folia, 6. Lines, 8 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, old. Complete.

From the Agastya-saṃhitā.

Colophon:—

इति श्रीपरमहंस्ये अगस्त्यसंहितायां जानकीस्तवराजः षट्-
विंशोऽध्यायः ।

Beginning:—

श्रीशिव उवाच ।

वन्दे विदेहतनयापदपुच्छरीकं
केशोरसौरभसमाहृतयोगिचित्तम् ।
हृत्तुं जितापमणिशं मुनिहंससेखं
सम्मानसाजिपरिपोतपरागपुङ्गवम् ॥
धन्यास्तएव तव देवि पदारविन्दं
स्यन्दायमानमकरन्दमहर्निशं मे ।
अङ्गायमानमनसो गितरां भजन्ते
भावावबोधगिष्ठ्याः परदेवतायाः ॥ इत्यादि ।

End:—

इदं मे परमैकान्तं रत्नं सुरसत्तम ।
न प्रकाशं त्वया शम्भो शठाय भावदेविये ॥ ६० ॥

भक्तिर्यस्यास्ति देवेषु सर्वश्रेयसां तथा मयि ।
गुरौ सर्वात्मभावेन विद्यते भक्तिरुत्तमा ॥ ६१ ॥
तस्मै देयं सते शम्भो भवना + हृदे हरौ ।
सर्वभूतहितेष्टाय शान्ताय सौम्यमूर्तये ॥ ६२ ॥
इत्युक्त्वा भावना मूर्तिः सोता जनकनन्दिनी ।
कृपापात्राय तस्मै सा प्रादाद् वरान्तरं पुनः ॥ ६३ ॥

4162.

10166. **हनुमन्माहात्म्यवर्णनम् ।**

Hanuman-māhātmya-varṇanam.

Being an extract from the Parāśara-saṃhitā.

Substance, country-made paper. $4\frac{1}{2} \times 3$ inches. Folia, marked 4-6.
Lines, 11, 12 on a page. Character, Nāgara of the eighteenth century.
Appearance, old and discoloured. Defective in the beginning.

It begins with the second half of the 13th verse.
The last verse is marked 40.

Colophon :—

इति श्रीपराशरसंहितायां मोक्षशास्त्रे मैत्रेयपराशरसंवादे
हनुमन्माहात्म्यवर्णनं नाम पंचविंशोऽध्यायः ।

Post Colophon :—

✓ १७१६ । २ । १ । १ । ४ लिखितं उपाध्या गोपालदेवस्युत
चतुर्भुजेन ।

It is called also Vānara Gītā.

End :—

इति वानरगीतां वे पठन्ति अद्भ्यन्विताः ।
युक्तापौरुषाभोगांश्च लभते क्षणमात्रतः ॥ २८ ॥
... ..
इह सुखाखिलान् कामान् व्याङ्गनेयप्रसादतः ।
गच्छन्ति ते पदं निम्बं पुनरावृत्तिवर्जितम् ॥ ३० ॥

WORKS OF THE NATURE OF PURĀṆAM.

4163.

7. धर्म्मारण्यम् । *Dharmāranyaṃ.*

Said to belong to the Pātala-khaṇḍa in some colophons, of Skanda-purāṇa, in some of Brahma-purāṇa (29, 32, 33) in others again, of Brahmāṇḍa-purāṇa (21, 25, 31).

See L. 707.

This is a very modern work, as it gives a description of the consecration of a temple to Satya called सत्यपीठ or सत्यनारायण. It has some vague recollection of the important reign of Kumārapāla of the Solāṅkhi or Chaulakya dynasty of Gujarat, who was a great supporter of Jainism.

In the present work, however, Kumāra-pāla is made the king of Brahmāvarta, and the son-in-law of Āma king of Kānyakubja. We know of a king Āmarāja, of Kanauja, the son of Yaśovarmadeva (740-760 A.D.). Āmarāja was a Jaina. He had a Jaina yati for his preceptor, named Indra Suri. Kumāra-pāla is said to have resumed the land grants of Brāhmaṇas of Dharmāranya, a tract of land situated to the north of Gujarat. Sābhramatī (modern Sabarmatī) and Suvarṇākṣī and Kāsyapī flowed through it. The principal places mentioned in this are Mātṛ-vāsanaka (p. 100) Sitapura, Sukha-bāsaka and Śrī-kṣetreya. Evidently the Solankhi Kumāra-pāla is meant here. He flourished in the 12th century. But he is made here the son-in-law of Āmarāja, and the king of Brahmāvarta.

4164.

10252. धर्मारण्यम् । *Dharmā-ṛaṇyam.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 70. Lines, 10-12 on a page. Extent in slokas, 1,500. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Complete.

Legends in connection with Dharmāraṇya (which is situated in Naimiṣa-kṣettra) and its sacred spots from the Skanda-purāṇa and Brahma-purāṇa.

Beginning:—

ॐ श्रीगणेशाय नमः ॥ ॐ श्रीविकटेश्वराय नमः ॥
 प्रपद्ये देवमीशानं शान्तं भ्रुवमव्ययम् ।
 महादेवं महात्मानं विश्वस्य जगतः पतिम् ॥ १ ॥
 जयति पराशरस्तुः, etc., etc. ॥ २ ॥
 धर्मारण्यरतस्त्रिविष्टपपतिर्ज्ञानी भवानीपतिः ।
 पाशादः स्थिरभोगयोगसुखभो देवः स धर्मेश्वरः ॥
 सर्वेषां हृदयानि जीवकलया व्याप्य स्थितः सर्वदा ।
 ध्यात्वा येन पुनर्विभ्रन्ति मनुजाः संसारकाराण्यहम् ॥ ३ ॥
 कैलासशिखरे रम्ये सुरासुरनिवेदिते ।
 तत्रासीत् महादेवं गणेशं परिवारितम् ।
 ज्ञाताङ्गलिपुटो भूत्वा कुमारो वाक्पमप्रवौत् ॥ ४ ॥

स्तब्ध उवाच ।

... ..
 अमुना श्रोतुमिच्छामि धर्मारण्यं + तत्पतः ॥ ५ ॥

श्याम उवाच ।

अमुना संप्रवक्ष्यामि धर्मक्षेत्रं सनातनम् ॥ ६ ॥
 पृथिव्यां नैमिषक्षेत्रं तच्छ्रेष्ठधर्मक्षेत्रम् ।
 व्यापुष्यं च यशस्यं च पुण्यं कीर्तिविवर्द्धनम् ॥ ७ ॥
 क्षमायवर्द्धनं तीर्थं धर्मारण्यं प्रपद्यते ।

स्नान्द उवाच ।

अतानि देवदेवेश त्वत्प्रसादात् महेश्वर ।
अधुना श्रोतुमिच्छामि धर्म्मारण्यं च तत्त्वतः ॥ ९ ॥
केन प्रोक्ता पुरा तात केन चैवानुश्रुतम् ॥ १० ॥
कोसौ धर्म्मारण्यं (?) किमुत्पन्नं पुरातनम् ।

स्थायन् उवाच ।

पुरा सत्ययुगे प्राप्ते भगवान् विश्ववृक्षं पतिः ॥ १० ॥
सुदुष्करं तपश्चक्रं व्यादौ लोकसिद्धयया ।
तपसा कश्यपो जातः कश्यपो जनयेत् सुतान् ।
मार्त्तण्डास्याभवद्भार्य्या तनया विश्वकर्म्मणः ॥ ११ ॥
संज्ञा नाम महाभागा तस्यां मनुरजीजनत् ।
मनुं प्रख्या(क्षा)तयशसं अनेकज्ञानपारगम् ॥ १२ ॥
विवस्वतः सुतो यस्मात्समादिवस्वतः स्मृतः ।
भानुपुत्रो महातेजा विश्वधर्त्ता सुहृत्प्रियः ॥ १३ ॥
विश्वं च धार्य्यते तेन जगत् स्थावरजङ्गमम् ।
पृथ्वाणां परमा(?)यस्तु स वै धर्म्मः प्रकीर्तितः ॥ १४ ॥
तेनैव तपसा तप्तं धर्म्मलोचनं तदुच्यते ।
ब्राह्मणाणां च यज्ञार्थं क्षत्रियाणां जयाय च ॥ १५ ॥
वैश्याणां धनसम्पदौ शूद्राणाम् सुखाय वै ॥

सूत उवाच ।

नमस्कृत्य सुरान् सर्वान् शौनकादीन् मुनीं क्षया ॥ १६ ॥
... ..
त्वत्प्रसादादहं वक्ष्ये धर्म्मारण्यकथनकम् ॥ १७ ॥

4A, इति श्रीस्नान्दपुराणे पातालखण्डे धर्म्मारण्योपाख्याने स्थानोत्पत्ति-
विवेचनो नाम प्रथमोऽध्यायः; 5B, इति श्रीस्नान्दपुराणे • द्वितीयोऽध्यायः;
7A, इति श्रीस्नान्दपुराणे • वनवर्णनो नाम तृतीयोऽध्यायः; 8B, • चतुर्थो-
ऽध्यायः; 10B, • पञ्चमोऽध्यायः; 12B, इति श्रीस्नान्दपुराणे नाम षष्ठो-
ऽध्यायः; 14B, • अष्टमोऽध्यायः; 18B, इति श्रीस्नान्दपुराणे

ग्रहस्यधर्मवर्णनो नाम अष्टमोऽध्यायः; 19A, • क्षेत्रधर्मफलवर्णनो नाम नवमोऽध्यायः; 20A, इति श्रीस्कन्दपुराणे धर्मारण्योपाख्याने वखिणोत्पत्ति-
विवेचनो नाम दशमोऽध्यायः; 21A, • गणपतिस्थापनाः नाम एकादशोऽध्यायः;
29B, इति श्रीस्कन्दपुराणे धर्मारण्ये देवसरमाहात्म्ये त्रयोदशोऽध्यायः;
30A, • हज्रामाहात्म्यं चतुर्दशोऽध्यायः; 30B, इति श्रीस्कन्दपुराणे धर्मारण्य-
माहात्म्ये आनन्दमाहात्म्ये पञ्चदशोऽध्यायः; 31B, इति श्रीस्कन्दपुराणे पाताल-
खण्डे धर्मारण्ये श्रीमातामाहात्म्यं सप्तदशोऽध्यायः; 34B, इति श्रीस्कन्दपुराणे
धर्मारण्योपाख्याने श्रीमातामातङ्गी माहात्म्यं ॥ १८ ॥

37B, इति श्रीस्कन्दपुराणे महादेवकार्तिकेयसंवादे धर्मारण्यस्य माहात्म्यं
समाप्तिं पथाय ॥

अथ धर्मारण्यं ब्रह्मपुराणे. (But Skanda-purāṇa continues
still.)

38A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्मारण्योपाख्याने अष्टादशो-
ऽध्यायः ॥ १८ ॥

38B, इति श्रीस्कन्दपुराणे धर्मारण्ये लोहटीमाहात्म्ये एकोनविंशतितमो-
ऽध्यायः; 41A, इति श्रीस्कन्दपुराणे धर्मारण्ये संक्षेपतौर्यमाहात्म्ये द्वाविंशो-
ऽध्यायः; 44A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्मारण्योपाख्याने लोहयव्या-
माहात्म्ये धर्मारण्यान्तर्गते बलिपुत्रमहस्योपाख्याने लोहासुरविघ्नेष्टितं नाम तौर्य-
माहात्म्यं समाप्तिं पथाय

... ..
... ..

44A, महादेव उवाच ।

इदं वत्स प्रवक्ष्यामि हरिश्चन्द्रौ विधानकम् ।

यद्विधानेन हे वत्स विष्णुस्तपुष्यमाप्नुयात् ॥

ऊर्जं मुक्तचतुर्दशं अष्टम्यां वा भृगोर्दिने ।

नवम्यां वा दशम्यां वा एकादश्यां गुरोर्दिने ॥

हस्तिकराग्रिगते (?) सूर्ये तत्र कर्त्तव्यमुच्यते ।

आनन्दोवटराजेन्द्र ब्रह्मप्रास्तासमन्वितः ॥

हरिश्चन्द्रो वृक्षवस्त्रिन् मूलो समाचरेत् (?) ।

तद्वक्ष्य प्रकर्तव्यो हेमा पंचपलेन च ॥

... ..

44B, इति श्रीस्कन्दपुराणे हरिश्चन्द्ररिविधानं समाप्तम् ।

In 45A begins the extract from the Brahma-purāṇa :—

आस उवाच ।

नागरूपधरा देव्यो नागावेषं समाश्रिताः ।

नागांशप्रदाय्यो वै लक्ष्म्यादेव चर्चिताः ॥

आनादुत्तरदिग्भागे आश्रापूर्णसमीपतः ।

पूर्वतु विद्यते देवो आनन्दानन्ददायिनी ।

वसन्ति चतरे देव्यो नागरूपधरा मुदा ।

इष्टान् कामान् ददात्येषां (?) जलदानेन तर्पिता ॥

In fol. 45 also begins a separate pagination from 1 :—

45B, इति श्रीब्रह्मपुराणे ब्रह्मनारदसंवादे धर्मरत्नमाहात्म्ये तीर्थवर्णनो-
नाम षष्ठोऽध्यायः ; 48A, इति श्रीब्रह्मपुराणे ब्रह्मनारदसंवादे धर्मरत्नमाहात्म्ये
रामचरित्रवर्णनो नाम सप्तमोऽध्यायः ; 50B, • सत्यमन्दिरमाहात्म्ये श्रीराम-
तीर्थवाचायां अष्टमोऽध्यायः ; 53B, • शासनप्रदो नाम नवमोऽध्यायः ; 54B,
• जीर्णोद्धारवर्णनो नाम दशमोऽध्यायः ; 57B, • हनुमत्समागमो नाम
एकादशोऽध्यायः ; 61A, • शासनप्राप्तिर्नाम द्वादशोऽध्यायः ; 64B, • ब्राह्मण-
प्रत्यागमनो नाम त्रयोदशोऽध्यायः ; 65B, • जातिभेदवर्णनो नाम चतुर्दशो-
ऽध्यायः ; 69A, (Last Colophon) • जातिधर्मवर्णनं नाम पञ्चदशो-
ऽध्यायः ॥

Post Colophon :—

ओम् नमः भवतु ॥ कल्याणमस्तु ॥ संवत् १९ (?)

In a later hand :—

✓ संवत् १८७६ आषाढ शुक्ल ११ पुष्कर धर्मरत्न शु मोगजीर्ण
ट. ०. । माटे ।

Then begins the extract from Skanda-purāṇa on Saṅkari-vidhana, as quoted above, which goes to the end of the MS.

This is to be differentiated from L. 2289.

In my Nep. Cat. Vol. II, there is a description of Dharmā-raṇya which is a much bigger work.

4165.

9820. पाण्डवगीता । *Pāṇḍava-gītā*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 9 on a page. Extent in Slokas, 126. Character, Nāgara. Appearance, old. Complete.

Pāṇḍava-gītā, a well-known work on the greatness of the God Viṣṇu, printed in the Bṛhatstotra-ratnākara p. 78. It goes also under the name of प्रपन्नगीता.

4165A.

2498. *The Same*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 8 on a page. Character, Nāgara. Date, Samvat 1884. Appearance, discoloured. Complete.

Post Colophon :—

औसंवत् १८८४ समेताम आशुनि मासे शुक्लपक्षे पुरणवासी
पोथी पाखो गीता । जोषु पांडेकै श्रीरामचन्द्राय नम इत्यादि ।

Colophon :—

इति श्रीपाण्डवगीता सम्पूर्ण समाप्तं ॥

4165B.

1650. *The Same*.

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 7 on a page. Character, modern Nāgari. Complete.

Colophon :—

इति श्रीप्रपन्नगीता समाप्ता ।

4166.

1737. *The Same.*

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 12. Lines, 9 on a page. Extent in Slokas, 99. Character, Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीपाण्डवगीता समाप्ता ।

There are altogether 91 verses.

Post Colophon :—

यादृशं पुस्तकं, etc.

विश्वं पुत्र जलुभाई रत्नपरीक्षावान् तस्येदं पुस्तकम् ।

Printed in Br̥hatstotra Ratnākara p. 78.

4167.

5047. *The Same.*

Substance, country-made paper. $16 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीवेदव्यासेनोक्ता पाण्डवगीता समाप्ता ।

Post Colophon Statement :—

श्रीठाकुरदास देवशर्माः पुस्तकमिदं साक्षरम् ।

Well-known and printed.

4168.

94. दत्तगीता । *Datta-gītā.*

The present manuscript is noticed in L. 862.

The same work is also described there under No. 669,

under the title of Avadhūta-gītā. These are not different works, "similar in character" as Rājendralāla says. They differ, however, only in that the present MS. has at the beginning lengthy preliminaries to the recital of the Gītā, and a verse more at the end in praise of the work. And these only are quoted by Rājendralāla as "beginning" and "end."

Post Colophon Statement :—

संवत् १८५७ जेठ वद ॥ पञ्चसङ्ख्या २७ ॥ प्रतिपद वार
बुधे लेखः । श्री

4169.

746B. **सोमोत्पत्तिः ।** *Somotpattiḥ.*

For the manuscript see L. 1589.

Twenty-five verses only.

There are two sets of interlocutors and not three as in the Purāṇas. The first set is Garga and Bhāguri and the second set Ṛṣis and Devatās in one hand and Vyāsa on the other.

The Soma juice put in the fire helps the growth of the moon.

4170.

1065. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 12 on a page. Extent in slokas, 28. Character, Nāgara. Date, Samvat 1798. Appearance, tolerable. Complete.

The same as in the previous number.

Post Colophon :—

संवत् १७९८ आषाढशुक्ल १ शनौ ।

4171.

3940. ज्वरघ्नमाहेश्वरकवचम् ।

*Jvaraghna-Māheśvara-kavacaṃ.**Being an interlocution between Bhṛgu and Bharata.*

Substance, country-made paper. 13×3½ inches. Folia, 3. Lines, 10 on a page. Extent in slokas, 75. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति भृगुभरतसम्वादे ज्वरघ्नमाहेश्वरकवचं समाप्तम् ।

Post Colophon :—

ॐ तत् सत् श्रुत्वाब्दाः १७५३ ।

Beginning :—

ॐ नमः शिवाय ॥

अथ माहेश्वरकवचम् ।

भृगुसवाच ।

कर्मणो दुर्बलं चोरो रोगो भवति भूषते ।

देवादीनामश्रवणोऽसौ प्राणिनामन्तकोपमः ॥

यतो देवासुरे युजे पुरा जातो दुरासदः ।

वेन शान्तिं तत् सर्वं कथयामि तवाग्रतः ॥

पुरा युजं महाघोरं देवदानवयोरभूत् ।

सेन्ना वै विभृता देवा अन्धकेन दुरात्मना ॥

विजितञ्चापि भूतेषु शूलमादाय पातितः ।

जवान् दानवानेकः पुरोमख्ये महाबलः ॥

शङ्करस्य कनिश्चाकाञ्चरो जातः कपर्दिनः ।

काव्यः पिङ्गजकोलाशः कञ्जाङ्गनचरोपमः ॥

... ..
... ..

ज्वर उवाच ।

यदुक्तं देवदेवेश त्वया वचनमुत्तमम् ।
करवाणीह तत् सर्वं गान्ध्या वचनं मम ।
इत्युक्त्वा त्वां पुनः स्तुत्वा गतोऽन्तर्धानमेव सः ॥

राजोवाच ।

अङ्गन्यासं यदुक्तं भो महेशाक्षरसंयुतम् ।
विधानं कौतुह्यं तस्य कर्तव्यं केन हेतुना ॥
तद् वदस्व महाभाग विस्तरेण महामते ।

भृगुर्वाच ।

माहेशं कवचं राजन् देवैरपि सुदुर्लभम् ।
यः करोति स्वगात्रेषु पूतात्मा स भवेन्नरः ।
... ..
पुरारिः पुरतः पातु कपर्दी पातु एष्ठतः ।
विश्वेशो दक्षिणे भागे वामे कालीपतिः सदा ॥

4172.

3086.

Substance, country-made paper. 12×6 inches. Folia, 1+10 to 12.
Lines, 10 on a page. Character, Nāgara of the eighteenth century.
Appearance, discoloured.

The first leaf begins :—

ओगोप्राय नमः ।

अथ पञ्चाक्षरीमाहात्म्यं लिख्यते ।

ओङ्कार उवाच ।

महर्षिन् सर्वं सर्वज्ञानमहोदधे ।

पञ्चाक्षरस्य माहात्म्यं ओतुमिच्छामि तत्त्वतः ॥ १ ॥

उपसन्नुवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ।

अथर्वविद्वद्भिरुक्तं तस्मात् संक्षेपतः शृणु ॥ २ ॥

वेदे शिवागमे चायं उभयत्र बङ्गुरः ।

मन्त्रः स्थितः सदासुष्यो[त्थो] लोके पञ्चाक्षरः स्मृतः ॥ ३ ॥

सर्वमन्त्राधिकार्यायं ॐकारायः बङ्गुरः ।

सर्वेषां शिवभक्तानां अष्टौषार्धप्रसाधकः ।

The first leaf ends with the 14th verse and the first few letters of the 15th. Pañcākṣari means five letters नमः शिवाय. They are six with ॐकार at the beginning.

Leaves 10 to 11 are marked with स्तो and the last 12th has सिद् at the left hand upper margin. They contain verses from the second half of the 78th to the 135th and the first half of the 136th of some stotra :—

शिवार्चनरता नित्यं ब्रह्मणी ब्रह्मसूत्रभा ॥ ७८ ॥

सत्कृत्य शिवयोराणां सा मे दिशतु काङ्क्षितम् ।

चरुः सर्वगणेशानः शुम्भोर्वदनसम्भवः ॥ ७९ ॥

4173.

10322. सौतारामविवाहविधिः । *Sitā-rāma-vivāha-vidhiḥ*.

Substance, country-made paper. 10½ × 5½ inches. Folia, 3. Lines, 14-16 on a page. Character, Nāgara, written in a scribbling hand. Appearance, discoloured. Complete.

Beginning :—

अथ मार्गशीर्षशुक्लपक्ष्यां सौतारामयोर्विवाहविधिः ॥

मार्गश्रेय उवाच ।

यच्च रामविवाहं च + + + रामकीर्तनम् ।

श्रुत्वा विवाहाभ्युदयं सौताराचवयोर्वरः ॥ १ ॥

ज्ञात्वा शुक्लजन्माप्नोति श्रेयो लोकजवात्मकः ।

अवयात् पठनाद्विधं पदं वैष्णवमनुते ।

...

शिवः ।

इदं देवि प्रवक्ष्यामि सीतावैवाहिकीं कथां ।

यस्य स्मरणमात्रेण नरकोसारमापृयात् ॥

मार्गशीर्षे सिते पक्षे पञ्चम्यां + + + + ।

शुभेहि शोभने तारा योगयुक्ते सुलग्ने ॥

पठतो रामचन्द्रस्य सीतायाश्च विशेषतः ।

चन्द्रताराबलोपेते कर्त्ता पत्नीसमन्वितः ॥

तैलाभ्यङ्गस्ततः स्नात्वा नद्यां नित्यक्रियास्तथाः ।, etc., etc.

Colophon :—

इति श्रीउमामहेश्वरपारवती(?)संवादे सिताकल्याणोत्सवकथा

समाप्ता ।

Two lines more after the colophon.

4174.

3862.

Substance, country-made paper. 11 × 3 inches. Folia, 146. Lines, 6 on a page. Extent in ślokaś, 2,600. Character, Bengali. Date, Śaka 1634. Appearance, discoloured and worn-out. Complete.

Post Colophon :—

प्रकाशिताब्दा १६३४ ।

This contains extracts from various Purāṇas.

5B, इति स्कन्दपुराणोक्ते वैष्णवामृतसारोद्धृते कार्तिकमाहात्म्ये प्रथमोऽध्यायः; 11A, • द्वितीयोऽध्यायः; 16A, • तृतीयोऽध्यायः; 24A, • चतुर्थोऽध्यायः; 32A, • पञ्चमोऽध्यायः; 36A, • षष्ठोऽध्यायः; 39A, • सप्तमोऽध्यायः; 42B, • अष्टमोऽध्यायः; 48B, • नवमोऽध्यायः; 52A, इति स्कन्दपुराणे वैष्णवामृते माघमाहात्म्ये दशमोऽध्यायः; 63A, • द्वादशीमाहात्म्ये द्वादशोऽध्यायः; 78B, इति स्कन्दपुराणे द्वादशीमाहात्म्ये पञ्चदशोऽध्यायः; 85B, इति स्कन्दपुराणोक्ते द्वादशीमाहात्म्यम्; 92B, इति गरुडपुराणोक्ते द्वादशीमाहात्म्ये षोडशोऽध्यायः; 100A, • सप्तदशोऽध्यायः; 112B, •

एकोनविंशोऽध्यायः ; 115B, इति पद्मपुराणीये विंशतितमोऽध्यायः ; 119A, इति पद्मपुराणे एकविंशोऽध्यायः ; 121B, • त्रिसृष्ट्यक्षरकण्ठो द्वाविंशोऽध्यायः ; 123B, इति पद्मपुराणीये प्रासादमाहात्म्ये त्रयोविंशोऽध्यायः ; 125A, इति स्कन्दपुराणीये पुस्तकदानमाहात्म्ये चतुर्विंशोऽध्यायः ; 126B, इति भविष्योत्तरीये विद्यादानविधिः ; अथ पुराणसारोद्धारः ; (The Last Colophon) इति स्कन्दपुराणीये कार्तिकमाहात्म्यः समाप्तः ।

4174A.

5628.

Substance, palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 96. Lines, 3, 4, 5 on a page. Extent in slokas, 1,500. Character, Uḍiḃa of the nineteenth century. Appearance, old and worm-eaten.

A manual for a number of *Vratas* or vows in Sanskrit, with an Uḍiḃa translation.

The leaves are numbered up to the 49th :—

19B, इति ओषधिवृत्तान्तरे सोमनाथव्रतकथा समाप्ता ; 20A, अथ अन्नव्रतपूजाविधिः ; 25A, इति पूजाविधिः समाप्तः ; 49B, इति श्रीस्कन्दपुराणे अन्नव्रतकथा समाप्ता ; इति श्रीभविष्यपुराणे श्रीहृदयपुच्छिस्त्रिसंवादे ऋषिपञ्चमोव्रतं समाप्तम् ; इति श्रीभविष्योत्तरे देवेन्द्रनारदसम्वादे ज्यौतकव्रतकथा समाप्ता ।

4175-4176.

3091. एकादशीव्रतोच्चापनविधिः ।

Ekādaśī-vratodyāpana-vidhiḥ.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 11 on a page. Extent in slokas, 75. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

It begins :—

ओम् नमो भगवते ।

अथैकादशी उच्चापनम् ।

अथैकादशी उच्चापनम् ।

श्रीगुरुभ्यो नमः ।

सर्वत्र भगवते नमः ।

श्रीकृष्ण उवाच ।

शृणु पाण्डव यत्नेन प्रवक्ष्यामि तद्व्ययम् ।
 शक्तः स्वर्गसङ्घे तु व्यशक्तः काकिनौमपि ॥ २ ॥
 ददाति श्रद्धया पार्थ समं स्यादुभयोरपि ।
 शक्तश्चेद्द्विगुणं दद्याद्यथोक्तो मध्यमो विधिः ॥ ३ ॥
 उक्तार्थमप्यशक्तस्य दानं पूर्णफलप्रदम् ।
 तद् भूप विधिमप्येकं कथयामि तवाग्रतः ॥ ४ ॥
 यानि कष्टेन शौर्ण्यानि व्रतानि पुण्योत्तम ।
 विप्लवान्येव सर्वानि उद्यापनविधिं विना ॥ ५ ॥
 प्रबोधसमवे पार्थ कुर्यादुद्यापनक्रियाम् ।
 मार्गशीर्षे विश्वेयेण माघे भीमतिथावपि ॥ ६ ॥
 दशम्या दिनशेषेण रात्रौ गुह्यमर्च्यं व्रजेत् ।
 एकादशीदिने पार्थ गुह्यमर्च्यं शक्तितः ॥ ७ ॥
 मृहीत्वा चरणौ मूर्द्ध्ना प्रार्थयेत् विचक्षण ।
 पुण्यदेशोद्भवं विप्रं श्रान्तं सर्वगुणान्वितम् ॥ ८ ॥
 सदाचारपरं पार्थ वेदवेदाङ्गपारगम् ॥

4177-4178.

2297.

Substance, country-made paper. 7½ x 3 inches. Lines, 7, 9 on a page.
 Character, Nāgara. Appearance, discoloured.

I. अथ मज्जिमासशुक्लैकादशीव्रतम् ।

पुष्पिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
 शुक्लपक्षेऽधिरासे तु पुण्योत्तमपूजनम् ॥

3B, इति श्रीमहाभारतपुराणे मज्जिमासशुक्लैकादशीव्रतं समाप्तम्,
 अथ मज्जिमासशुक्लैकादशीव्रतम्; 4B and 5A, इति श्रीभविष्योत्तरपुराणे
 मज्जिमासशुक्लैकादशीव्रतं समाप्तम् ॥

Five leaves.

II. युधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेत् ।

किं फलं को विदितस्तत्र कथयस्व जनार्दन ॥

4A, इति श्रीकूर्मपुराणे वैशाखी शुक्ला मोहिनी एकादशीव्रतं समाप्तम् ।

युधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेदित्यादि ॥

6B, इति श्रीभविष्योत्तरपुराणे वैशाखशुक्लावस्थान्येकादशीव्रतं समाप्तम् ।

Six leaves.

III. अथ ज्येष्ठशुक्लैकादशीकथाप्रारंभः ॥

भौमसेन उवाच ।

पितामह महाबुद्धे प्रष्टुं मे परमं वचः ।

युधिष्ठिरश्च कुन्ती च तथा भूपदगन्दिनी ॥ १ ॥

4B, and 5A, इति श्रीब्रह्मवैवर्तपुराणे आसभौमसेनसंवादे ज्येष्ठशुक्ला-
भैमीनिर्ज्जला-एकादशीव्रतं समाप्तम्, अथ ज्येष्ठशुक्लैकादशीव्रतम्; 6B, इति
ब्रह्मावस्थपुराणे ज्येष्ठशुक्ला अपरा एकादशीव्रतं समाप्तम् ।

Six leaves.

IV. अथ आषाढशुक्लैकादशीव्रतम् ॥

युधिष्ठिर उवाच ।

आषाढे शुक्ले पक्षे तु यदेवप्रयगीव्रतमित्यादि ।

3B, इति श्रीब्रह्मावस्थपुराणे आषाढशुक्ला देवप्रयगी-एकादशीव्रतं समाप्तम्,
अथ आषाढशुक्लैकादशीव्रतम्; 5B, इति श्रीब्रह्मवैवर्तपुराणे आषाढशुक्ला-
योगिनी एकादशीव्रतं समाप्तम् ।

Five leaves.

V. अथ आषाढशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

आषाढे शुक्लपक्षे तु किन्नामैकादशी भवेत् । इत्यादि ।

3B and 4A, इति श्रीभविष्योत्तरपुराणे आवणशुक्ला पुत्रदा एकादशी-
व्रतम् समाप्तम्, अथ आवणह्यौकादशीव्रतम्; 4B, इति श्रीब्रह्मवैवर्तपुराणे
आवणह्यौकात्मिका एकादशीव्रतं समाप्तम् ।

श्रीह्यौप्यगमस्य ।

श्लोके १७३० विभवनम संवत्सरे आश्विन ह्यष्टम्यां तिथौ भृगुवासरे
तद्दिने इदं पुस्तकं समाप्तम् ।

Six leaves.

VI. अथ भाद्रह्यौकादशी ।

युधिष्ठिर उवाच ।

भाद्रस्य ह्यष्टम्यो तु किन्नमैकादशी भवेत् ।

एतदिच्छाम्यहं श्रोतुं कथयस्व जनार्दन ॥

2B, इति श्रीब्रह्मवैवर्ते भाद्रह्यौकादशीव्रतम् ।

Two leaves.

VII. अथ भाद्रपदशुक्लैकादशी ।

युधिष्ठिर उवाच ।

नभस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ।

4B, इति ब्रह्माख्यपुराणे भाद्रपदशुक्लैकादशीव्रतम् ।

Four leaves.

VIII. श्रीगणेशाय नमः ।

श्रीह्यौ उवाच ।

इदम्यज्जैकमना राजन् कथयिष्यामि विस्तृतात् ।

अज्ञानमेति विख्याता सर्वपापप्रणाशिनौ ॥

2B, इति श्रीब्रह्मवैवर्तपुराणे भाद्रपदह्यौकादशीव्रतमाहात्म्य-
कथा संपूर्णा ।

युधिष्ठिर उवाच ।

ह्यौकादशी भाद्रपदे शुक्ले किन्नमैकादशी भवेदित्यादि ।

6B, इति ब्रह्माख्यपुराणे भाद्रशुक्ला पक्षा एकादशीव्रतकथा संपूर्णा ।

Six leaves.

IX. अथ आग्निगुप्तौकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।

इयस्य गुप्तपक्षे तु किन्नामैकादशी भवेत् ॥

3A, इति श्रीपद्मपुराणे आग्निगुप्तौकादशीव्रतम् ।

Three leaves.

X. अथ आग्निगुप्तौकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।

गुप्तो वा आग्निने पक्षे ॥

3B, इति श्रीमद्भगवद्गीतायां आग्निगुप्तौकादशीव्रतम् ।

Three leaves.

XI. अथ कार्तिकगुप्तौकादशी ।

युधिष्ठिर उवाच ।

कार्तिकस्य सिते पक्षे किमाख्यैकादशी भवेत् ।

Colophon :—

8A, इति श्रीस्कन्दपुराणे कार्तिकगुप्तौकादशीव्रतम् ।

Eight leaves.

XII. अथ कार्तिकगुप्तौकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।

कार्तिकस्यासिते पक्षे किन्नामैकादशी भवेत् ॥

5A, इति श्रीमद्भगवद्गीतायां कार्तिकगुप्तौकादशीव्रतम् ।

Five leaves.

XIII.

सूत उवाच ।

देवकिन्दनं ह्यस्य वसुदेवात्मनं हरिम् ।

नमस्कृत्य प्रवक्ष्यामि महापापहराणि व ॥

8B, इति भविष्योत्तरपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Eight leaves.

XIV. अथ मार्गशीर्षशुक्लैकादशी ।

वन्दे विष्णुं प्रभुं साक्षात्कोकत्रयसुखप्रदम् ।

विश्वेशं विश्वकर्तारं पुराणपुराणोत्तमम् ॥

3B, इति ब्रह्माण्डपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Three leaves.

XV. अथ पौषशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथिता वै त्वया कृष्णः सकलैकादशी शुभा ।

कथयस्व प्रसादेन पौषशुक्ले तु या भवेत् ॥

4A, इति ब्रह्माण्डपुराणे पौषशुक्लैकादशीव्रतम् ।
Four leaves.

XVI. अथ पौषशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

एकादशी पौषमासे कृष्णपक्षस्य का भवेत् ।

किं नाम्ना को विधिसंस्थाः को देवस्तत्र पूज्यते ॥

4B, इति गरुडपुराणे पौषशुक्लैकादशीव्रतम् ।
Four leaves.

XVII. अथ माघशुक्लैकादशी ।

युधिष्ठिर उवाच ।

माघस्य कृष्णपक्षोऽतु बटतिका कथिता त्वया ।

अथ यैकादशी शुक्ला तां च मे ब्रूहि माघव ।

4B, इति श्रीभविष्योत्तरपुराणे माघशुक्लैकादशीव्रतम् ।
Then three lines more on the same topic.
Four leaves.

XVIII. अथ माचक्रायैकादशी ।

शुद्धिद्विर उवाच ।

कथितैकादशी पौषशुक्लपक्षस्य वै पुनः ।

एकादशी माचक्रायै किं नाम्नी ज्ञाय तां वद ॥

5A, इति माचक्रायैकादशीव्रतम् ।

Five leaves.

XIX. फागुनज्ञायैकादशी ।

शुद्धिद्विर उवाच ।

फागुनस्यासिते पक्षे किमाख्यैकादशी भवेत् ।

कथयन् प्रसादेन वासुदेव ममाग्रतः ॥

4A, इति श्रीस्कन्दपुराणे फागुनज्ञायैकादशीव्रतम् ।

Four leaves.

XX. अथ फागुनशुक्लैकादशी ।

शुद्धिद्विर उवाच ।

फागुनस्य सिते पक्षे ज्ञायैकादशी भवेत् ।

कावाख्या को विधिर्देव फलं तन्नाम कीर्तय ॥

4A, इति ब्रह्माब्जपुराणे फागुनशुक्लैकादशीव्रतम् ।

Four leaves.

XXI.

शुद्धिद्विर उवाच ।

वासुदेव नमस्तेऽस्तु कथयन् ममाग्रतः ।

चैत्रस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ॥

4A, इति वायुपुराणे चैत्री शुक्ला कामदा पद्मकलितैकादशीव्रतम्; 4B,

श्रीगणेशाय नमः, अथ चैत्रज्ञायैकादशी ।

शुद्धिद्विर उवाच ।

फागुने ज्ञायपक्षस्य शुक्ला एकादशी मया ।

चैत्रस्य ज्ञायपक्षे तु किं नामैकादशी भवेत् ॥

8A, इति भविष्योत्तरपुराणे चैत्रहस्तापापमोचनिकाव्रतम् ।

Eight leaves.

4179.

3063.

Substance, country-made paper. $6\frac{1}{4} \times 3\frac{1}{4}$ inches. Folia, 7. Lines, 10 on a page. Extent in slokas, 140. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

I.

3A, इति वामनपुराणोक्त-मानसज्ञानविधिः ।

Begins :—

ब्राह्मे मुहूर्त्ते चोत्थाय चिन्तयेदात्मनो हितम् ।

रात्रिवासः परित्यज्य घृतवासस्य धारणम् ॥

II.

3A, अथ स्मृत्याचमनम् ।

प्रथमं यत् पिवति तेन ऋग्वेदं प्रीणाति यद्वितीयं पिवति तेन यजुर्वेदं.....

..... इति काव्यायनोऽब्रवीत् ।

III.

3A, अथ अजपागिवेदनम् । अष्टोत्थादि तिथौ, etc., etc. ; 4B, अथ संकल्पः ; 5A, इति अजपासंकल्पः, अजपास्तोत्रम् ।

The stotra begins in 5B :—

वश्यमसद्वययुक्ते सन्ध्याधारपद्मे

अद्वयमद्वयदासं वारकास्यं गणेशम् ।

अमयवरदहसं चाक्षपाशाङ्गुशोथव-

करयुगलसरोजं चिन्तयेदादिमूर्तिम् ॥

The Last Colophon :—

इति योगवाशिष्ठे अजपास्तोत्रं समाप्तम् ।

4180.

10565.

Substance, country-made paper. Folia, 4 marked 2, 3, 4, 5. Lines, 14 on a page. Character, Nāgara of the last century. Fresh but worm-eaten. Fragment.

Colophons:—

2A, इति मातृस्ये वृषजक्षयम्, अथ अश्वजक्षयम् ; 4B, इति
वाराही-संहितायां अश्वजक्षयम् ; 5B, इति गजजक्षयाध्यायः ।

MAHĀTMYAS AND STOTRAS UNAFFILIATED.

4181.

9388. एकादशीव्रतमाहात्म्यम् ।

Ekādaśī-vrata-māhātmyam.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 14 on a page. Extent in Slokas, 24. Character, Nāgara. Appearance, tolerable. Complete.

Beginning:—

श्रीगणेशाय नमः ।

ब्रह्मोवाच ।

एकादश्यास्तु माहात्म्यं सर्वकाले शृणोति यः ।

गोभिर्नक्षत्रतं पुण्यं लभते नात्र संशयः ॥

End:—

मेघहेमसमं दागं पृथ्वीरत्नमपूरितं ।

तत्पुण्यं समवाप्नोति व्रतमेकादशीव्रतं ॥ २२ ॥

मार्गशीर्षे सिते पक्षे द्वादश्यां चन्द्रवासरे

सूर्ये दक्षिणायने वत्सगोज्ञेयं सामवेदोक्तपञ्चम्वरेण जिवह्वया-
रामेण लिखितं ।

Colophon:—

इति श्रीएकादशीव्रतमाहात्म्यं समाप्तम् ।

रामनाम । श्रीगणेशाय नमः । गङ्गायै नमः । सरस्वत्यै नमः ।

4182.

9471. व्यतीपातमाहात्म्यम् । *Vyatīpāta-māhātmyam.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 11 on a page. Extent in Slokas, 154. Character, Nāgara. Date, Samvat 1743. Appearance, old. Complete.

This is said to belong to Nārada-purāṇa. It treats of the rites to be performed on the occasion of Vyatīpāta.

Colophon:—

इति स्कन्दपुराणे अतीपातमहिमा समाप्तं ।

Beginning:—

श्रीगणेशाय नमः । ॐ नमः पुराणपुराणाय ।

धरणिवाच ।

यस्त्वयोक्तः अतीपातः कोदृशः स स्वरूपतः ।

कस्य पुत्रः कथं पूज्यः पूजिते तत्र किं फलं ॥ १ ॥

वराह उवाच ;

यदा बृहस्पतेर्भाष्यं तारां जग्राह प्रीतगुः ।

मित्रत्वात् प्राह तं सूर्यस्यज भार्य्या बृहस्पतेः ॥ २ ॥

यत्रो यत्रो न तद्वान्धं हितं प्रिच्छापितं यदा ।

बृहस्पदा किनादित्यो दीप्तवृक्ष्याऽभ्युदैक्षत ॥ ३ ॥

तावत् सोमोऽपि दुष्टास्यः ततोऽन्योन्यमवैक्षतां ।

उभयो वृष्टिसम्पाते क्रुद्धयोः सोमसूर्ययोः ॥ ४ ॥

उद्यतास्त्रोऽभवद् घोरः पुरवः पिङ्गलोक्षयः ।

जम्बोदो दीर्घदशगो भुक्तुटिकुटिजाननः ॥ ५ ॥

कपिलशस्त्रश्रुकेशान्तः जम्बोदः सुकृशोदरः ।

शिरालुर्दीर्घजिह्वश्च सूर्य्योभिपमसन्निभः ॥ ६ ॥

सम्भोक्तुकामस्त्रैलोक्यं रवीन्दुभ्यां निवारितः ।

सोऽष्टच्छदय सूर्य्येन्दु क्षुधितो भक्षयामि किं ॥ ७ ॥

त्रैलोक्यं भोक्तुकामोऽहं भवद्भ्यां विनिवारितः ।

क्रोधक्षुधौ मां वाधेते पात्यते कुत्र ते मया ॥ ८ ॥

रवीन्दु उवाच ।

कोपवृष्टेन विवि + वृद्धिपाताद्भवान्भूत् ।

अतिपातस्ततो नास्ति भवान् सुवि भविष्यति ॥ ९ ॥

इत्यादि

Post Colophon:—

संवत् १७४३ शा० १६०८ । मोकशातीय पंडा उद्यवात्मज
लिखितं ।

4183.

10195. गङ्गामाहात्म्यम् । *Gaṅgā-māhātmyam*.*Compiled from various sources.*

Substance, country-made paper. 11 × 5 inches. Folia, 85. Lines, 11, 12 on a page. Extent in slokas, 2,550. Character, Nāgara of the eighteenth century. Foll. 71-85 are restorations in the character of the nineteenth century. Appearance, discoloured. Complete.

Beginning:—

श्रीकुण्डिराजं नमः ॥

विश्वेश्वरीं प्रणिपत्य शम्भुं नारायणं शान्ततमप्रसेयम् ।

पापौघहन्त्रीं वरपुण्यदात्रीं गङ्गां गणेशश्च सरस्वतीश्च ॥

इतिहासपुराणेषु धर्मशास्त्रेषु च स्थितम् ।

समुच्चिनीमि माहात्म्यं गङ्गादेव्या ययामति ॥

4B, इति श्रीमहाभारते आनुशासनिके गङ्गामाहात्म्यम्; 8B, इति महाभारते गङ्गामाहात्म्यम्; 34B, इति विष्णुधर्मोत्तरे गङ्गावातिनामाध्यायः; 39B, इति ब्रह्माण्डपुराणे उपरिभागे गङ्गामाहात्म्यं; 42B, इति श्रीवार्ध रामायणे बालकाण्डे गङ्गावतरणं; 43A, इति नारदीये गङ्गामाहात्म्यम्; 51A, • इति कामिकासंहितायां गङ्गामाहात्म्यम्; 57B, इति भविष्यपुराणे; 60A, इति भविष्यपुराणे गङ्गामाहात्म्यम्; 60A, इति भविष्यपुराणे; 66A, इति भविष्यपुराणे गङ्गामाहात्म्यम्; 67B, ditto ; 70B, ditto ; 74A, इति भविष्यपुराणे गङ्गामाहात्म्यं समाप्तम्; 77A, इति पद्मपुराणे गङ्गामाहात्म्यम्; 80A, इति श्रीपाद्मे पातालखण्डे गङ्गामाहात्म्यम्; 83B, इति • गङ्गामाहात्म्ये गङ्गोत्पत्तिः; (Last Colophon) इति श्रीपद्मपुराणे पातालखण्डे गङ्गामाहात्म्यं समाप्तम् ।

4184.

7948. महालक्ष्मीमाहात्म्यम् । *Mahā-lakṣmī-māhātmyam*.*As told by Gālava.*

Substance, country-made paper. 12 × 6½ inches. Folia, 22. Lines, 13 to 16 on a page. Extent in slokas, 660. Character, modern Nāgara. Appearance, fresh. Date, Samvat 1934. Complete.

Last Colophon :—

इति श्रीगालवोक्ते महालक्ष्मीमाहात्म्ये व्रतव्याख्याने समुद्भवो
नाम १६ अध्यायः ।

Post Colophon :—

पश्चित् विनायकधरद्विवेदेन लिखितं काश्यां गोवर्द्धने पुरे
भाद्रपदशुक्लपौर्णमन्दवासरे १८३४ ताः २२ सितम्बर स १८७६ ई० ।

Beginning :—

श्रीगणेशाय नमः ॥

गालव उवाच । (गालोवाच ।)

आसीत् कोलापुरे रम्ये कोलाख्यो दानवोत्तमः ।

गयाख्यः [] लवणाख्यश्च कनिष्ठौ तस्य भ्रातरौ ॥

ताभ्यां सहैव कोलाख्यस्तपस्तेपे सुदुष्करम् ।

नग्नीदातोरमासाद्य दिव्यवर्षसहस्रकम् ॥ २ ॥

ततो देवः [] शूलपाणिः सन्सुष्टः प्राह पार्वतीम् ।

गच्छ देवि वरं दातुं कोलाय नग्नीदातटे ॥ ३ ॥

ततो देवो महागौरी प्राप्य कोलसमीपतः ।

उवाच वचनं तस्य भ्रातृभ्यां सह तिष्ठतः ॥ ४ ॥

वरं दृष्ट्वा मत्तो भो मनसा तव चोद्यते ।

स तु मोहसमाविष्टो न दृष्टोति तद्वरम् (?) ॥ ५ ॥

क्षणं तुष्ट्वा समाख्याय प्रत्युवाच महेश्वरीम् ।

नाहं स्त्रिया वरं ब्रूयामि प्रतिगम्यताम् ॥ ६ ॥

एवं निराकृता देवो श्वशुरावमानिता ।

प्रप्राप “ कोल दुष्टात्मन् स्त्रियावचमवाप्स्यसि ” ॥ ७ ॥

प्रतिगम्य ततो देवो देवाय तन्निवेदयेत् ।

सोपि तुष्ट्वा समापेदे नेरोमहिज्जलायतः ॥ (?) ८ ॥

4185.

10210. मणिकर्णिकामहिमा । *Maṇi-karṇikā-mahimā.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 24. Lines, 8, 9 on page Extent in Slokas, 550. Character, Nāgara. Date, Samvat 1753. Appearance, old and discoloured. Complete.

Colophon :—

इति मणिकर्णिकामहिमा समाप्ता ।

Post Colophon :—

संवत् १७५३ आश्विन सुदि १० भद्रवासरलिखितं उपाध्या
सर्वेभ्यः ।

कश्चि काशीति काशीति, etc., etc. (In a later hand.)

The following is written in a bold hand on the obverse of the first leaf :—

अथ शिवरहस्यस्थ-मणिकर्णिकामाहात्म्य संपूर्णम् ।

But there are extracts not only from *Śiva-rahasya*, but from other works too, giving legendary accounts of Maṇi-karṇikā.

Beginning :—

श्रीगणेशाय नमः ।

अथ मणिकर्णिकामाहात्म्यम् । सकलपुराणसंग्रहः ।

शिवरहस्ये । शिवः देवीं प्रति ।

वीरेष्वादिष्टिभे भागे विष्णुबलसमन्वितः ।

चकार कुब्जममलं निर्मलौदकमुत्तमम् ।

सोपानानि चकाराच्च रत्नैरेव मनोहरैः ।

ततस्तेनैव तत्तीरे कृता च मणिवेदिका ।

तच्च रत्नमयं लिङ्गं सर्वाधौचविनाशकम् ।

विधिवत् स्थापयामास विष्णुः शिवपरायणः ।

ततस्तत्रैव विमले लिङ्गपार्श्वे जनार्दनः ।

प्रक्षाल्यमध्मे सततं तपः कर्तुं समारभे ।

षट्कोटियुगपर्यन्तं चकारोद्यतं तपः ।
 तस्मिन्पार्श्वे संविद्धं गिराहारो वृडावनः ।
 पुनरेकाङ्गिणा स्थित्वा प्रज्वाल्य च स पावकान् ।
 षट्कोटियुगपर्यन्तं तपस्तपो बलान्वितः ।
 ततोऽधोमुखमासाद्य तपस्तप्तं दुरासदम् ।
 बह्वित्तरपर्यन्तं ब्रह्ममात्रेण विष्णुना ।
 ततस्तत्स्थापिते लिङ्गे प्रादुर्भूतोऽस्म्यहं शिवे ।
 ततो मां पूजयित्वैव क्षोभमेतच्चकार सः ।

विष्णुबवाच ।

नमामि विन्ध्येश्वरमादिदेवं नमामि विन्ध्योत्तममोक्षमेकम् ।
 नमामि विन्ध्याधिकमप्रमेयं नमामि शम्भुं गिरिजालहायम् ।

4B, इति शिवरहस्यस्य-मणिकर्णिकामाहात्म्यम् । काशीखण्डे । 16A,
 सूतसंहितायां ; 19B, इति मणिकर्णिकाविर्भावः ; 21B, विन्ध्येश्वरमहिमा ।

It ends :—

उत्क्षिप्य बाहुं त्वसक्तहवीमि
 त्रयीमवेऽस्मिन्त्रयमेव सारं ।
 विन्ध्येशलिङ्गं मणिकर्णिकाम्
 काशीपुरौ सत्यमिदं त्रिसत्यम् ।
 इति विन्ध्येश्वरमहिमा ।

4186.

9344. मणिकर्णिकामहिमविवेकः ।

Mani-karṇikā-mahima-vivekah.

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on
 a page. Extent in ślokas, 90. Character, Nāgara. Appearance, toler-
 able. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीमहाशिवतये नमः ।
 अथ मणिकर्णिकामाहात्म्ये सकलपुत्रात्मसंयुतशिवरहस्ये शिवो देवो प्रति ।

वीरेष्टदक्षिणे भागे विष्णुर्बलसमन्वितः ।

चकार कुण्डममलं निर्मलोदकमुत्तमम् ॥ १ ॥

As in the previous number.

श्रीगणेशाय नमः ।

2B, श्रीविष्णुहवाच ।

नमामि विश्वेश्वरमादिदेवं नमामि विश्वोत्तममौघमेकम् ।

नमामि विश्वाधिकमप्रमेयं नमामि शम्भुं गिरिजासहायम् ॥

End:—

तत्रास्ति मणिकर्णार्थं कुण्डं केशवनिर्मितम् ।

तत्र धौत्वा पयो भूयः स्तन्यपो नो भविष्यति ॥ ४१ ॥

मणिकर्णार्थं यः प्रविष्टः + + + ।

शिवोदरे प्रविष्टो यः स पुनर्जन्मभाक् तु न ॥ ४२ ॥

मणिकर्णार्थं वसेद्यस्तु नियमेन समन्वितः ।

स वसत्येव कैलासे नानागणनिषेविते ॥ ४३ ॥

मणिकर्णार्थं प्रविष्टेन सुखं यदनुभूयते ।

सुखन्तु तावृष्टं विप्र न कुत्राप्यनुभूयते ॥ ४४ ॥

मणिकर्णार्थं नरः काल्वा वृद्धा विश्वेश्वरं प्रभुं ।

स्ववृष्टकोटिसंयुक्तः प्रयाति शिवमन्थयम् ॥ ४५ ॥

Colophon:—

इति श्रीमत् सकलपुराणसंग्रहे काशीमुक्तिविवेके तीर्थ-
माहात्म्यखण्डे मणिकर्णकामहिमविवेको नाम चतुर्थोऽध्यायः ।

4187.

1715. पुरुषोत्तममाहात्म्यम् । *Puruṣottama-māhatmyam*.

Substance, country-made paper. 9½ x 4 inches. Folia, 77. Lines, 7 on a page. Extent in slokas, 1,200. Character, Nāgara. Date, 1855. Appearance, fresh. 17 chapters only.

The Last Colophon:—

इति श्रीमत्पुरुषोत्तममाहात्म्ये नियमनिरूपणं नाम सप्त-
दशोऽध्यायः ।

Post Colophon :—

पुबधोत्तममाहात्म्यं बाळेषुवसुचन्द्रके ।
समाप्तिमगमत् सर्व्वं

Its beginning :—

श्रीमन्मन्त्रोदरेप्राननन्दनानन्दवर्द्धन ।
विप्रवल्लीकुठारेण त्वां प्रपद्ये महाभुज ॥ १ ॥
ब्रह्मादिष्टुष्टिकर्त्तृभ्यो माद्यन्तिव (?) मदात्मनः ।
ब्रह्माय हव कुम्भाये विभक्त्याद् गजाननः ॥ २ ॥
कञ्जोद्भवसुतां स्तौमि भारतीमिव भारतीम् ।
धार्तराष्ट्रसमासीनां चमूं कर्णावतंसिनीम् ॥ ३ ॥
वन्दे सद्गुरुपादाब्जं यत्कृपासेश्वरदितम् ।
जायते सज्जनाः सद्यः प्रपञ्चार्यवपारगाः ॥ ४ ॥
कदाचित् पर्यटन् तीर्थयात्रामुद्दिश्य धार्मिकः ।
सूतः पौराणिको व्यासशिष्यो धर्मार्थकोविदः ॥ ५ ॥
नैकतीर्थान्भ्रमिषि ज्ञातः समगात्रैर्मिषाजयं ।
तत्रापश्यत् द्विजगणैर्वेष्टितं प्रज्जताभिभिः ॥ ६ ॥
मूर्त्तिमङ्गिरिवादित्वैर्वेदवेदाङ्गपारगैः ।
दिगम्बरैर्मुक्तकेशैरम्बुपैश्च मरौचिपैः ॥ ७ ॥
... ..

2A, वक्ष्यचभार्गवमुनिं श्रौतकं हृन्दसंमतम् ।
श्रिष्ट्यैवपेतं श्रीमद्भिर्गौर्वाणैरिव वासवम् ॥ ११ ॥

It ends :—

अहो किमेतत् कथितं द्विजेन्द्रा
वरिष्ठमाख्यानमिदं पुराणम् ।
मासस्य दिव्यं पुबधोत्तमस्य
माहात्म्यमद्यं जगतास्तिहारि ॥

Colophons :—

3B, इति पुबधोत्तममाहात्म्ये ऋषिसूतसंवादे नाम प्रथमोऽध्यायः ; 7A, •
अधिमार्कविक्रान्तनाम द्वितीयोऽध्यायः ; 12A, इति • ऋषिपुत्राख्यानं नाम

द्वितीयोऽध्यायः ; 20A, ° सदाशिववरप्राप्तिर्नाम चतुर्थोऽध्यायः ; 23A, ° कृष्ण-
प्रयाग ऋषिपुत्राख्यानं नाम पञ्चमोऽध्यायः ; 27B, इति श्रीनृसिंहाख्यपुराणे
षष्ठोऽध्यायः ; 31A, ° वृद्धधन्वगोपाख्याने (?) सुकवाक्यं नाम सप्तमः ° ; 38B,
° वाल्मीकिसंवादे नाम अष्टमः ° ; 47B, ° सुदेवपुत्रजीवने नाम नवमः ° ;
51B, ° उमामहेस्वरसंवादे मलमासकथा दशमः ; 53B, ° दीपदानफलं
एकादशः ° ; 57A, ° द्वादशोऽध्यायः ; 60A, ° त्रयोदशोऽध्यायः ; 63B,
° सूतश्रौणकसंवादे वृद्धधन्वगोपाख्यानं (?) चतुर्दशः ° ; 68A, ° कदर्यविप्राख्यानं
नाम पञ्चदशोऽध्यायः ; 73B, इति षोडशोऽध्यायः ।

The word *puruṣottama* in this work does not mean *Jagan-nātha* or *Purī* but the intercalary month which comes at the end of every two years and a half in the Hindu calender. That month is regarded everywhere as an inauspicious month in which no religious or meritorious work is to be performed. But in this work the month is said to be sacred to Viṣṇu, and any good work done in it would lead to *Nirvāṇa* or *Mukti*.

4188.

10300. काशीसारः । *Kāśī-sārah.*

*Extracts from various Purāṇas, relating to
pilgrimage to Kāśī.*

Substance, country-made paper. 14 x 6 inches. Folia, 24. Lines, 11 on a page. Extent in ślokas, 576. Character, Nāgara. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीसर्व [पु]राणे काशीसारः समाप्तः ।

Post Colophon :—

सुभमम् । १६२९ । समये कार्तिकवदि गुरौ लिखित
वाराणस्यां गोविन्दब्राह्मणेन ।

Beginning:—

श्रीविष्णवे नमः ।

नारायणं नमस्कृत्य, etc., etc.

पुराणानां हि सर्वेषां सारमुद्धृत्य यत्नतः ।

महिम्नानं प्रवक्ष्येह काण्डां श्रुतुर्विमुक्तये ॥

4189.

9483. शिवसहस्रनाम । *Siva-sahasra-nāma.*

Substance, country-made paper. $4\frac{1}{2} \times 4$ inches. Folia, 40 of which 10, 12, 15, 17-24, 26, 34, 35 are missing. Lines, 7 on a page. Extent in slokas, 175. Character, Nāgara. Appearance, old.

Names of Śiva with om before and namaḥ after.

4190.

9255. शिवसहस्रनामस्तोत्रः ।

Siva-sahasra-nāma-sottrah.

Substance, country-made paper. 10×5 inches. Folia, 15. Lines, 8 on a page. Extent in slokas, 240. Character, Nāgara. Appearance, tolerable. Incomplete.

It begins:—

श्रीगणेशाय नमः ।

व्यास उवाच ।

एकदा मुनयः सर्वे दारकां ब्रह्ममागताः ।

वासुदेवश्च सोत्कण्ठाः कञ्चदर्शनकालताः ॥ १ ॥

ततः स भगवान् प्रीतः पूजायाम्ने यथाविधि ।

तेषामाशीकृतो ऽष्टस्र वज्रमानपुरःसरम् ॥ २ ॥

तैः पृष्टः कथयामास कुन्मारप्रभृतश्च वत् ।

चरितं भूरिभारतं लोकानन्दकरं परम् ॥ ३ ॥

मार्कण्डेयमुखाः सर्वे माध्याह्निकस्त्रियोत्थिताः ।

ब्रह्मः कानमयो यज्ञे भद्रकृतकृपादिभिः ॥ ४ ॥

(849)

4191.

9753.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 20. Lines, 9 on a page. Extent in Slokas, 440. Character, Nāgara. Appearance, old. Complete.

This codex contains *अमृतपूजास्तुति* along with *शिवसहस्रनाम* ।

I.

Beginning of the first:—

श्रीगणेशाय नमः ।

त्वं ब्रह्मविद्या भजतां जनाना-

ममक्तिभाजां किल [काल] राशिः ।

देहादिसंस्तुतिधियां विमोहिनी

माया परानन्दमयी ह्यतद्विद्यां ॥ १ ॥

शिवे शिवानन्दमये अधीश्वरे

श्रीपार्वतीज्ञानघनेऽम्बिके शिवे ।

मातर्विशालाक्षि भवानि सुन्दरि

त्वाममृतपूजो श्रयां प्रपद्ये ॥ २ ॥

End:—

ये ये विमुक्तैः] अतिमातरं शिवां शिवाङ्गां साधितभक्तकार्यैः ।

आर्या भजन्ते परमादरेण दारिद्र्यबन्धादिभयं न तेषां ॥

Colophon:—

2A, इत्यमृतपूजास्तुतिः । ✓

II.

Siva-sahasra-nāma, taken from the *Siva-rahasya* and delivered as an interlocution between Skanda and Siva, begins thus:—

श्रीगणेशाय नमः ।

ऋषय ऊहुः ।

सूत वेदार्थतत्त्वश्च शिवध्यानपरायण ।

सुक्तश्रुमायं वदस्मभ्यं क्षमाजो मुनिसत्तम ॥ १ ॥

शिव उवाच ।

- B4, साधु साधु कुमारस्य सन्धक् पृष्ठं त्वयाधुना ।
 यदिदानीं त्वया पृष्ठं तद्वक्ष्ये शृणु सादरम् ॥ ३३ ॥
 एवमेव पुरा गौर्या पृष्ठः काश्यामहं तदा ।
 समाख्यातं मया सन्धक् सर्वेषां मोक्षसाधनम् ॥ ३४ ॥
 दिव्यान्वगन्तनामानि सन्ति तन्मध्यगं परम् ।
 अष्टोत्तरसहस्रान् नाम्नां प्रियतरं मम ॥ ३५ ॥
- 5A, एकैकमेव तन्मध्ये नाम सर्वार्थसाधकम् ।
 मयापि नाम्नां सर्वेषां फलं वक्तुं न शक्यते ॥ ३६ ॥
- 5B, ॐ हिरण्यवाक्कः सेनानीर्दिकूपतिस्तद्वराट् हरः ।
 हरिकेशः पशुपतिर्महान् स + जरो मूढः ॥ ३७ ॥ इत्यादि ।

End:—

ये शम्भुं सुरसत्तमं सुरगणैराराध्यमीशं शिवम्
 शैलाघोषसुतासमेतममलं सम्पूजयन्त्यादरात् ।
 ते धन्याः शिवपादपूजनपरादन्यो न धन्यो जगः
 सत्त्वं सत्त्वमिहोच्यते मुनिवराः सत्त्वं पुनः सर्वथा ॥ २५८ ॥

The Last Colophon:—

इति शिवरहस्ये सप्तमांशे शिवस्तन्दसंवादे शिवसहस्रनाम-
 कथनं नाम प्रथमोऽध्यायः ।

4192.

8664. पीताम्बरासहस्रनामस्तोत्रम् ।

Pitāmbarā-sahasra-nāma-stotraṁ.

Substance, English paper. 10½ × 5½ inches. Folia, 8. Lines, 11 on a page. Extent in slokas, 170. Character, Nāgara. Appearance, fresh. New. Complete.

Complete in eight leaves.

The stotra begins.

ॐ ब्रह्मास्मा ब्रह्मविद्या य ब्रह्मभूता सनातनी ।

Colophon :—

इति श्रीउत्पादसम्भारे नागेन्द्रप्रयागबोहशसाहजो विष्णु-
शङ्करसम्भादे पीताम्बरसहस्रनामस्तोत्रं [?]

4193.

9498. त्रैलोक्यमङ्गलाख्यं सूर्यकवचम् ।

Trailokya-maṅgala-sūrya-kavacam.

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 9
on a page. Extent in ślokas, 21. Character, Nāgara. Appearance, fresh.
Complete.

It is an amulet consecrated to Sūrya.

Beginning :—

ॐ नमः श्रीसूर्याय ।

सूत उवाच ।

शाम्भूतं शाम्भूतं महाबाहो षष्ठ्यं मे कवचं शुभम् ।

त्रैलोक्यमङ्गलं नाम कवचं परमाद्भुतम् ॥ १ ॥

यज्ज्ञात्वा मन्त्रवित् सम्यक् षण्ं प्राप्नोति निश्चितम् ।

यद्वष्टुहीत्वा महादेवो गणानामधिपः ॥ २ ॥

इत्यादि ।

End :—

रविवारे च संक्रान्तौ सप्तम्याश्च विशेषतः ।

धारयेत् साधकश्चेच्छत्रैलोक्यविजयी भवेत् ॥ १५ ॥

त्रिकोणमध्यगं कृत्वा धारयेद्वृत्तिगं मुने ।

शिखायामथवा कण्ठे सोऽपि सूर्यो न संशयः ॥ १६ ॥

इति ते कथितं शाम्भूतं त्रैलोक्यमङ्गलाभिधम् ।

कवचं दुर्लभं लोके तव ज्ञेयात् प्रकाशितम् ॥ १७ ॥

यज्ज्ञात्वा कवचं दिव्यं यो जपेत् सूर्यसुक्तमम् ।

सिद्धिर्न जायते तस्य कवचकोटिशतैरपि ॥ १८ ॥

Colophon :—

इति श्रीत्रैलोक्यमङ्गलं नाम श्रीसूर्यकवचम् ।

4194.

9895. विष्णुहृदयस्तोत्रम् । *Viṣṇu-hṛdaya-stottram.*

Substance, country-made paper. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2. Lines, 12 on a page. Extent in ślokas, 15. Character, Nāgara. Appearance, tolerable. Complete.

It begins thus :—

ॐ अस्य श्रीविष्णुहृदयस्तोत्रस्य सङ्कर्षणऋषिरनुष्टुप् छन्दः श्रीविष्णु
परमात्मा देवता सर्वपापक्षयार्थे जपे विनियोगः

सङ्कर्षण उवाच ।

ममाग्रतः सदा विष्णुः प्रकृत्यापि केशवः ।

गोविन्दो दक्षिणे पार्श्वे वामे च मधुसूदनः । इत्यादि ।

End :—

अष्टौ ब्राह्मणान् दत्त्वा विष्णुकोकमवाप्नोति एकस्यापि न ददाति
+ + दीयमानं न गृह्णाति स जातन्धो भवति मासेन मृत्युर्भवति
न मन्त्रो न परमति मन्त्रं यन्त्रं वृद्धा तन्नाभिश्चायते स्मेति भगवान्
महाविष्णुरित्याह । इति ।

Colophon :—

इति विष्णुहृदयं सम्पूर्णम् ।

4195.

9914. सुदर्शनस्तोत्रम् । *Sudarśana-stottram.*

Substance, country-made paper. 12×6 inches. Follum, one. Lines, 18 on a page. Extent in ślokas, 18. Character, Nāgara. Appearance, old. Complete.

A hymn in praise of Sudarśana, the weapon of Śrī Kṛṣṇa.

It begins thus :—

श्रीशुक उवाच ।

एवं भगवतादिष्टो दुर्वासाश्चक्रतापितः ।

अमरीचसुपाटय तत्पादौ दुःखितोऽग्रहौत् ॥ १ ॥

तस्य सोदयमनं वोक्ष्य पादस्पर्शविलम्बितः ।

अन्तावोत् तद्धरेरस्त्रं क्षपया पीडितो भृशम् ॥ २ ॥ इत्यादि ।

4196.

10952.

Extracts from various Purāṇas.

Substance, country-made paper. 10×5 inches. Folia, 47. Lines, 12 on a page. Character, modern Nāgarā. Appearance, fresh. Incomplete at the end.

The leaves are marked with the letters ए० मा० abbreviation of एकादशोमाहात्म्यम् ।

Beginning :—

ॐ श्रीगणेशाय नमः ।

नारायणमित्यादि ।

सुत उवाच ।

कदाचिदर्जुनः श्रीमान् विष्णुभक्तिपरायणः ।

भक्तिजिज्ञासयाष्टवत् वासुदेवं महामतिः ॥

अर्जुन उवाच ।

उपवासस्य नक्तस्य एकभक्तस्य मे प्रभो ।

किं पुण्यं किं फलं चेद ब्रूहि सर्व्वं जनार्दन ।

7A, इति श्रीमत्सुपुराणे हरि-संकटहराया एकादश्या माहात्म्यं समाप्तम् ; 9A, इति श्रीब्रह्मायुष्टपुराणे मार्गशीर्षे मासे मोक्षैकादशोमाहात्म्यं समाप्तम् ; 11B, इति श्रीगण्डपुराणे यौबल्ल्यासपञ्चैकादशोमाहात्म्यं समाप्तम् ; 13B, इति श्रीब्रह्मायुष्टपुराणे यौबल्ल्यो पुत्रदामाहात्म्यं संपूर्णम् ; 16A, • वादशोकायमाहात्म्ये बट्टिकामाहात्म्यं समाप्तम् ; 18A, इति श्रीभविष्योत्तर-

पुराणे माघशुक्ले जयामाहात्यं समाप्तम् ; 20A, इति श्रीस्कन्दपुराणे पाण्डुन-
 क्खविजयैकादशीमाहात्यं समाप्तम् ; 24B, इति श्रीभविष्योत्तरपुराणे चैत्रकृष्ण-
 पापमोचनौमाहात्यं समाप्तम् ; 26A, इति श्रीवराहपुराणे चैत्रशुक्लकामदा-
 नाम एकादशीमाहात्यं समाप्तम् ; 27A, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्ण-
 वर्द्धनिनौमाहात्यं समाप्तम् ; 29A, इति श्रीकूर्मपुराणे वैशाखशुक्लमोहिनी-
 माहात्यं संपूर्णम् ; 30A, इति श्रीब्रह्माण्डपुराणे श्यैष्ठिक्या अपरामाहात्यं
 समाप्तम् ; 32A, इति श्रीब्रह्मवैवर्तपुराणे निर्जलेकादशी माहात्यम् ; 33B,
 ° आषाढकृष्णयोगिनौ एकादशीमाहात्यम् ; 35B, इति श्रीब्रह्माण्डपुराणे
 आषाढशुक्लपक्षे पक्षैकादशीमाहात्यम् ; 36B, इति श्रीब्रह्मवैवर्ते श्रावणमासे
 कृष्णैकादशीमाहात्यम् ; 38B, इति श्रीभविष्योत्तरपुराणे श्रावणशुक्लपुत्रदा-
 नामैकादशीमाहात्यम् ; 39B, इति श्रीब्रह्माण्डपुराणे भाद्रपदकृष्णे अजेकादशी-
 माहात्यम् ; 41A, इति श्रीस्कन्दपुराणे भाद्रपदशुक्लवामनैकादशीमाहात्यम् ;
 42B, इति श्रीब्रह्मवैवर्तपुराणे आश्विनकृष्णइन्दिरामाहात्यम् ; 43B, इति
 श्रीब्रह्मवैवर्तपुराणे आश्विनशुक्लपापाङ्गशमाहात्यम् ; 46A, ° कार्तिके कृष्णा-
 रमामाहात्यम् ।

4197.

10278.

Substance, foolscap paper. 12×5½ inches. Folia, 4. Lines, 11 on a
 page. Character, modern Nāgara. Appearance, fresh.

A work of the school of Vallabhācārya.

Extracts from the Purāṇas on the following topics :—

1, अथ चरणोदकमहिमा, अथ हरिमन्दिरतिजकमहिमा

2A, अथ प्रसादमहिमा, अथ शङ्खचक्रधारणम् ।

PANCA-RĀTRAS AND KALPAS.

4198.

8047. नारदपञ्चरात्रम् । *Nārada-Pañca-rātram.*

Substance, Foolscap paper. 15 × 5½ inches. Folia, 107. Lines, 8 on a page. Character, Bengali. Date, Saka 1722. Appearance, fresh. Complete.

The meaning and the import of the word Pañca-rātra has not been properly explained anywhere. In this MS. are given five lectures delivered by Nārada in five nights and therefore the work is called Pañca-rātra. The word rātra means jñāna and jñāna is of five kinds. (See leaf 2B line 4.)

33A, इति नारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे पञ्चदशोऽध्यायः ;
48B, ° द्वितीयरात्रे योगज्ञानकथनेऽष्टमोऽध्यायः ; 69A, ° तृतीयरात्रे मन्त्रपूजा-
होमविधिः पञ्चदशोऽध्यायः ; 88A, ° चतुर्थरात्रे द्वादशमुद्भिः दशमोऽध्यायः ।

Last Colophon :—

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणो
द्वादशाध्यायः समाप्तः ।

Post Colophon :—

समाप्तश्चेदं नारदपञ्चरात्रं ; श्रीकृष्णाय नमः । शुभमस्तु
शकाब्दाः १७२२ । ॐ सरस्वत्यै नमः ।
कोटालिपाङ्गाख्यदेशनिवासिना श्रीकौर्त्तिनारायणदेवशर्मेणा
लिखितमेतत् । श्रील श्रीयुत कालीशङ्करचोबालस्य पुत्ति-
केयमिति ।

दुःखेन लिखितो ग्रन्थः पुत्रवत् प्रतिपातयेत् ।

इमं हरति यो मूढः स निर्वेशो भवेद्भवम् ॥

Along with it, there is a fragment of the work, in 22 leaves, containing I, 6 and most part of the seventh.

4199.

4572. *The Same.*

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches Folia, 91. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh.

For a complete and exhaustive survey of the Pāñca-rātra Literature see introduction to the Ahirbudhna Samhitā published by the Adyar Library Madras under the editorship of Schrader.

Last Colophon :—

इति नारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणं नाम
द्वादशोऽध्यायः ।

I.O. Catalogue on the authority of Sir R. G. Bhān-dārkar speaks of Jñānāmṛta-sāra as one of the seven Samhitas of the Nārada Pāñca-rātra but the word occurs in every colophon of that Pāñca-rātra.

समाप्तश्चेदं पञ्चमरात्रम् ।

4199A.

6611. महाकालपञ्चरात्रम् । *Mahākāla-pañcarātram.*

Substance, foolscap paper. $10 \times 4\frac{1}{2}$ inches. Folia, 66. Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh. Complete in twenty-one paṭalas. Copied from an original dated Śarpvat 1860.

Last Colophon :—

इति श्रीमहाकालपञ्चरात्रे एकविंशतिमः पटलः ।

Post Colophon :—

संवत् १९६० ।

A pañca-rātra work, hitherto unknown and at the same time not at all a Vaiṣṇavite work. It is not found in the list of Pāñca-rātra works in Schrader Introduction.

It begins :—

श्रीदेववाच ।

भगवन् देवदेवेश सर्वलोकहिते रत ।
त्वत्तः श्रुतान्यनेकानि तन्माणि कथयानिघे ॥ १ ॥
इदानीं सर्वतन्माणां सारभूतं परात्परम् ।
महाकालपञ्चरात्रं श्रोतुमिच्छामि साम्यतम् ॥ २ ॥

श्रीशिव उवाच ।

रहस्यातिरहस्येयं गोप्याद् गोप्यतरा तु या ।
सा तवाग्रे महेशानि कथमद्य प्रकाशयताम् ॥
तथापि तव संग्रीत्या कथ्यते शृणु सादरम् ॥ ३ ॥
त्रिपुरं दानवं जित्वा यदाहं संस्थितो रणे ।
इन्द्राद्यैः सकलैर्देवैर्यक्षविद्याधरोरगैः ॥ ४ ॥
सूयमानं सदानंदं भैरवं प्रतिपद्यति ।
कथं त्वया जितो देव त्रिपुरो दैत्यपुंगवः ॥ ५ ॥
यक्षकिन्नरगन्धर्वाः पिशाचोरगराक्षसाः ।
इन्द्राद्याः सक्ताः देवाः जित (१) येन महाहवे ॥ ६ ॥
यस्य नास्ति कथं मृत्युः[?] कालो यस्य तु किंकरः ।
यमोपि वि(व)लयं याति यस्य वै भयतत्सगात् ॥ ७ ॥
स कथं ते महादेव जितो दैत्यो महाबलः ॥

श्रीभैरव उवाच ।

त्रैलोक्यविजया नाम विद्यात्रैलोक्यसाधिनौ ॥ ८ ॥
या काली सा महादेवी या शिवा सा च वल्लभा (?) ।
त्रैलोक्यविजया चेति पंचधा कीर्तिता सुवि ॥ ९ ॥
महाविद्या महासिद्धिसाधिनौ दुष्टसाधिनौ ।
महादेवतत्पार्थ(?)हि तारादेया नियोजिता ॥ १० ॥
पूर्वं कामकलाख्यं हि कवचं प्राप्तवांश्चिवः ।
अस्त्रं विना महेशानि चिन्तासंकुलमागसः ॥ ११ ॥
अस्त्रमात्रं महेशानि नवस्य(?) च मनो दधे ।

तदा तारा प्रसन्नाभुद्धोरभनेश्वरी परा ॥ १२ ॥
 तदा प्रदत्ता विद्येयं त्रैलोक्यविजयाभिधा ॥ १४(?) ॥
 आकर्षणास्त्रागताले(?) त्वेवं त्रैलोक्यसाधिनौ ।
 यस्याः प्रभावतो देवि जितो + त्रिपुरः क्षणात् ॥ १५ ॥
 सर्वविद्यामहाराज्ञौ (ज्ञा) त्रैलोक्यविजया पराः ।
 कथयस्व महादेव प्रसादात् परमेश्वर ॥ १६ ॥

श्रीदेववाच ।

किं प्रभावः कथं रूपं साधनं कथय प्रभो ।
 त्रैलोक्यविजया विद्या कौटुशीसौ (सा) महेश्वर ॥ १७ ॥
 कौटुशं मंडलं मंचं यन्त्राणि विविधानि च ।
 ध्यानं च कौटुशं तस्याः मुक्ताभेदं च कौटुशम् ॥ १८ ॥
 आराधने च देव्यास्तत्फलं भवति कौटुशम्

6B, इति श्रीमहाकालप्रचराने प्रथमः पटलः ।

श्रीदेववाच ।

देवदेव गणाराध्य सर्वज्ञ कथयानिधे ।
 नित्यज्ञत्वं पुरश्चर्यां वद मे कथयानिधे ॥ १ ॥
 नित्यज्ञत्वं तु तारावत् कीर्तितं तु मया तव ।
 पुरश्चर्यादिकं वक्ष्ये तेन सिद्धं जगत्त्रयम् ॥ २ ॥

8A, • द्वितीयः पटलः ।

श्रीईश्वर उवाच ।

काम्यं तेऽहं प्रवक्ष्यामि वश्यादिकर्म्मवट्ककं ।
 यस्य विज्ञानमात्रेण नरः सर्वज्ञतामिवात् ॥
 पुनर्व्योर्नाम संलिख्य जलुलोमविलोमतः ।
 ग्रंथयित्वा मञ्चयित्वा अश्रानकपटे लिखेत् ॥

11B, इति श्री• तृतीयः पटलः ॥

श्रीदेववाच ।

रक्तोरक्तयोगस्तु पूर्वं संक्षुचितस्तथा ।
 तन्मे कथय विम्लेश विन्दाराध्य जगत्प्रभो ॥

यस्य विद्यामन्त्रेण एको जेता जगत्तवे ।

सर्वसिद्धिपदं यत्र स्वयमेव गगर्ति च ॥

13B, इति श्रीमहाकालपञ्चरात्रे चतुर्थः पटलः ॥

श्रीदेव्युवाच ।

आवेष्टा + + + प्रयोगश्च कथयस्व ममाधुना ॥

श्रीशिव उवाच ।

सिद्धविद्या महाविद्या त्रैलोक्यसाधिनौ परा ॥ १ ॥

इष्टासिद्धिर्भवेत्तस्य व्याधिभिर्नाभिभूयते ।

आहारं मञ्जयित्वा तु दक्षिणेन करेण तु ॥ २ ॥

वामेन बन्धयेन्मुद्रां भक्षयेत् दिने दिने ।

संवत्सरशतं सायं सुजीवेन्निश्चयः ॥ ३ ॥

16A, • पञ्चमः पटलः ।

श्रीदेव्युवाच ।

ध्यानमाकर्षणं देव कूर्चितं न प्रकाशितम् ।

तत्त्वं वद महादेव यद्यहं तव वल्लभा ॥

18A, • षष्ठः पटलः ॥

श्रीदेव्युवाच ।

त्रैलोक्यविजया प्रोक्ता पताका न प्रकाशिता ।

पताकां वद देवेश यद्यहं तव वल्लभा ॥

21A, • सप्तमः पटलः ॥

श्रीदेव्युवाच ।

वद वाणप्रयोगा [न] हि कथयामि षट्शु प्रिये ।

यस्य विद्यामन्त्रेण शत्रुसंहारको भवेत् ॥

चक्षुष्यकेशैर्ग्रीवां कृत्वा शवकाष्ठं धत्तुः प्रिये ।

नरास्त्रिवाणमारोप्य मधूष्णिकृमये नरे ॥

दक्षिणा + मुखो हन्यान्मृतस्य भविष्यति ।

एतद्वन्द्यं प्रवक्ष्यामि गुह्याद्गुह्यतरं भवेत् ॥

शुभः पार्श्वस्थिघटुषि केशैश्चाख्यानैर्गुणैः ।

मधूष्णिघटुतं शत्रुं पूजयेन्नामतः पुरा ॥

22B, • अष्टमः पटलः । ८ ॥

श्रीदेव्युवाच ।

देवदेव महादेव सर्वसंसारतारक ।

त्वत्तः साङ्गं अतं देव त्रैलोक्यविजयास्त्रकम् ॥

युतल्पा(?)दिमहायोगा वाणयोगास्तथैव च ।

इदानीं श्रोतुमिच्छामि कुल्लुकादुर्गसुत्तमम् ॥

तन्मे कथय देवेश यद्यहं तव वल्लभा ॥

श्रीशिव उवाच ॥

रहस्यातिरहस्यं कुल्लुकास्त्रं महत्तरम् ।

देवदत्तैः समाकीर्णं पञ्चाक्षर्याविभूषितम् ॥

पञ्चम्यापरि विश्रान्तं तारिण्या परिभूषितम् ।

पञ्चतत्त्वैः परिष्कृतं तत् कथं प्रवदाम्यहम् ॥

तथापि तव सम्मौढ्या कथ्यते षट्शु साम्प्रतम् ॥

30A, • नवमः पटलः ॥

श्रीदेव्युवाच ।

देवदेव महादेव सर्वभूतहितार्थव ।

दुर्गे अतं तत् सकाशात् कथं साध्यं तद्वद ॥

श्रीशिव उवाच ।

षट्शु देवि प्रवक्ष्यामि गोपनीयं क्षयोनिवत् ।

विविक्तोपमासाद्य चतुःसन्ध्यापरायणम् ॥

सहस्रार्था वेदपरः समवाचारपाककः ।

परायणचतुष्पैद्य संयुतः साधकोत्तमः ॥

दिक्कलौष वापि चीन गन्धर्वानपि(?)

प्रातर्गणेशं मध्याह्ने वाराहौ प्रजपेच्छिवे ।, etc., etc.

33A, • दशमः पटलः ।

श्रीदेववाच ।

देवेश ओतुमिच्छामि रहस्यातिरहस्यकम् ।
यन्न कस्यापि सम्प्लोक्तं गोपितं सर्व्वतन्त्रके ॥
यामले गोपितं तन्न ह्यमरेऽपि न कीर्त्तितम् ।
तन्मे कथय देवेश यद्यहं तववल्लभा ॥

श्रीशिव उवाच ।

... ..
... ..
सर्व्वस्वमपि ते देवि कथ्यते प्रदणु साम्प्रतम् ।
अङ्गविद्या महाविद्या सर्व्वविद्योत्तमोत्तमा ॥
... ..
तस्मादङ्गमयी माया महामायैव केवला ।
कलातीता गुणातीता नवावरणरूपिणी ॥
नवग्रहमया सङ्क्रान्ता नवनाथसमन्विताः ।
प्रकृतिर्विज्ञातिश्चैव द्वाभ्यामङ्गा भवन्ति हि ।
एकं द्वयं त्रयं वेदसंख्यं वाणसंख्यकम् ।
रसानिवसुरन्ध्राङ्गा नवाङ्गाः परिकीर्त्तिताः ॥
प्रकृतिर्न(भ)वसंख्यकाविज्ञातिः शून्यरूपिणी ।
नवानां शून्यसंयोगाद्विज्ञातिं यान्ति तेऽङ्गाः ॥
तस्मादङ्गमयी काली नवकालीकृत्मेण च ।
त्रिषष्ट्यङ्गा महेशानि सर्व्वशास्त्रकृत्मेण च ॥
वैष्णवे विष्णुतत्त्वाख्यकृत्मेण शम्भुप्रकृतिः ।
द्विराकृता तु पञ्चाशदङ्गाश्चात्र भवन्ति च ॥
शक्तिं तु देवदेवेशि पञ्चाशत्तत्त्वमार्गतः ।
सुन्दर्यां तु महेशानि कृत्तिमार्गाङ्गयोगतः ॥
कादिविद्याविधौ देवि परादिवाग्विभूषितः ।
तत्त्वक्रमो महेशानि कोटिवारं प्रकाशितः ॥

कृष्टिकमश्च वाग्भूतिकमौ श्रद्धा महेन्द्ररि ।
 एकारो जीवकोटिः स्यात् कं ब्रह्म प्रीतिसंक्षितम् ॥
 जीवब्रह्मण्योरैकमेकमेवाङ्गवाचकम् ।
 एकं ब्रह्म परातीतं वाच्यातीतं प्रकीर्तितम् ॥
 वर्णनाशस्तिरूपन्तु प्रोक्तमेवाङ्गवाचकम् ।
 एकाङ्गस्य तु विज्ञानं ज्ञात्वा द्विगयमुद्धरेत् ॥
 यावद्विवर्णितुं शक्यं तावत् सगुणतां गतम् ।
 तदेव निर्गुणं ब्रह्म वाच्यातीतं प्रकीर्तितम् ॥
 शिवशक्तिमिजित्वा तु द्वितीयोऽङ्गः प्रकीर्तितः ।
 त्रैगुण्या चाङ्गचित्तयं इच्छाज्ञानक्रियादिभिः ॥
 ब्रह्मविद्यादिभिर्देवि तृतीयोऽङ्गः प्रकीर्तितः ।
 चतुर्वेदस्वरूपो हि चतुर्थोऽङ्गः प्रकीर्तितः ॥
 कलापश्चकसंयुतः शैवशक्तादियोगतः ।
 पञ्चमोऽङ्गो महेशानि कौर्त्तितं परमेन्द्ररि ॥
 महाज्ञायैः समायुक्तः मष्टोऽङ्गः परिकीर्तितः ।
 कलासप्तकसंयुक्तो मुन्यङ्गः परिकीर्तितः ॥
 वक्ष्यन्त्य महेशानि प्रोक्तो हि (?) सदैवतः ।
 नाथाङ्गो नवसंख्याको दिक्पालैर्दशमः स्मृतः ॥
 शिवैवमाङ्गकं ध्यातं भास्करैर्भास्कराङ्गकम् ।
 कामैस्त्रयोदशाङ्गन्तु भुवनेश्च चतुर्दश ॥
 पञ्चदश्या तदङ्गन्तु षोडश्या षोडशाङ्गकः ।
 कलातीताङ्गको देवि दिशान्निसंक्षिप्तो भवेत् ॥, etc., etc.

38A, • एकादशः षट्कः ।

जीदेस्ववाच ।

देवदेव महादेव भक्तपिण्डामखे प्रभो ।

पूर्वं संसृजितं यन्मे तन्मे कथय शंकर ।

जीशिव उवाच ।

पूर्वसंसृजिता विद्या त्रिषु लोकेषु दुर्लभा ।

प्रकाशते महेशानि श्रद्धा यत्नेन साध्यतम् ॥

नचैकः साधको लोके नैकप्रकृतिको जनः ।
 नत्वेकं सोमनस्तत्र नचैका कुलदेवता ॥
 न तेषां जायते सिद्धिः कलिदोषेण कुञ्चयित् ।
 तत्राप्यास्थावतां देवि फलं किञ्चिद्भविष्यति ॥
 यन्मं चतुर्विधं प्रोक्तं शुद्धगर्भकमेव च ।
 केवलाङ्गान्तु वीजाङ्गं वीजगर्भाङ्गमेव च ॥
 वीजयन्मं चतुर्यं स्यात् इति संक्षेपतो मतम् ।
 केवलाङ्गे दशाङ्गेन वीजाङ्गे तु दशाङ्गकम् ॥
 वीजगर्भाङ्गे देवि दशाङ्गस्य विकल्पना ।
 अङ्गेन गर्भितं वीजं वीजेन गर्भितञ्च तम् ।
 वीजगोपनकार्यार्थं वीजाङ्गाः परिकीर्त्तिताः ।
 तत्स्थले वीजसंज्ञैव नान्यथा शाङ्करं वचः ॥

46A, • द्वादशः पटलः ।

श्रीशिव उवाच ।

नवबोडशकोष्ठानि कृत्वा यत्नेन पार्वति ।
 प्राक् प्रत्यक् दक्षिणोदक् च सूत्रास्फालनयोगतः ॥
 विषमं विषमं भद्रं समभद्रं सप्तं भवेत् ।
 विषमे परमेशानि रक्षस्यं प्रदणं चापरम् ॥

48A, • त्रयोदशः पटलः ।

श्रीशिव उवाच ।

कामिकाख्या मण्डेशानि महाकालाभिधा तथा ।
 कथ्यते तव सम्प्रोक्ता सावधानमना भव ॥
 कृत्वा बोडशकोष्ठानि बोडशौमन्मग्नहरान् ।
 अष्टाविंशति चाङ्गानि चतुर्विंशतया प्रिये ॥

51B, • चतुर्दशः पटलः ।

श्रीदेववाच ।

अष्टिमाद्यष्टसिद्धीनामोत्तरः स्यात्त संशयः ।
 इत्याद्युक्तं त्वया देव पुराचारप्रतं प्रभो ॥

अग्निमात्रं च किं नाम महिमा कौतुशी भवेत्
सर्वं कथय देवेशि (?) यद्यहं तव वक्त्रभा ॥

54A, • पञ्चदश पटलः ।

श्रीदेववाच ।

शिव शङ्कर विन्नेश दीनोज्जारपरायण ।
पूर्वसंस्तुता या वै ब्राह्मणास्त्री पताकिका ॥
तां मे कथय सर्वात्मन् यद्यहं तव वक्त्रभा ॥

61B, इति श्रीमहापञ्चरात्रे The number of
Paṭala is not given.

श्रीदेववाच ।

देवेश ओतुमिच्छामि यक्षाधिपतिसाधनां ।
यक्षाधिपतिता देवो कथं जाता च तदद ॥

64A, • The number of Paṭala is not given.

श्रीदेववाच ।

देवेश ओतुमिच्छामि मन्त्रं यक्षाधिपतेः प्रभोः ॥

64B,

नाभेरधस्ताम्रक्ताभा पीताभा हृदयाव(वि)धिः ।
ततोपरि महानीलवर्णा सर्वाङ्गसुन्दरी ॥
नववर्णा शिखा प्रोक्ता पादगुण्ये श्रिते स्मृते ।
चतुर्वेदा चतुःपादे नखे सिंहाः पृथक् पृथक् ॥
वंशगणेषु देवेशि विंशत्सिंहान् प्रविश्वती ।
शार्ङ्गजशरभौ पक्षौ श्वेतरत्नौ महोत्तमौ ॥
शैर्मकरौ महाश्लेष्माः प्रतिपक्षौ कोटिशः ।
अष्टोत्तरसहस्रं च द्विविधावक्ष्यन्त्यसौ ॥
रत्न[चक्षू]चक्षूजगज्जिह्वा विज्वली परमा कलाम् ।
कोटिकाजगज्ज्वालाः क्षप्राजगज्ज्वालिनी(?) ॥
संक्षिप्ता पक्षिरूपेण चोक्षिता नरकपिङ्गीम् ।
वसिं देहीति जयन्ती सर्वकालं सुभातुराम् ॥

उडुयोडुयो गच्छन्तीं शत्रुसेन्यविभाषिणीम् ।
 चिनेत्रां सयसेनाद्यां श्रीयक्षाधिपतिं प्रभुम् ॥
 जपेत् पंचसहस्रं च सहस्रैकेन संयुतम् ।
 वक्ष्येत् सुरायुक्तं होमयेत् वशां शतः ॥
 तर्पणं मार्जनं देवि रक्तेन कारयेत् प्रिये ।
 तदंते ब्राह्मणानां च भोजनं समुदौ(दि)रितम् ।
 गृध्राणां च शिवानां च भोजनं दापयेत् सदा ।
 अनेन क्लमयोगेन वलितिद्धिर्भवेद्भुवम् ॥

The former owner of the MS. wrote ऊनविंशः above the word एकविंशतितमः ।

It ends :—

गोपनीयं गोपनीयं गोपनीयं विशेषतः ।
 रहस्यातिरहस्यं रहस्यातिरहस्यकम् ।
 सर्वस्विद्धिप्रदं प्रोक्तं वलिदानरहस्यकम् ॥

4200.

1586. **हयशीर्षपञ्चरात्रम् ।** *Haya-śīrṣa-pañca-rāṭtram.*

An interlocution between Bhṛgu and Mārkaṇḍeya.

For the manuscript see L. 2034.

Post Colophon :—

लिखितं श्रीहृदामानन्द देवशर्मेणा ॥ श्रीहरिः ॥

Quoted in *Purāṇa-sarvasva* composed in 1474.

4201.

985. **नारदपञ्चरात्रम् ।** *Nārada-pañcarāṭtram.*

Substance, country-made paper. 14 × 5½ inches. Lines, 10, 12 on a page.

A Vaisnavite Tantra different from a work with the same name published in the Bibliotheca Indica. It

includes six works. But I.O. Catal. No. 2530 says Quotations are also met with from the 7th Sātvata Saṃhitā and 8th Pārama-saṃhitā. The 4th part Pauṣkara Saṃhitā, however, is called Pārameśvara Saṃhitā in our manuscript.

Our manuscript contains (1) Lakṣmī-tantra complete in 112 leaves (see I.O. Catal. No. 2533), (2) Pārameśvara-Saṃhitā complete in 243 leaves (see I.O. Catal. No. 2531 there called Pauṣkara-Saṃhitā), (3) Pādma-Tantra complete in 314 leaves (see I.O. Catal. No. 2532), (4) Paramāgama-cūḍāmaṇi in 391 leaves, apparently defective. (See I.O. Catal. No. 2530).

All the parts bear the same date Saṃvat 1863.

As it is a different work from No. 4198 it is not grouped with that.

4202.

865. **बृहन्नारदपञ्चरात्रम् ।** *Brhan-Nārada-pañca-rātram.*

For the manuscript see L. 1704.

The name is deceptive, from which Rājendralāla takes the work to be an enlarged edition of Nārada-pañca-rātra. The fact is that it forms only a part of Nārada-pañcarātra which includes five works (No. 4201). This part is called Pādma Tantra; and so it is called in colophons of this manuscript, too.

4203.

509. **नृसिंहकल्पः ।** *Nṛsiṃha-kalpaḥ.*

For the MS. see L. 1308.

The last leaf is missing, facsimile of which is to be found in L. facing the notice, and which seems not to have been replaced after taking the facsimile.

An extract from the Nṛ-siṃha-purāṇa, containing directions for the worship of Nṛ-siṃha.

4204.

139. अन्नदाकल्पः । *Annadā-kalpah.*

The manuscript has been fully noticed by Dr. Rajendralāla Mittra under No. 456 in Vol. I of his Notices.

4205.

4277.

Substance, palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 1 to 7. 14 to 64. lines, 4, 5 on a page. Character, Uḍiyā, written about 50 years back. Appearance, fresh.

I.

अथ नामत्रयकल्पो लिख्यते ।

देविकायास्तटासीनं अतर्कौत्ति बह्व्रतम् ।

पद्मच्छ अज्ञया युक्तं शौनको मुनिपुङ्गवः ॥

शौनक उवाच ।

भगवन् ओतुमिच्छामि रहस्यं वैष्णवं मुनेः ।

सर्वशान्तिकरं नृणां सर्वाभीष्टप्रदन्तया ॥

अतर्कौत्तिरुवाच ।

इदं शौनक यन्मत्तः ओतुमिच्छसि दुर्लभम् ।

नामत्रयं हरेः पुण्यं शान्तिदं पुष्टिवर्द्धनम् ॥

दुर्लभं त्रिषु लोकेषु किञ्चिन्नास्ति तदाश्रयात् ।

अश्रुतानन्दगोविन्देत्यग्निर्ग्रंथं परिकौत्सयन् ॥

ब्रह्मलोकमवाप्नोति किमुतान्यं द्विजोत्तम ।

It relates to the worship of the three forms of Viṣṇu, namely, Acyuta, Ānanda and Govinda.

3A, इति श्रीसौरसंहितायां अतर्कौत्तिशौनकसम्वादे नामत्रयकल्पः समाप्तः ।

अथ नामत्रय-माहात्म्यं लिख्यते ।

प्रायश्चित्तसर्व्वक्षे । तत्र च पद्मपुराणे ।

सर्व्वरोगोपशमनं सर्व्वारिष्टविनाशकम् ।

नामत्रयमर्च्यं मन्त्रं श्रुति-स्मृतिषु विष्णुतम् ।

7A, इति नामत्रयविधिः समाप्तः ।

II.

Second batch of leaves contain miscellaneous notes of a priest.

III.

Leaves 14 to 64.

In the 14th leaves begins :—

A.—गोपालस्तवराजः ।✓

नारद उवाच ।

नवीनवीरदशामं नीलेन्द्रीवरजोचनम् ।

वह्निवोगन्दनं वन्दे ह्येषां गोपालकप्रियम् ।

15A, इति श्री[गो]तमोतन्त्रे गोपालस्तवराजः समाप्तः ।

Then begins Tryambaka-kalpa:—

ॐ भूतब्रह्मवायु अन्धकारं नमः ।

आश्वमेधं सुखालीनं वशिष्ठं तपतान्वरम् ।

ब्राह्मणं कश्यपं समायुक्तं योगैश्वर्य्यसमन्वितम् ।

ज्वलन्तं तेजसा जित्वं सहस्रान्मुसमप्रभम् ।

...

...

भगवन् सर्व्वधर्म्मेश ...

...

अन्धकारं च माहात्म्यं श्रोतुमिच्छामि साधनम् ।

...

...

त्रिशेयं गोपिता दृष्टा मृतसङ्गीवनी मया ।
नासाध्यमनया किञ्चित्त्रिषु लोकेषु विद्यते ॥
विधितस्य प्रवक्ष्यामि समाहितमनाः शृणुः ॥

It contains ten paṭalas.

The Last Colophon:—

33A, इति श्रीवशिष्ठप्रोक्ते न्ययककल्पे दशमः पटलः । इति श्रीवशिष्ठ-
प्रोक्तन्ययककल्पः समाप्तः ।

B.—35B, इति वशिष्ठप्रोक्ते मृत्युञ्जयन्ययकाक्षरकावचं सम्पूर्णम् ।

C.—Then begins शिवज्ञानविद्या । ✓

Beginning:—

कैलासशिखरासीनं देवदेवं त्रिलोचनम् ।
प्रणिपत्याह गिरिजा विकसन्मुखपद्मजा ॥
भगवन् देवदेवेश
पञ्चाक्षरस्य माहात्म्यं वक्तुमर्हस्यशेषतः ।
इति तद्वचनं श्रुत्वा भगवान् स सदाशिवः ।
प्रोवाच भावगम्भीरं स्मितं कृत्वा महेश्वरीम् ॥

श्रीभगवानुवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ।
न शक्यं विस्तराद्वक्तुं तस्मात् संक्षेपतः शृणु ॥
प्रलये समयप्राप्ते नष्टे स्थावरजङ्गमे ।
नष्टे देवासुरे चैव नष्टे चोरगराक्षसे ॥
सर्वं प्रकृतिमापन्नं त्वत्तः संजयमेव्यति ।
एकोऽहं संख्यतो देवो न द्वितीयोऽस्ति कुत्रचित् ।
तस्मिन् देवाश्च ग्रास्त्रानि मन्त्रे पञ्चाक्षरे स्थिताः ।

37B, यस्यो गमः शिवावेति मन्त्रोऽयं हृदि संख्यतः ।
तेन तत्तं श्रुतं तेन तेन सर्वमनुष्ठितम् ॥

38A, इति श्रीशिवज्ञानविद्यायां सप्तमोऽध्यायः नाम प्रथमो-
ऽध्यायः ; 41B, • न्यासविधिः नाम द्वितीयोऽध्यायः ; 43B, • मन्त्रविद्यो

नाम तृतीयोऽध्यायः; 45B, • सदाचारक्रमो नाम चतुर्थोऽध्यायः; 49A, •
सप्तविनियोगो नाम पञ्चमः; 51B, • प्रायश्चित्तानुष्ठानं षष्ठोऽध्यायः; 55B,
• यजनविधानं नाम सप्तमोऽध्यायः; 60A, • साधारणोक्तिर्नाम अष्टमोऽध्यायः;
62B, इति श्रीलिङ्गपुराणे पञ्चाक्षरमाहात्म्यं नामाध्यायः; 63B, इति शिव-
धर्मे महाशाले पञ्चाक्षरमाहात्म्यं नामाध्यायः ।

The last leaf gives a date which is evidently in a later
hand :—

सन १२२८ साल कुम्भमासस्य सप्तमदिवसे लिखितं महता
भगवान् मिश्रेण ।

WORKS ON PURĀNAS.

4206.

8174. टोडरानन्द । *Toḍarānanda.*

(सर्गावतारः only.)

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia. 78. Lines, 10 on a page. Character, Nāgara, of the seventeenth century. Appearance, old and repaired with transparent paper.

The MS. is defective, being made up with two batches of leaves (foll. 1-39 and 40-78), belonging to two different manuscripts; and there is a large gap between the two, although the leaves are marked consecutively in a much later hand.

It contains the first section of *Toḍarānanda*, the well-known encyclopedia of law, religion, astronomy, medicine.

It begins:—

ओगोशाय नमः ।

ॐकारस्याभिधेये जगदुदय-तिरोभाव-धामन्यसङ्गे

यस्मिन् मायाविवर्त्तप्रतिफलनवशादेव नाभावभासः ।

निष्ठा यत्र अतीनां विविधप्रपञ्चधामन्यवादस्तवाधा

तस्मै सम्यग् नमस्यां मुञ्जरपि च मुञ्जर्षये कल्पयामः ।

... ..

ओमद्वन्द्वोद्भवप्रभृतिदिविषदासुद्यदानधर्मोनि-

स्तर्ज्यमागिष्यमानाद्यनिचयसमुद्भातिपादारविन्दः ।

विन्ध्योद्धारकारो यतिभिरतिवृत्तध्यानवेद्यो विदध्या-

देव ओटोडरेन्द्रचितितितनकमहागन्दमिन्द्रीवराष्ट्रः ।

... ..

Genealogy of the patron of the compilers :—

राजन्यवंशसरसौहृदचय्यभातुः

ओट्टेङ्गान्वयमहोदधिपारिजातः ।

काणो विद्यालभुजमखलखण्डितारि-

रासौन्सुरारिपदवारिब्रह्मातिभक्तः ।

एतस्यान्तजिराविरास तनयो वीरोऽतिधोराग्रणीः

विश्वस्थातस्तुजप्रकायमहिमा भूलोकभूषामणिः ।

यन्नामस्मरणे भवन्ति कवयो रोमाञ्चितैरक्षिताः

यस्याद्यापि यशः प्रसर्पति दिशां श्रोतांस्तुबिम्बज्जात् ।

एतस्य पुत्रो निजगोत्रनेत्रद्वयस्फुरत्कौरवश्रीतधामा ।

कामारि-रामार्चनपादसेता दामाभिरामाकृतिराविरासोत् ।

(?) अभूदेतस्य स्रुस्त्रिदशपतिपुरोगगरीगौतकीर्तिः

पञ्चेबुद्धेविश्रोर्वस्वलितसुरसरिद्वौचिनिधौतमूर्तिः ।

(?) आसीदसौमभूमौवलयगतयशःसौमसोमोऽरिवाजा

स्फूर्जस्त्रिन्दूरमाणाह्वयपटुकरः कृष्णपादाब्जभङ्गः ।

अग्रे गण्यो नृपाणामतुल्यवज्रतां वैखरीणां शरस्थो

मान्यो विद्वज्जनानां नयविनयपुजां वाञ्छजानां वरेष्ठः ।

पञ्चचक्षुश्चकोरचयतुहिनवपिभिर्भुक्तुकाणां जनानां

एतत् पुत्रः पवित्रः त्रिदशपतिरिव दारकादास आसौत् ।

एतस्य पुत्रो दिनमङ्गनामा बभूव धामाखिलसद्गुणानां ।

बभूव यदीयं वज्रशो विद्यानं दिक्पञ्चवाजं धवलीकरोति ।

ओमत् कृष्णपदारविन्दविगलज्माध्वौकवद्वादरः

त्रैलोक्य विदितः कृतो भगवतोदासोऽस्य पुत्रोऽभवत् ।

कीर्त्त्या यस्य सुधांस्तुन्दरवचा भूमखलं निर्भीकं

यद्वागेन दरिद्रवेष्टं सुचिरं दारिद्र्यमुन्मूलितं ।

भूलोकस्य विभूतत्वं त्रिजगतीवैदग्ध्यविश्रामभूः

पुत्रोऽस्य क्षितिमख्यते विजयते ओटोकरः स्थापतिः ।

यस्मिन् प्राप्ति पाकप्राप्तनृव द्यौषीं पवित्रास्तौ
 सद्यः कार्ययुधिष्ठिरादिविरहलोभं धरित्री जहौ ॥
 श्रीमान् विन्ध्यवर्धिराय पुनःकदोःस्तम्भसम्भावना-
 भूमिदोडरमस्त एव जयतादाह्वयवदंजनः ।
 राजन्येषु तमोमयेन कलिना क्रूरेण निष्कोचितो
 यस्मिन्मृदितो जगदिमलयन् साम्राज्यतिम्भयतिः ॥
 यस्य चेतसि गोविन्दभक्तिरेव गरीयसी ।
 नारी चन्दनचौराद्या विषया विषसम्भिता ॥
 चेतो यस्य निरन्तरेण भगवत्पादाम्बुजे भङ्गति
 प्राप्तं येन तपोवसेन मङ्गता साम्राज्यमत्यङ्गतं ।
 यत् कौर्त्ति श्रुतिजोक्तकुण्डलयुगं गायन्ति देवाङ्गनाः
 सोयं टोडरमस्त भूमिरमयः केनोपमेयो भवेत् ॥
 तडागानां यागानतिविमलमूर्त्तिः समकरोत्
 अस्तौ सौधेध्वन्तर्भूरमयनमूर्त्तींश्च विविधाः ।
 विधाय प्रारम्भादुपवनविनोदं भगवतो
 यशःश्रीयं राजा जगति बज्रशः पल्लवयति ॥

Appointment of learned compilers :—

अस्तौ कदाचिद्विदुषो विमुक्ताग्राह्य सत्कृतविनोतमूर्त्तिः ।
 नानापुराणस्मृतिसारभूतं समादिशद् ग्रन्थममुं विधातुं ॥
 शक्तेरभावेन कसेः स्वभावाज्जनान् जगत्यामजसान् विनोक्त ॥
 हिताय तेभामखिलायैसारं यथाविचारं नृपतिः करोति ॥
 सन्धक् श्रुतीनां अवशेऽप्यशक्ताः स्मृतौ पुराणेऽप्यजसा पुमांसः ।
 तेभामश्रेष्ठानुमतानुसारो लोकोपकारी नृपतेः प्रयासः ॥
 श्रुतिस्मृतिपुराणानि विष्कीर्णानि पदे पदे ।
 ग्रन्थेऽस्मिन् टोडरानन्दे संक्षिप्तानि मञ्जीर्यता ॥
 सर्वत्र सन्ति वचनानि बहूनि तेषु
 ग्राह्याणि यानि सविशेषविवर्तितानि ।
 विज्ञातमूलकतया बज्रभिर्विचार-
 निर्व्वाहसाधुमतिभिश्च समाहृतानि ॥

The sections of the encyclopedic work :—

सर्गावताराः काण्डस्य गणनं काण्डनिर्णयः ।
 देशा विजातिसंस्काराश्चाचारः मुद्रिनिर्णयः ॥
 आङ्गानि वर्षकृतानि व्रतानां विधयस्ततः ।
 प्रतिष्ठाविषयः पूजा देवतानां ततः परं ॥
 दानानि ग्रहयागादिशान्तिकं तैथिर्को विधिः ।
 विवादो व्यवहारश्च राजनीतिस्ततः परं ॥
 प्रायश्चित्तं कर्मपाक आयुर्वेदः प्रसङ्गतः ।
 ग्रन्थेऽस्मिन् तोडरानन्दे सर्वमेतन्निबध्यते ॥

It contains the first section (Sargāvatāra), concerned with creation and the incarnations of the creator (Viṣṇu) :—

इह खलु पुत्रबाधैश्चतुष्टयमनिवृत्तिं चाभिलषद्भिः प्रवृत्तिनिवृत्तिरूपो
 धर्मे एवाश्रयणीयः.....

4B, वेदः स्मृतिः सदाचारः सस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राक्तः साक्षाद्धर्मेस्य ज्ञेयं ॥
 पुराण-न्याय-मीमांसा-धर्मशास्त्राङ्गमिश्रिताः ।
 वेदाः स्नानानि विद्यानां धर्मेस्य च चतुर्दशः ॥

न्यायस्तर्को मीमांसा श्रुतिस्मृत्यर्थविचार एतयोः प्रतिपाद्यार्थनिर्णायकतया
 धर्मोपयोगः.....

5B, एवं सति वर्णाश्रमाचर्यैर्भगवान् भजनीय इति स्थिते भगवत्सङ्घं
 शेषेणाथ विज्ञाय तद्गुणे कथं प्रवर्ततां गहि लोका अतिप्राक्ततस्याप्युपासनीयस्य
 सङ्कल्पमविज्ञाय तमुपासत इति सतां भगवन्निश्चासया भवितव्यं भगवत्सङ्कल्पज्ञानं
 च उपदेशाद्भवसामञ्जस्येनावटमानं तदस्यजज्ञादेवापाततो विज्ञायते अत एव
 ब्रह्मनिश्चासानन्तरमस्यचतुर्भगवान् आलो जन्माद्यस्य जत इति
 अभिमानाविषयस्य च प्रधानस्य जडतया प्रवृत्तत्वम्भवादीन्वराभिमानविषयप्रधानौ-
 पादाविकी जगदुत्पत्तिर्ज्ञेयमुपपद्यते इत्यादि सर्गो भगवत् सङ्कल्पोपपादगमाय
 निरूप्यते ।

16B, निष्ठायाः क्षयमेव यः कदम्बाया विन्धं प्रकृष्टादिभि-
 र्भूयो यः क्षयमेव संहरति तत् क्षयिन् सुरैरर्चितः ।
 तस्मिन् ब्रह्मणि विन्धघामनि विभौ श्रीटोडरप्रापतेः
 सत्यगैप्रतिसर्गकारिणि हरौ चेतस्विरं गन्ताम् ॥

अथावतारः ।

कक्षान्मातुषतां प्राप्तो निर्गुणोऽपि जनार्दनः ।

वासुदेवो जगन्मूर्तिस्त्रिसंयमकारिणोमिति ॥

इति जैमिनिप्रश्ने मार्कण्डेयवाक्यं ।

As pointed out above, the MS. consists of two groups of leaves, belonging to two different manuscripts; the first (foll. 1-39) comes up to Nṛsiṃhāvatāra. The second group of leaves is concerned with the three Rāmas and Śrī Kṛṣṇa. But on examination it is found to be a confused mass of leaves, numbered by the last owner of the MS., as he got them. There may be many leaves, missing here and there.

4207.

9765. पुराणसंहिता or सिद्धान्तसारः ।

Purāṇa-saṃhitā or Siddhānta-sārah.

Substance, country-made paper. 9×4 inches. Folia, 39. Lines, 9 on a page. Extent in Slokas, 693. Character, Nāgara. Appearance, old. Incomplete at both ends.

This codex contains Purāṇa-saṃhitā, incomplete at both ends. It begins from the 19th adhyāya, and breaks off abruptly at the verse 47 of the twenty-fourth adhyāya. It gives a long account of the childhood of Śrī Kṛṣṇa.

7A, इति श्रीपुराणसंहितायां सिद्धान्तसारे एकविंशोऽध्यायः; 16B, • विंशोऽध्यायः; 24A, • एकविंशोऽध्यायः; 30A, • द्वाविंशोऽध्यायः; 36A, • त्रयोविंशोऽध्यायः ।

4208.

9428. पुराणसमुच्चयः । *Purāṇa-samuccayaḥ*.

(*Two chapters.*)

Substance, country-made paper. 5×11 inches. Folia, 5. Lines, 13 on a page. Extent in slokas, 170. Character, Nāgara. Appearance, very old. Incomplete.

It contains two chapters from *Purāṇa-samuccaya*, a metrical abridgment of the *Purāṇas*, one of them treating of *Ekādaśī* and the other incomplete treating of *Janmāṣṭamī*.

4209.

809. पुराणसारः । *Purāṇa-sārah*.

By *Rudra Sarmā*, son of *Rāghava Rāya*, son of *Gopāla Rāya*, son of *Bhavānanda*, the founder of the *Nadia Raj-family*, who materially aided *Rājā Māna Siṃha* in bringing Bengal under the *Mughul* arms.

Repaired with transparent paper.

For the manuscript see L. 3310.

4210.

1731. कुरुक्षेत्रमाहात्म्यम् । *Kuru-kṣetra-māhātmyam*.

Attributed to Saṃkarācārya.

Substance, country-made paper. 11×5½ inches. Folia, 167. Lines, 10 on a page. Extent in slokas, 3,340. Character, Nāgara. Date, *Sampat* 1864. Appearance, tolerable. Complete.

Last Colophon :—

इति श्रीशङ्कराचार्यविरचितं कुरुक्षेत्रमाहात्म्ये बाष्पादशङ्क-
रार्चनविधिपरिपूर्णपूर्णाङ्गं समाप्तं । बङ्गविंशतिसः प्रभावः ।

Post Colophon :—

चिरंजीवना(र्थे)धेन निम्नेष दुर्जोगद्वयेन श्रीमता षटविंशत्य
कुरुक्षेत्रं लेखनीयं यथाविधि । शुभं भूषाद् । संवत् १८६९

मिति षाण्गुन वदौ १४ गुरुवास्तरे कुरुक्षेत्रे शङ्कराचार्यकृत
समाप्तम् ।

Maṅgalacarana :—

परं ब्रह्म न[म]स्तु सर्वमङ्गलमङ्गलम् ।
अथयं श्राव्यं पूर्णं सच्चिदानन्दलक्षणम् ॥
निर्गुणं सगुणं विष्णुं शंकरं सिद्धिदायकम् ।
गणेशं विब्रह्मर्षिं पितरं च दिवाकरम् ॥

Object of the work :—

वामनादिपुराणेभ्य इतिहासादितः कथाः ।
कुरुक्षेत्रस्य माहात्म्यं संयुजं दृष्टिसम्मतम् ॥
शङ्करेणावतारेण यथाबुद्धानुसारितम् ।
कथ्यते तस्य विस्तारो भूषणीयो द्विजोत्तमैः ॥

The work begins :—

लोकत्रयस्तु तीर्थेभ्यः कुरुक्षेत्रं विशेषतः ।
कुरुक्षेत्रदर्शनं पुण्यं महाप्राप्तकणाशनम् ॥
तथाहि भारते । इत्यादि ।

The authorities quoted :—

भारत, वामनपुराण, विष्णुधर्मोत्तर, देवीपुराण, वाचवौच,
लिङ्गपुराण, जावालोपनिषत्. भविष्यत्पुराण, मनुपुराण (?)
याज्ञवल्क्य, मन्त्रशास्त्र, मार्कण्डेयपुराण, नारद, विष्णुपुराण,
ब्रह्मपुराण, आरण्यक ।

Colophons :—

6A, इति श्रीशङ्कराचार्यविरचितं कुरुक्षेत्रमाहात्म्यं प्रथमनिर्णयप्रभावः,
11B, • ब्रह्माख्यदेशस्य तीर्थयात्रादर्शनस्यार्थनवितोयप्रभावः; 15A, • पूर्वरेखायां
तीर्थयात्रा समाप्त इतोयप्रभावः; (?) 18B, • इतोयप्रभावः; (?) 31A, •
चतुर्थप्रभावः; 38A, • आसवननिर्णयप्रभावः; • 49B, कुरुक्षेत्रमतीर्थमाहात्म्य-
निर्णयचतुस्रप्रभावः; 52A, • सरस्वतीमाहात्म्यवर्णनं नाम सप्तमः प्रभावः;

56B, • कुबक्षेत्रतीर्थानां यात्रादर्शनस्पर्शनपुण्योपलब्धयल्लक्ष्मीवर्धननाम अष्टमः प्रभावः; 61B, • पृथूदकमाहात्म्यसंग्रह नवमः प्रभावः; 70B, • सप्तम्यंतर-पृथूदक्याने अष्टमासंगमयात्राया दशम प्रभावः; 76B, • चतुरेखायां याव-त्तीर्थादिज्ञानयात्रादर्शनस्पर्शनं च परिपूर्णकामनया कुबक्षेत्रसर्वलक्ष्म्यान्वित एकादशप्रभावः; 82B, • ब्रह्मपुरमध्ये प्रथम औनसतीर्थे कार्तिकेयस्य प्रभाव-वर्धनं द्वादशप्रभावः; 93A, • ब्रह्मसरमध्ये पद्मप्रणोतस्थलान्तरौयलक्ष्मीतीर्थनिर्णय त्रयोदश प्रभावः; 99B, • चतुर्दशप्रभावः; 103A, • चतुर्दशप्रभावः; (?) 119B, • षोडशप्रभावः; 124A, • ब्रह्मसेन्यान्वितौषधवर्धनं सप्तदशप्रभावः; 127A, • ब्रह्मसरमध्ये स्थाणुतीर्थमाहात्म्यवर्धनं अष्टादशोऽध्यायः; 129B, • स्थाणुतीर्थमाहात्म्यं समाप्तम्; 136A, • एकोनविंशोऽध्यायः; 139A, • विंशतितमोऽध्यायः; 145B, • एकविंशतिमः प्रभावः; 148B, • द्विविंश-तिमः प्रभावः; 150B, • वेणोपाख्याने त्रयविंशतिमोऽध्यायः; 154B, • मार्कण्डेयतीर्थप्रभाववर्धनं त्रयोविंशतिमप्रभावः; 159B, • सारस्वतोत्पत्तिनिर्णय चतुर्विंशतिमप्रभावः; 165A, • पञ्चविंशतिमः प्रभावः;

The names of Tirthas in Kurukṣetra and their sites :—

13B, अथ वालूयामे वायव्यकोणे वामसरतीर्थे; 14A, अथ दाचौरयामे पश्चिमभागे दक्षाम्रं शालुकिनीयामातिगिकटे उत्तरदिशि दशान्वनेधतीर्थम्; 14B, अथ सपीदोयामे उत्तरदिशि सर्पत्रवणतीर्थम्; 17A, अथ वाराहतीर्थम्; 18B, अथ जौदयामोत्तरभागे जयन्तीदुर्गाख्यानम् सोमतीर्थं च; 21A, ततो वंशकमूनतीर्थं गण्डेस्त्रसोनायामात् पूर्वदिशि; 22A, अथ कायप्रोघनतीर्थम् कसुखयामादीशानकोणे; 23A, अथ लोहधारयामे वायव्यदिशि लोकोद्धार-तीर्थम्; 23B, अथ किमणयामाग्निकटे जम्बीतीर्थम्; 24A, अथ क्कनायय-यामाग्निकटे दक्षिणदिशि कपिलज्जदतीर्थम्; 24B, अथ सुजङ्गयामात् पश्चिम-दिशि सूर्यतीर्थम्; 25A, अथ गुह्ययामे पश्चिमभागे गङ्गाभवनतीर्थम्; 25B, अथ साधिययामे पूर्वदिशि संख्यो देवतीर्थम्, अथ बहुरयामे सरस्वता-मरुत्कयश्चधारयानतीर्थम्; 26A, बहुरभावतीयामाहायव्यदिशि गङ्गाधर-तीर्थम्; 26B, सोमयायामे सुतीर्थं लोकप्रसिद्धं; 27A, अथ करायामे

कामेश्वरतीर्थम्, अथ सुभरिग्रामादौशानकोणे माहृष्टहतीर्थम्; 27B, गमन-
 मोचनतीर्थम्; 28A, अथ सौवर्णग्रामात् पश्चिमदिशि किञ्चिद्दूरे सावर्णकोनापहं
 तीर्थम्; 28B, अथ मानसग्रामे मानससरोवरतीर्थम्; 29A, “औचवती”
 अपरनामिकामापगां गच्छेत्; 30B, लौहघोषाग्रामात् वायव्यकोणे सप्तर्षि-
 कुण्डापरनामकं ब्रह्माख्यवरतीर्थम्; 31B, अथ कपिलस्थले वृद्धकेदारतीर्थम्;
 32A, अथ केदारवत् कपिलस्थलनगरात् किञ्चिद्दूनक्रोशोपरि कलसीग्रामादारभ्य
 दुर्गाक्षेत्रम्; 33A, अथ सरकतीर्थे इडास्यदतीर्थम्, सरकात् कलस्याश्चोत्तरस्यां
 दिशि किंदानतीर्थं; 33B, अथ किंदानतीर्थस्थलममेव किंजल्यतीर्थम्;
 35A, अथ पुण्डरीकनागतीर्थम्, अथ कोहड़ाग्रामादुत्तरदिशि वैतरण्यां नद्यां
 त्रिविष्टपतीर्थम्; 35B, अथ प्रकृतीर्थम्, अथ साकराग्रामादुत्तरस्यां दिशि
 पापक्षेपकं तीर्थम्; 36A, अथ फलकौवने वृषहतौनदी वसति; 37A,
 परवाद्याग्रामयोर्मध्ये पाणिनाथ अपरनाम पाण्डित्यतीर्थम्; 37B, अथ नौसङ्ग-
 ग्रामात् पश्चिमे भागे मिश्रौकनोमकहारतीर्थम्, वरासग्रामादक्षिणे भागे
 वरासवने मगोजवतीर्थम्, ततो व्यासवनं गच्छेत्; 38A, ततो मधुवनं गच्छेत् तत्र
 मधुवटीग्रामे देव्यास्तोत्रम्; 38B, ततो हिरण्यवती अपरनाम कौशिकीवृषदत्तोः
 संगमं गच्छेत्; अथ वनस्थलीग्रामं गच्छेत्; 39B, अथ खेयग्रामादक्षिणस्यां
 दिशि आश्रितकीर्थम्, अथ खेयग्रामे खदिततीर्थम्, अथ निगधुग्रामे मन्दाकिनी-
 तीर्थम्; 41A, अस्मादेवग्रामात् वायव्याश्रितपश्चिमायां निकटे लोकप्रसिद्धं
 कोटितीर्थं, अथ वौडसामग्रामोपलक्षितवामनक्षेत्रम्; 41B, अस्मान्निर्गन्तां दिशि
 ज्येष्ठाश्रमपश्चिममितेरघस्तात् कोटितीर्थमैशान्यां किञ्चिद्दूरं सूर्यतीर्थं; 42A,
 अथ तत्रैव ज्येष्ठाश्रमतीर्थम्; 42B, तत्र कोटितीर्थं गच्छेत्; 43A, अथ
 कुण्डोद्धारयतीर्थम् किरमवग्रामे; 43B, अथ प्रवणग्रामात् पूर्वस्यां दिशि
 पवनश्रुतीर्थम्; 44A, प्रवणग्रामात् पुनः सौतामठतीर्थम्, तत्र मठे गौडटी-
 ग्रामात् पूर्वस्यां दिशि सौतामठेति लोकप्रसिद्धं वेदितीर्थम्; 44B, अथ
 कोशग्रामे पञ्चतीर्थाः प्रसिद्धाः, अथ रसिवाग्रामादुत्तरस्यां दिशि ऋषभोचन-
 तीर्थम्, अथ कौकग्रामे पश्चिमे अतिनिकटे ग्रामस्याघस्तादेव कोटिकूपतीर्थम्;
 45A, अथ वकौटग्रामात् पूर्वस्यां दिशि वटेश्वर अपर नाम विन्ध्येश्वरतीर्थम्;
 45B, अथ पुरातन-चदन-ग्रामादक्षिणस्यां दिशि अमरकन्द अपरनाम अमृत-

तीर्थम्; 46A, अथ कौण्डामादोशान्यां दिशि अतिनिकटे द्वितीयकुलोत्तारख-
 तीर्थम्, कारकाद्यामादुत्तरस्यां दिशि किञ्चिद्दूरं कुन्तारखतीर्थात् करखव-
 तीर्थम्; 46B, अथ सारसाद्यामादोश्यां दिशि लोकप्रसिद्धं दूर्यस्य प्राणिहोह-
 तीर्थम्, अथ न्यावद्यामात् क्रो[शा]ई-परिमिति उत्तरवाहिण्यां सरस्वत्यां
 ओकुलतीर्थम्; 48A, तत्र ओकुलतीर्थात् किञ्चिदनन्तरं नैमिषतीर्थम्; 49B,
 अथ कुलभवनतीर्थादनन्तरमैशान्यां दिशि वेदतीर्थम्; 50A, अथ यानाद्यामात्
 पश्चिमे भागे ब्रह्मतीर्थम्; 50B, अथ गुणयनाद्यामाग्निकटे पूर्वभागे सोम-
 तीर्थम्; 51A, अथ मागणाद्यामोपलक्षितं मंकाण्डविद्योत्रम्; तत्रादौ सप्त-
 सारस्वतीर्थम्; 54A, ततः कपाजमोचन अपरनामकं औशनसतीर्थम्; 55B,
 अथ अग्नितीर्थम्, तदग्रे मार्गवतीर्थम्; 56A, अथ विश्वामित्रतीर्थम्, अथ सर्व-
 तीर्थोत्तमं पृथूदकतीर्थम्; 59A, 'तत्र पृथूदके ब्रह्मयोगितीर्थम्; 64A, तत्र
 अवकोशमध्ये ढहस्यतितीर्थम्; 64B, अथ कपिलतीर्थान्ते प्रसिद्धं पापान्त-
 तीर्थम्; 65A, अथ मधुश्रवातीर्थम्; 65B, अथ प्राच्यां विश्वामित्राश्रमे
 वशिष्ठोवाहतीर्थम्; 66A, तत्र पृथूदके वशिष्ठस्य अपोवाहतीर्थान्तर-भूमङ्गुगोप्य-
 रहस्यतीर्थम्; 68A, अथ सरस्वत्यां अरुणासङ्गमतीर्थम्; 71A, अरुणासङ्गम
 अरुणाद्यामादारभ्य ब्रह्मयोगिपर्यन्तम्; 72A, अरुणासङ्गमस्य पश्चिमे भागे
 यावन्मन्त्राकोमुनि तावत् पृथूदकच्छेत्रम्, सरस्वतीं विहाय समुद्रतीर्थः; 73A,
 अथ सारदायामे श्रतसाहस्यतीर्थम्, अथ सरस्वत्यां सोमतीर्थम्; 73B, अथ
 रेणुकातीर्थम्; 74B, भोरद्यामात् पश्चिमे भागे पृथूदकमार्गमध्ये भूरेन्द्ररजिङ्गम्;
 75B, अथ जोडसङ्ग्रामाद्विष्टरेखायां त्रीणि क्रोशपरिमितकाम्यकवनम्,
 कमघाद्यामात् पुनर्निर्वन्धं भोजगुणस्य मार्गजोडसङ्ग्रामात् पूर्वदिशि वाज-
 खिल्येन्द्रतीर्थम्; 76A, वाजखिल्यतीर्थादुत्तरदिशि किञ्चित् दूरवने वाज-
 खिल्येन्द्ररजिङ्गम्; 89B, सरस्वत्यां दक्षिणोत्तरवाहिण्यां पञ्चवटीतीर्थम्; 90A,
 अथ औजस पूर्वभागे कुवतीर्थम्; 90B, अथ अणकतीर्थम्, तत्र पूर्वस्यां दिशि
 ब्रह्मरूपम्, अथ अणकस्य दक्षिणे भागे विन्धेन्द्ररूपम्; 92B, अथ नरकतीर्थात्
 पूर्वदिशि क्रोशपरिमितं सर्वदेवतीर्थं जाम्बेति प्रसिद्धं, तथाग्रे सर्वदेवतीर्थात्
 पूर्वदिशि जलतीर्थम्; 93A, जलतीर्थादारभ्य जलतीर्थपर्यन्तं जलोनारायण-
 क्षेत्रम्; 104A, अथ व्याखुवटीथं निकटे ब्रह्मयोगितीर्थम्; 113B, अथ

विभीषणेश्वर उत्तरदिग्भागे कौर्क्षेश्वरलिङ्गम्, अथ त्रिशिरेश्वरलिङ्गम्, अथ
स्वायुवटतीर्थम्; 115A, अथ पूर्वभागे हस्तिपादेश्वरलिङ्गम्; 116B, अथ
सिद्धेश्वर पूर्वदिशि आदित्येश्वरलिङ्गम्; 117B, अथ पारेश्वरदक्षिणे व्यासेश्वर-
लिङ्गम्; 118A, अथ ब्रह्मप्रतिष्ठितानि चतुर्मुखलिङ्गानि; 130A, अथ
सम्पत्त्यां पूर्ववाहिन्यां कूलप्राचीतीर्थम्; 132B, अथ विहारतीर्थादग्रे वदर-
प्राचीवशिष्ठतीर्थम् ।

4211.

1721. **रामगङ्गामाहात्म्यम् ।** *Rāma-Gaṅgā-māhātmyam.*

*By Yadupati, son of Trilōcana (Moḍhavi) and disciple
of Ratnapati.*

Substance, country-made paper. 9×4 inches. Folia, 32. Lines,
9 on a page. Extent in ślokas, 560. Character, Nāgara. Date, Śaṃvat
1842. Appearance, old. Complete.

The Last Colophon:—

इति श्रीमद्दरामगङ्गामाहात्म्ये यदुपतिविरचिते द्वादशोऽध्यायः
समाप्तः ।

Post Colophon:—

संवत् १८४२ शके १७०७ शिशिरशुद्धतौ माघशुद्धौ चतुर्दश्यां
रवौ त्रिपाठी जयशङ्करेण लिखितमिदं रामगङ्गामाहात्म्यं परो
पकाराय । शुभमस्तु ।

After this there follows a line in a different hand:—

इदं रामगङ्गामाहात्म्यं हरिःश्रेष्ठ भूदेवाक्षया प्रमाणोक्तम् ।

Mangalācāranam:—

नारायणं नमस्कृत्य विप्रराजं गणाधिपम् ।
देवीं सरस्वतीं चैव गुरुं रत्नपतिं तथा ॥ १ ॥

Object of the work:—

रामगङ्गोद्भवं वक्ष्ये कलिकाव्यवसायकम् ।
सर्वपापहरं पुण्यं पापिनामपि मुक्तिदम् ॥ २ ॥

रामगङ्गा कुतोद्भूता इति संशयिरे जनाः ।
 तेषां सन्देहनाशार्थं पूर्वपक्षं प्रकाशये ॥ ४ ॥
 अथातः संप्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
 आर्यभाषां मतं रामगङ्गामाहात्म्यसूचकाम् ॥ ५ ॥
 देहीक्षेत्रचत्संवादं पाणिनामपि मुक्तिदम् ।
 रामगङ्गावतरणं अवयात् पावनं नृणाम् ॥ ६ ॥

32D, Authorship and date of composition :—

मौढवौद्धातिवर्थ-ओषिकोचन-मणौषिणः ।
 सुतेन ब्रह्मनिष्ठे(न) यदुनेदं प्रकल्पितम् ॥ १ ॥
 विशदं द्वादशाध्यायैः गुह्यं मप्रथितं सुवि ।
 पादोनचतुःशतमितैः श्लोकैः मखिगयैरिव ॥ २ ॥
 माहात्म्यं रामगङ्गाया सर्वजोकोपकारकम् ।
 घर्माशकाममोक्षाणां साधकं अवयाद्गुणाम् ॥ ३ ॥
 विष्णुमद्युमयेष्टौतैरब्देरष्टादशशतैः ।
 द्विचत्वारिंशकाब्देस्मिन् हेमन्ते पौषसितेयम् ॥ ४ ॥
 नवम्यार्के मध्यमेऽर्के अश्विन्यादिपादे विद्यौ ।
 घनाकशेषांशद्वन्द्वे मीनोदये समर्पितम् ।

Sampvat 1842 or 1785 A.D.

It seems to be the author's own copy though copied by JayaSankara.

Colophons of the chapters :—

4B, इति श्रीरामगङ्गावतरणे श्रोत्राचार्यविषये यदुपतिविरचिते
 प्रथमोऽध्यायः ; 6A, • श्रोत्राचार्यविषये यदुपतिविरचिते द्वितीयोऽध्यायः ;
 8B, • शिवमन्दाकिनीसंवादे यदुपतिविरचिते तृतीयोऽध्यायः ; 11A, • परशु-
 रामावतारे श्रीमन्नारदसंवादे यदुपतिविरचिते चतुर्थोऽध्यायः ; 13A, इति
 श्रीपरशुरामचरिते रामगङ्गाख्यायने यदुपतिविरचिते पञ्चमोऽध्यायः ; 15A,
 इति श्रीरामगङ्गामाहात्म्ये यदुपतिविरचिते षष्ठोऽध्यायः ; 18A, • श्रीशिवसूत्रे
 यदुपतिविरचिते सप्तमोऽध्यायः ; 22B, • अष्टमोऽध्यायः ; 24B, • विष्णुमित्र

पिशाचसंवादे यदुपतिविरचिते नवमोऽध्यायः; 26A, • पिशाचमोचनाख्याने
• दशमोऽध्यायः; 28A, • करालभैरवमोक्षे ध्यानाख्याने • एकादशोऽध्यायः;
32, इति श्रीरामगङ्गामाहात्ये यदुपतिविरचिते रामगङ्गाख्यं समाप्तम्;
32, इति श्रीमद् रामगङ्गामाहात्ये यदुपति विरचिते द्वादशोऽध्यायः ।

4212.

5635. चन्द्रवंशः । *Candra-vamśah.*

Substance, country-made paper. 19×5 inches. Folia, 6. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Incomplete at the end.

It describes the Lunar race.

Beginning :—

अथ चन्द्रवंशाः कथ्यन्ते ।

अथैः पुलस्तकः तस्य पुलो बुधः । वैवस्वतमनुसुतायामिजायां
बुधः पुंरवसं जनयामास । पुंरवा ऊर्वायां सप्तपुत्रान्
जनयामास । पुंरवसो नामान्तरमेव इति । तस्य सप्त-
पुत्रानाह । आयुः । अमावसुः, विन्धायुः, अुतायुः, वृषायुः,
वनायुः, श्रतायुः । पुंरवो (?) द्वितीयपुत्रस्यामावसोः पुलो भीमः ।
स तु सन्नाट् । तस्य सुतः काश्वनप्रभः । स तु राजा आसीत् ।
तस्य सुतः सुहोत्रः । तस्य सुतो जह्नुः । जह्नु पतित्वेन गङ्गाभि-
ससार । नेष्टतस्तस्य यज्ञस्थानं गङ्गा ज्ञावयामास । क्रुद्धेन
तेन राजर्षिणा गङ्गा पीता । महर्षिभिः स्तुतो जह्नुः गङ्गां
दुहितृत्वेन कथयामास । स तु पुत्रान्धस्य कन्यां कावेरी-
मावहत् । तस्य सुतः सुनहः । तस्य अजकः । अजकस्य
सुतो वकाकान्धः । तस्य सुतः कुशः । कुशस्य पत्नारः पुत्राः ।
कुशिकः, कुशनाभः, कुशान्नः, मूर्त्तिमानः, (?), कुशिकस्य शक्रतुल्य
पुत्रार्थं यज्ञवर्चं तपस्वचार । पूर्वे वर्षसहस्रे इन्द्रकाशात् स्वमेव
पुत्रो बभूव । यस्य नाम गाधिः । स गाधिः पुरजित्कन्यायां
सत्यवतीं कन्यां जनयामास । गाधिकां कन्यां काशपुत्राय

ऋषीकाय ददौ । ऋषीकस्तस्याः प्रीतः पुनर्यं चरं चकार ।
 गाधेच पुनर्यं च । ऋषीकस्तु पत्नीमाह्वय उवाच । तथा अयं
 चरः भक्षणीयः तव मात्रा तु अयं । तस्यां क्षत्रियश्रेष्ठो वाजको
 भविष्यति । तथापि शमात्मको हृतिमान् द्विजश्रेष्ठो वाजको
 भविष्यति । इत्युक्त्वा मुनिस्तपस्यार्थं अरुण्यं प्रविवेश । गाधस्तु
 तीर्थयात्राप्रसङ्गेन सुतां ब्रुवं ऋषीकस्याश्रममगात् । सत्यवती
 चरद्वयं गृहीत्वा मात्रे न्यवेदयत् । माता तु देवेन दुहित्रे खं
 चरं ददौ, तस्याश्चरज्ञानात् आत्मसंख्यं चकार । अथ सत्यवती
 गर्भे क्षत्रियान्तकरं दधार । ऋषीको योगेन तद् ज्ञात्वा उवाच ।
 मात्रा वक्षितासि चरव्यत्ययेन । एवमुक्त्वा सत्यवती पतिं प्रसा-
 दयामास । पुत्रो मे नेवृषो भवेत् । वरं पौत्रो भवेत् । इति
 बह्वप्रसादितो मुनिः तथाब्रवीत् । ततः सत्यवती तपस्विनं दान्तं
 जमदग्निं जनयामास । सत्यवती कौशिकीति समाख्याता महा-
 नदी प्रवृत्ता । जमदग्निस्तु इक्ष्वाकुवंशप्रभवस्य देवुनासो नराधि-
 पत्य देवुकागर्भी कन्यामुवाह । देवुकायां जमदग्निः जामदग्निं
 परशुरामं पुत्रं जनयामास गाधस्तु विन्धामिजं
 पुत्रं जनयामास ।

The incomplete manuscript comes down to Kuru.

ADDITIONS.

3237A.

3836A. महाभारतम् । *Mahābhārataṃ.*

(भीष्मपर्व) (*Bhīṣma-parva*)

Substance, country-made paper. $20\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 58-171. Lines, 9, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old, worn and discoloured. Incomplete at the beginning.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्या संहितायां वैयासिक्यां
भीष्मपर्व समाप्तं ।

Post Colophon :—

समाप्तश्चेदं भीष्मपर्व । अतः परं द्रोणपर्व भविष्यति । श्रीधनन्तराम-वाचस्पतेः पुस्तकमिदं । + क्षरं + + + ।

4193A.

2006. पञ्चक्रोशीमाहात्म्यम् । *Pañcakrośī-māhātmyaṃ.*

(*From Brahmaivaivarta-purāṇa.*)

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 9 of which 6-9 are restorations. Lines, 16 on a page. Extent in Slokas, 300. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीमद्भगवै० पञ्चक्रोशीमा० चतुर्थोऽध्यायः ।

Beginning :—

श्रीदेववाच ।

देवदेवमहादेव भक्तानामभयप्रद ।

काशीवासः सुगहनः पापिनां धनकोभिनां ॥

(886)

विषयास्तत्तमनसां न सुखाय कदाचन ।
सुखाय सर्वलोकानां प्रवृत्तिः कथिता कलौ ।
विषयैः परितुष्टानां जीवनं नाश्रया भवेत् ।

End :—

गुरुमोहपरो यस्य विप्रमोहपरस्तथा ।
न तस्य काशी तिष्ठेत बज्रभिः साधनैर्मुक्तः ।
क्षेत्रसंन्यासिनामेव क्रमः प्रोक्तो मया नये ।
प्रवृत्तिव्यापारसु महान्महापापहरोऽपरः ॥

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